

# HOME <sup>and</sup> FOREIGN FIELDS

Vol. XI

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No. 10



A GARDEN OF MISSIONARY BOOKS

# "We Want to Know More About Missions —What Shall We Study?"

By Una Roberts Lawrence, Mission Study Editor, Home Mission Board

The following list will be found helpful to those who are planning for fall missionary rallies, associational and state meetings, or any other meetings when dramatic presentation of Home Missions would be effective.

## A. For Juniors (Older Sunbeams, Junior R. A. and G. A.):

1. Amelida—*Wilcox* .....\$0.25  
Two adults, ten to twenty children, five speaking parts. Time, 25 minutes. Simple costumes. Story of Mexicans in U.S.
2. Alice's House Warming—*Ferris*... .15  
Fourteen boys and girls, time 15 minutes. Alice gives a party and gets a surprise when the guests arrive. Simple costume.
3. The Gospel According to America . .15  
One adult, twelve children, time 20 minutes. Simple costumes.

## B. For Intermediates (R. A. and G. A.):

1. Color Blind—*Applegarth*..... .10  
Four speaking parts, ten small children, eight or ten costumed to represent all nationalities in America; 30 minutes.
2. Fare, Please—*Applegarth* ..... .10  
Five principal speaking parts, eight children. Thirty-five minutes.
3. Hands Up—*Applegarth*.  
All boys, ten speaking parts, simple setting, very effective. Found only in book, "Short Missionary Plays," Applegarth. Two given above are also in this book; 30 minutes.
4. Campfires of the Jesus Way—*Lawrence*.  
All boys, ten speaking parts, any number Indians additional. Simple setting, Indian costumes. Free from State W.M.U. Headquarters or Home Mission Board; 30 minutes.

## C. For Young People:

1. Sons of Strangers.....\$0.50  
Pageant, elaborate, shows tides of American life. One and one-half hours, forty to sixty adults and young people, more if desired.
2. Striking of America's Hour.....\$0.25  
Elaborate. Fifty young people. Time, 50 minutes.
3. Christ in America.....\$0.15  
Simple setting, 13 characters. Time, 30 minutes. Very effective.

All the above plays may be ordered from Education Department of Foreign Mission Board, Richmond, Va., except where otherwise stated.

## COURSES OF STUDY ON HOME MISSIONS

Some of these courses for young people are especially adapted for use in church schools or missions. The mission study editor of the Home Mission Board will be glad to help in making plans for church schools or missions.

## A. FOR THE LITTLE CHILDREN (Primaries, Sunbeams):

1. Primary Picture Stories, per set....\$0.50  
Consists of pamphlet with five or six stories accompanied by large, attractive pictures to illustrate.  
Little Neighbors Picture Stories  
Negro Picture Stories  
Playing Together Picture Stories  
Young Americans Picture Stories (especially good)
2. Picture Sheets, per folder.....\$0.25  
A large sheet with many fascinating pictures under each of which is description of picture.

America at Home; Mexicans in the U. S.; Children of the city; How we are sheltered; How we are fed; Negro neighbors; Orientals in U. S.; How we travel.

## 3. Indian Playmates of Navajo Land—Booder .....\$0.75

## B. FOR JUNIORS (Older Sunbeams, Junior R. A. and G. A.):

1. Just Around the Corner Tales—*Lawrence* .....\$3.50
2. Helps for "Just Around the Corner Tales"  
Package of leaflets—free.  
Picture sheets, Cuba, Indian, Foreigners.  
Order free from Home Mission Board.
3. Picture Map of North America...\$0.50  
To be used with any Home Mission text.
4. Nine Home Mission Stories .....\$0.25  
Most attractive stories to teach and tell.

## C. FOR INTERMEDIATES (R. A. and G. A.):

1. The Upward Climb—*Haskin*.....\$0.75  
A study of the progress and achievement of the Negro race arranged so as to provide stories, programs, service plans, handwork and dramatization.
2. The Better America Series, each..\$0.75  
Three volumes, order by number:  
1. Theme—What boys and girls may do to make America better.  
2. Theme—How people of many races have helped in making a better America.  
3. Theme—How the Home Mission Board has helped in making a better America.
3. Americans All—*Seaman* .....\$0.40  
Ten stories of life in foreign sections of cities.
4. Handicapped Winners—*Haskin* ...\$0.50  
Stories of Negroes who have won distinction.
5. The Land of All Nations—*Seebach*.  
.....\$1.00 and \$0.75

## D. FOR SENIORS AND ADULTS (Y.W.A., W.M.S., and Brotherhood classes)

1. A Tale of Two Peoples—Gentile and Jew *Seay* .....\$0.60  
A study of the Jewish question, sympathetically and attractively presented, well arranged for class work, with outlines and questions. The latest book on the work of the Home Mission Board.
2. The New Challenge of Home Missions—*Allredge* .....\$0.60  
The most comprehensive survey of Home Mission fields in the South now available. A remarkable presentation of the facts and fields, opportunities and challenges of Home Missions. Good as a study book, necessary as a reference book.
3. In the Vanguard of the Race—*Hammonds* .....\$1.00 and \$0.75  
Biographies of Negro leaders in various careers.
4. The Land of Saddlebags—*Raine*. M. E. M. edition .....\$1.50  
Fascinating story of the life and history of the mountain people.
5. From Over the Border—*McCombs* .\$.0.75 and .....\$0.50  
Best study available of the Mexicans in the U. S. Author is superintendent of Latin American work of the Methodist Episcopal Home Mission Board.

6. New Paths for Old Purposes—*Burton*.  
.....\$1.00 and \$0.60
7. Cuba for Christ—*Lawrence* .....\$0.40  
Study of this neighbor nation, its people, customs, opportunities and history of Southern Baptist work there.
8. Oak and Laurel—*Withoft* \$0.40 & \$0.60  
Historical account of the Mountain Mission Schools of Home Mission Board.

## READING LIST

Every year there are many books printed that are valuable as illustrative material on different phases of Home Mission work. Some of these are biographical, and historical, still others are in the economic and social field. A partial list of some of the best of recent years is given:

- A. The Mountaineer
  1. The Quare Women—*Furman*...\$2.00
  2. The Glass Window—*Furman*... 2.00
  3. Our Southern Highlanders—*Kephart* . . . . . 3.00
- B. Foreigners
  1. From Alien to Citizen—*Steiner* 2.50
  2. The Near Side of the Mexican Question—*Stowell* . . . . .
  3. Our Foreign Born Citizens—*Beard* . . . . . 2.50
  4. The Melting Pot Mistake—*Fairchild* . . . . . 2.50
  5. The Promised Land—*Antin* . . . 3.00
  6. They Who Knock at Our Gates—*Antin* . . . . . 1.65
  7. The Autobiography of Edward Bok . . . . . 1.00
  8. From Immigrant to Inventor—*Pupin* . . . . . 2.00
  9. Edward Judson, Interpreter of God—*Sears* . . . . . 1.00
- C. Frontier
  1. By-Paths to Forgotten Folk—*Hayne* . . . . . 1.25
  2. Old Trails and New—*Hayne*.. 1.25
- D. Negro: Send for special list of books.
- E. Social, Economic and Religious conditions
  1. Baptist Missions in the South—*Masters*
  2. The Country Church in the South—*Masters*
  3. Making America Christian—*Masters*  
(The three Masters' books are out of print.)
  4. The Advancing South—*Mims*.. 2.00
  5. New Tasks for Old Churches—*Badson* . . . . . 1.00
- F. Indians
  1. The Red Man in the U. S.—*Linquist* . . . . . 2.50
  2. The American Indian—*Verrill*.. 2.00
  3. American Indians and Their Music . . . . . 2.00
  4. Indian and Spanish Neighbors—*Johnson* . . . . . .75

For further information concerning the study of Home Missions write Mrs. Una Roberts Lawrence, Mission Study Editor, Home Mission Board, 1016 Bishop Street, Little Rock, Arkansas.

# HOME AND FOREIGN FIELDS

## THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

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## THE MISSIONARY PILOT

### SENIOR B.Y.P.U.

October 2—Topic, "What Shall I Do With Jesus?" This question is the storm-center in religion today. Let the leader conclude the program by summarizing the article on page 21, "Tides of Unbelief," in which it is shown that the incoming hordes of foreigners will paganize us and take away from us our Christ if we do not Christianize them.

October 9—Topic, "Choice Determines Character." It is true that choice determines character, but it is also true that choice is greatly influenced by environment. What we read has much to do with our attitudes and decisions. Are the young people of your Union reading enough good books? Make up a selected list from the inside cover page, and from page 17, and put the titles on the blackboard; then secure orders for some of these best books; or start a B.Y.P.U. circulating library.

October 16—Topic, "Religion and Education." As a practical local application of this splendid program, why not let the B.Y.P.U. become sponsor to a "School of Missions"? Read the editorial on page 14, and the article on page 16, "How to Conduct Schools of Missions." Here is an opportunity to demonstrate that "We study that we may serve."

October 23—Topic, "Some Fundamentals of Our Faith." What are some of the dangerous tendencies and "isms" that menace our simple New Testament faith? Let the leader raise this question at the conclusion of the program, and then call on several members to reply in two minutes each, summarizing the menace of Mormonism (page 19), of unbelief from foreign shores (page 21), of hurtful tendencies among the Negroes (page 22), of Catholicism (page 22).

October 30—Topic, "Some Heroes of the Homeland." This program centers about our work among the Indians, and two stories will be especially appropriate and interesting: "New

Mexico, the Sunshine State," page 2, and "Heathen Religious Practices that Persist Among the Indians." A good reader, reading extracts from these stories, will add fresh life to the missionary program.

### SUNBEAM BAND, G.A., R.A., JUNIOR AND INTERMEDIATE B.Y.P.U., AND OTHER CHILDREN'S MEETINGS

The stories of Indians and Foreigners, as given in the articles on pages 2-12, will prove fascinating to the children, and can be used with excellent effect in the opening and closing worship, or as supplemental to the material provided in the Quarterly.

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

The missionary topic for this month is an unusually attractive one, and an unusually attractive lot of supplemental material has been gathered for use of the leaders. See pages 2-12, editorial on page 16, and outline program by Miss Mallory on page 29.

### SUNDAY SCHOOL

This is the time of year to begin planning a "School of Missions," and the discussion in the editorial on page 14, in the article on page 16, and the book lists on the cover pages and on page 17, will be invaluable in such preparations. Let the superintendent and teachers take this up at once and plan for a great week of united mission study.

### PRAYER MEETING

Ample suggestions for one or more prayer meetings dealing with "Modern Home Mission Problems" will be found in this number. Let the leader make generous use of these articles in the preparation of his prayer meeting program. Pray for China at this time of distraction. Pray for our Home and Foreign Mission Boards. Pray for the meetings of the State Conventions, that they may be swept with divine power.

# New Mexico, the "Sunshine State"

## An Open Door of Challenging Missionary Opportunity

*By Rev. C. W. Stumph, State Mission Secretary*

New Mexico is not a subdivision of Old Mexico, as some seem to think. Neither is it in any way connected with that country except by its people, customs, etc. The population is not entirely Mexican, as some suppose. It is estimated that from 50 to 65 per cent speak the Spanish language. There are approximately 35,000 Indians. Thousands of our own people have come to New Mexico in search of health, wealth, etc. The people are not all outlaws. It is true that there are some "gun toters" in the state, but these carry the gun principally for the protection of themselves or their herds from the ravages of wild beasts, and not for the purpose of slaying their fellowmen. Life is just as safe in New Mexico as in the other states.

The name of the state is derived from the Aztec word "Mexitli," title of the Aztec war god. It is called "The Sunshine State." It was proclaimed American territory in 1846 and definitely became a territory in 1850, and was admitted to statehood January 6, 1912. Albuquerque is the largest town and was founded in 1706.

New Mexico boasts some of the most beautiful scenery in the world. Its lofty peaks, its timbered slopes, its canyons, streams and plains, its painted desert, petrified forest and Carlsbad Cavern are pronounced by travelers of wide experience to be unsurpassed in any country.

The high altitude and the dry atmosphere, together with certain other conditions, make this state very popular for the relieving of sufferers of certain diseases. Health seekers, therefore, by the hundreds, come here every year.

If one is interested in quaint or ancient forms and stages of life and civilization, New Mexico is certainly entitled to consideration. To prove this would require only a visit to some of our older Mexican villages or Indian pueblos, some of which had an ancient history before Columbus was born. Some of the more important Indian villages are: Taos, a famous art colony; Zuni, the petrified forest district; Acoma, "the Sky City," which might be called a sand-rock island that rises some three hundred feet above the surrounding desert level.

The walls of this remarkable village are almost perpendicular, except in a



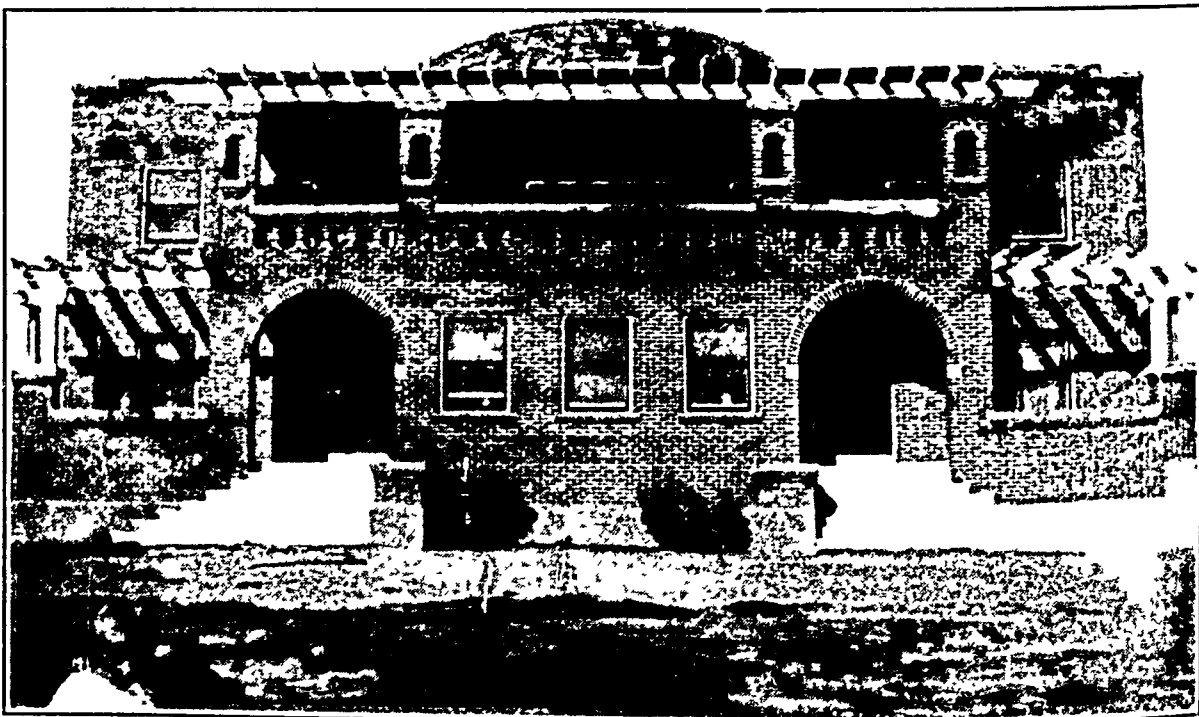
"PALS"

Miss Jessie Kelly is president of the Albuquerque Y.W.A., which fosters the Indian Y.W.A., of which Miss Arlie Pavatea is president.

very few places. To get up to the village is quite an undertaking. A few acres on top of the rock island compose the

area of the village. There is no vegetation or growth of any kind. The houses are one, two or three stories according to the need. Several hundred people live there—the number being uncertain. The men go to the valley several miles away to make their crops, or tend their herds on the plains. In the village stands the only church building, reputed to have been built by the friars some four hundred years ago. To enter the village, a one dollar fee must be paid; but this does not admit one to see the interior of the old church, which we understand is closed to visitors at all times. From this place the young people have gone away to the government schools and stayed six, eight or ten years and have returned to their homes and to their costumes and habits to which they were accustomed before going away. One must visit this village to appreciate it.

The Cliff Dwellers near Santa Fe attract the attention of all visitors. We are unable to give much description of this place, because we have not visited it. The place is said to be all that the term "cliff dwellers" implies—for the Indians really live in the houses which they have made in the sides of the rock, high above the regular ground level. Santa Fe, the capital, combines the things of interest both from the Indian and Spanish viewpoint. The buildings, the architecture, the people and the points of interest will attract the attention of any one in-



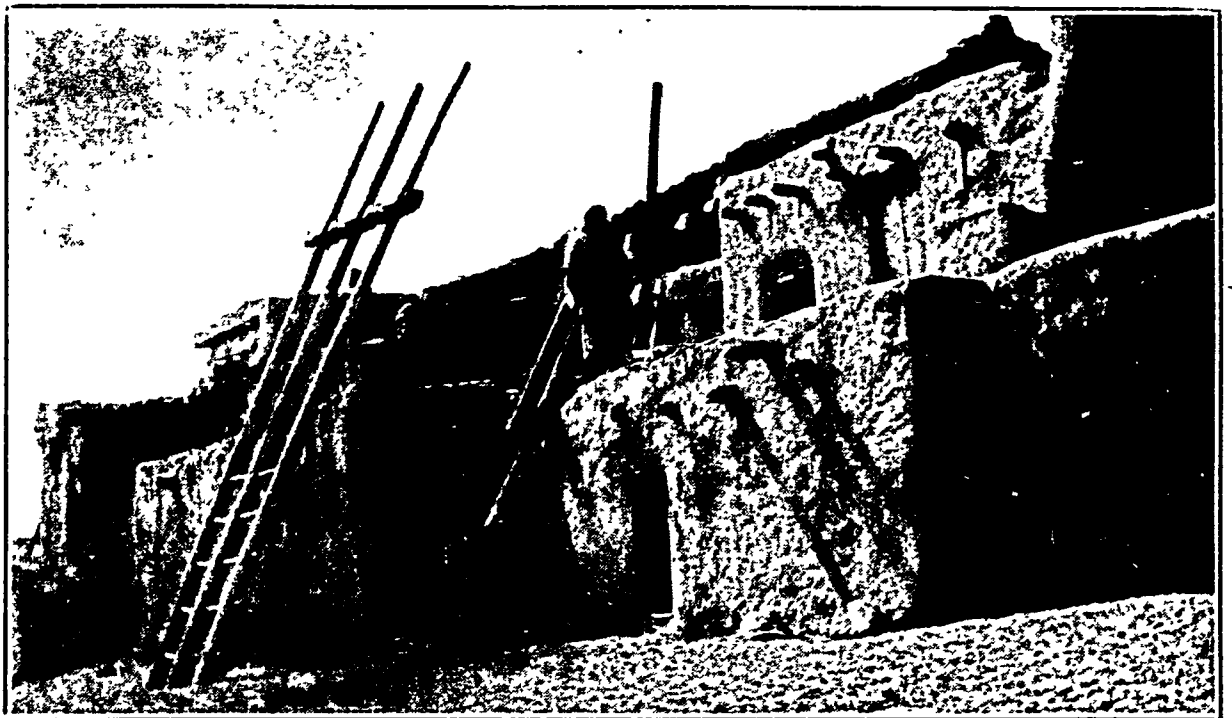
NEW MEXICO BAPTIST ORPHANS' HOME

Located at Portales, this institution is providing care and training for homeless Baptist children.



terested in the study of places and peoples. A visit here is not complete without going to the "Palace of the Governors," and to the art museum. It is interesting to some people to be able to sit in the chair and use the writing board which General Lew Wallace used in writing the last chapters of "Ben Hur." If space would only permit, we could mention many places and items of interest to any one who has a liking for the quaint and the beautiful.

In religion, New Mexico is both nominally and actually Catholic. When Coronado and his associates invaded and "took" this country, it was taken not just for Spain, but for Roman Catholicism. A part of the surrender by the Indians was a surrender to a kind of wholesale baptism to Romanism. Thus they are Catholics. The Indians did not give up their own religion to become Catholics, but grafted the one on to the other, or formed a kind of combination, which seemed to be satisfactory to both sides. It seems that the same Indian can participate either in the regular old-time Indian or heathen ceremonies, or reverently bow before a Catholic crucifix with equal sincerity. Indian ceremonies are usually spoken of as "dances." It is the "buffalo dance," the "eagle dance," the "deer dance," the "corn dance," the "snake dance," etc. The Spanish and Mexicans who came were practically all Catholics. The large majority of the population being of the three above classes, the religion has been and still is and is likely to be for a long time, Roman Catholicism. While the State Constitution says that "No person shall be required to attend any place of worship or support any religious sect or denomination; nor shall any preference be given by law to any religious denomina-



ACOMA—THE INDIAN "SKY CITY"

This mysterious village is, in fact, a sand-rock island that rises some three hundred feet above the surrounding desert level, and is inaccessible to all but native inhabitants.

tion or mode of worship," still there is a loop-hole in the Constitution which makes it possible for Catholics to get aid for certain of their institutions, but no institution of any other denomination can get such aid. At each meeting of the legislature appropriations are made to Catholic work. They usually get for their hospitals \$9,800.00 per year; for schools \$2,000.00 and for Orphanage \$10,000.00. A special tax is levied on all property in the state to raise \$30,200.00 per year for this kind of work out of which the Catholics get \$21,800.00. We are not lawyer enough to say whether or not the appropriation is really legitimate, but our belief is that it would not stand the test of the courts.

There is a mysterious order called "Penitentes," supposed to be Catholics.

These Penitentes spend a period before "Easter" in a most mysterious manner. They have their secluded places for going through their ceremonies of self-persecution or lashing with whips made of cords, chains or of cactus. Outsiders are not supposed to know all that takes place. It is reported that occasionally one dies from exhaustion from self-inflicted wounds and the consequent loss of blood. It has been said that on crucifixion night one member is chosen to be put on the cross—not nailed—and that from fright or other psychological reasons the one who has been so highly honored actually expires. We have never seen the fresh wounds on the Penitentes, but we have seen the scars on the back of one who thus whipped himself. There are books which give more of the details which we cannot give here.

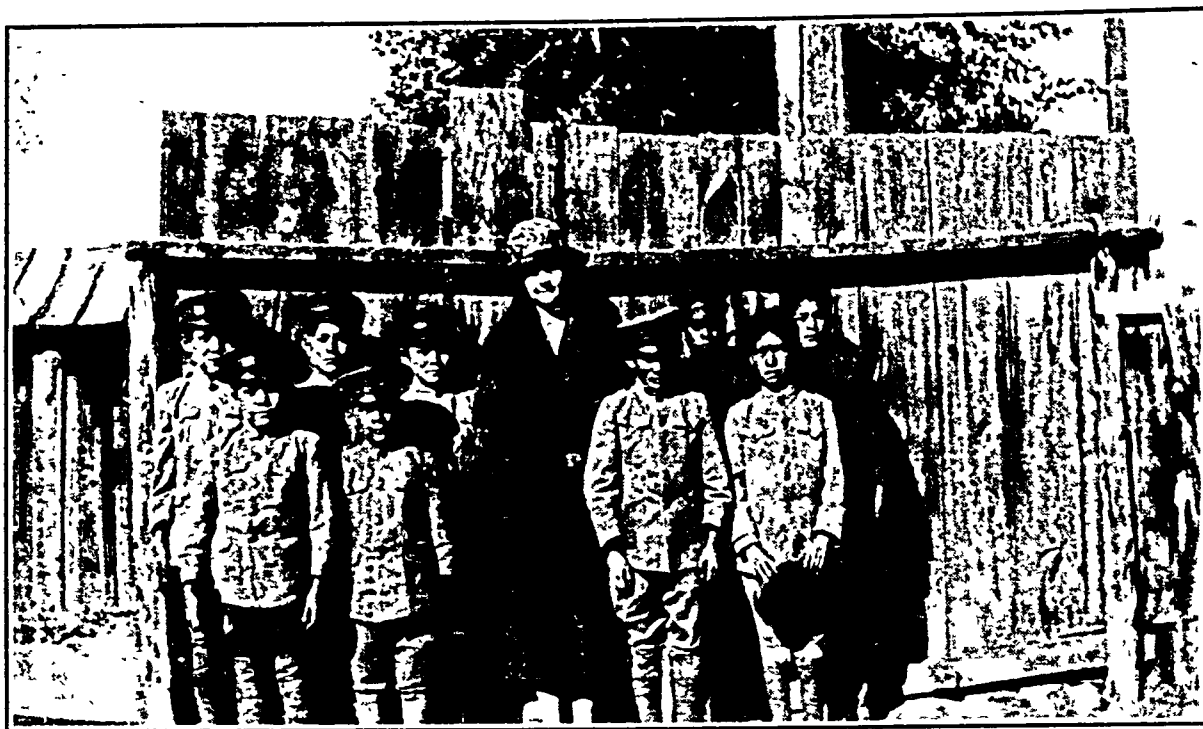
The World Almanac gives the religious statistics for 1916, which are the latest available at this time. According to these figures New Mexico has a population of about 365,000. The total church membership is shown to be about 209,800, or 57.5 per cent of the population. The largest denominations were as follows: Catholic, 177,727 or 84.2 per cent of the total church membership; Methodist, 11,505 or 5.4 per cent; Baptist 6,721 or 2.8 per cent; Presbyterian 3,829 or 1.8 per cent; Protestant Episcopal 1,718 or eight-tenths of one per cent. The Baptists have since that time possibly had the most rapid growth. We await the new statistics with great interest.

Baptist work in the state has had a most interesting past. The New Mexico school history says, "After the close of the Mexican war Protestant missionaries from the United States began to enter



FUTURE BAPTIST LEADERS AND HOME-MAKERS

Eleven Indian girls from Government School at Albuquerque, recently baptized by Pastor J. Carl McCoy, First Baptist Church, Albuquerque.



"ORIGINAL AMERICANS" IN THE MAKING

Sunday school class of Indian boys and their teacher, Mrs. C. W. Stumph, First Baptist Church, Albuquerque.

the field, though for many years made little headway. The Baptists led the way, establishing the first Protestant mission school in Santa Fe in 1849 and building the first Protestant church in 1853." "The Presbyterians came in 1851 and accomplished nothing until the Civil War, when they bought the property of the Baptists in Santa Fe in 1866 and started a mission school there the next year." The school history gives the picture of the old Baptist church above referred to. The first work was done by the Home Mission Society of what is now the Northern Baptist Convention. Some time after the war Baptists revived their activities and from time to time opened many new fields, the most of which were later abandoned or given or sold to other denominations. Many of the leading communities and individuals of the Spanish-speaking population of the other denominations were once the fruitful fields or results of the labors of the Baptists. We laid the foundation upon which others were to build, because of our unwillingness to make the necessary sacrifice to hold what we had won. That process of abandoning to others what we had gained continued until a very few years ago. We could yet gain back many of our converts of former years if we only had the workers to put in the field.

Baptists are now doing only a very little work among the Mexicans. We have six churches and in addition several Mexican members of our own churches. In one American church there are more than fifty Mexican members. Lack of funds prevents the increase in the number of workers. Lack of workers prevents our having more churches, more missionaries, more members and more schools for these people. We are doing

no school work for them, but several other denominations are maintaining good schools. We are doing practically nothing among the Indians. Only one missionary is maintained. He has no equipment and no place to call the people together for worship. The First Baptist Church, Albuquerque, is doing much good with its work among the students at the Government Indian School located there. About fifty of the boys and girls of Junior, and Intermediate and Senior ages from this school attended our Sunday school the past year. Twenty-three of the girls are now members of our church. A Junior Indian Y. W. A. has been organized and is doing good work. There is a great opportunity and an open door for us to give the gospel to both the Mexicans and Indians of the state.



"THY WORD HAVE WE HID IN OUR HEARTS"

Class of Indian girls, Junior Department, Albuquerque Sunday School, whose training becomes a precious privilege and a sacred duty.

Turning to our own churches, we would emphasize a few points. The first State Convention was organized in 1900 at Las Cruces. There were then three associations, twenty-four churches, thirteen ministers, thirty-four baptisms reported and a total of 882 members. The first organization was under the auspices of Northern Baptists. In 1912 the State Convention was reorganized and became identified with the Southern Baptist Convention, with which it has since worked. At the end of the first twelve years, or in 1912, the report showed six associations, 146 churches, 103 ministers, 448 baptisms, and 5,321 members. At the end of the next twelve years, or in 1924, the report showed 10 associations, 167 churches, 118 ministers, 977 baptisms, and 10,796 members. During the past five years we have had churches in Arizona which are identified with our work and are reported as of our state. One of the ten associations now being reported is in Arizona. It has ten churches. Of the present 135 churches, not including Arizona, there are 19 which have a membership of over 100; 9 of them have a membership of over 200; 6 of them have more than 300; 5 have more than 400 and 3 have more than 500.

The present Baptist membership is about 11,000 and is scattered over the entire state. We are having quite a struggle to carry on the work successfully. We are operating an orphans home, a hospital and four-year college, which is the only school of college rank of any denomination in the state. New Mexico stands first in percentage of baptisms in the Southern Baptist Convention for last year and has baptized more members since the beginning of the 75-Million Campaign than we had members at that time and made a creditable showing in gifts to local and de-

nominal causes. The Home Mission Board and Sunday School Board are contributing to the mission work, but our constituency is too small to carry on the present program without large help from outside the state. This is truly a mission field and we send out the "Macedonian call." We need our brethren to help us build a Baptist stronghold in the great Southwest. Now is our opportunity, and if we neglect it, others will profit by our neglect and will have the privilege of doing the work and building the stronghold which might otherwise be ours.

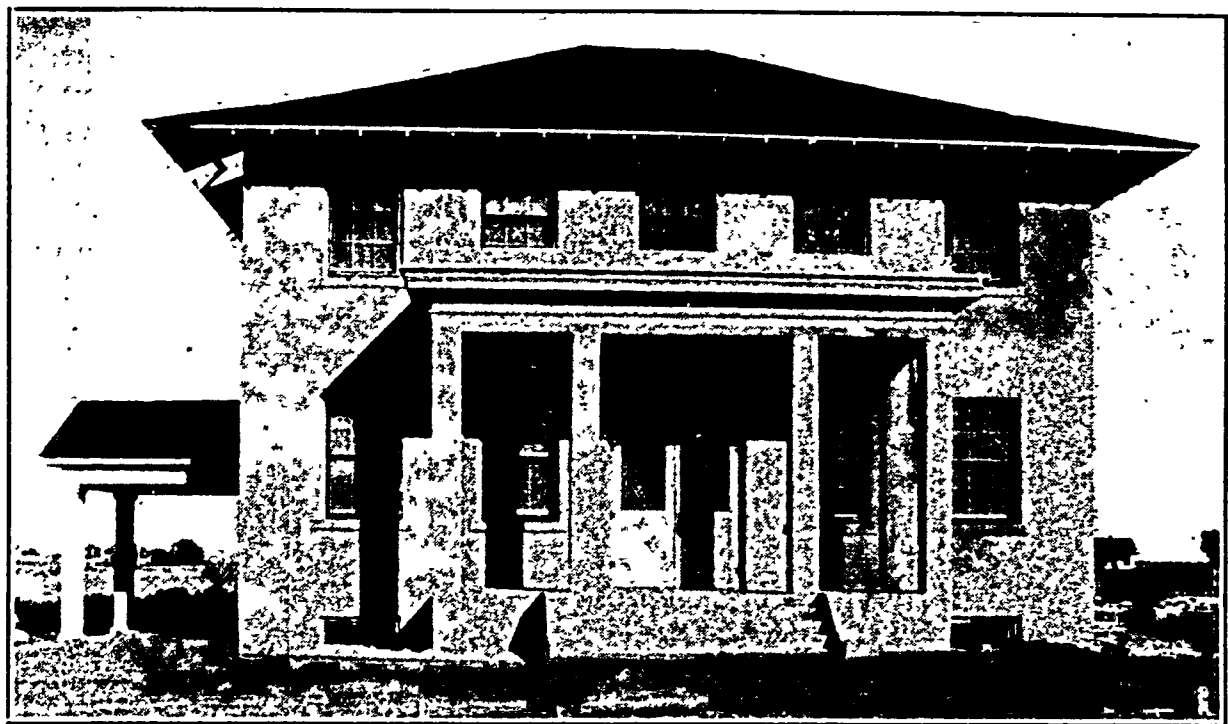
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## Back to the Middle Ages

By Una Roberts Lawrence, Mission Study Editor, Home Mission Board

Our age is a strange mixture of all the ages that ever were. We boast of living in the "Enlightened Age." So did the men who listened to Socrates, or were taught by Aristotle, or helped to erect the marvelous marbles of the Parthenon—the despair of sculptors who would excell their matchless lines.

History records many a renaissance which was hailed by the world of that day as the last stage in the progress of man toward civilization. We, too, are the victims of the same self-delusion in regard to our American civilization. This, in spite of the fact that if we open our eyes, we would see the past present with us; for our civilization, great as it is, has within it strange survivals of former ages, ancient superstitions and galling bondages of mind and soul. One has but to slip along



NEW MEXICO BAPTIST HOSPITAL, CLOVIS

We need our brethren to help us build a Baptist stronghold in the great Southwest. Now is our opportunity, and if we neglect it, others will profit by our neglect.

some forgotten byway of our Southern highlands to find innumerable evidences of the persistence of ancient Anglo-Saxon superstitions, dating even to the times of Druid worship, which today affect the mental and physical lives of hundreds of our own people. There is a tremendously interesting development now taking place in the Negro race, in an intellectual movement, the very heart of which is a harking back to the jungle for the unique contribution of that people to the literature, art and social life of the world. It is exceedingly significant to all students of the religious life of the Negro.

Wherever the Catholic church dominates the life of a community, there you will find the Middle Ages repro-

duced in the passive spiritual attitude of the people. For the Catholic church is itself a living example of the thought and practices of the Middle Ages. The old feudal system has disappeared, except as it has survived in the mental submission demanded by the Catholic church of its communicants. I remember one vivid evidence I found of this in Cuba.

### THE BLACK MADONNA

High up on the promontory that overlooks the marvelously beautiful Yumurri Valley, near the city of Matanzas, is the Cathedral of Montserrat. In front are ancient statues brought from Spain, representing the different cities of the old land. Inside are quaint curios, relics of the saints, and an ancient caretaker who mumbles descriptions of the features of interest to the curious visitor. Our missionary girls, Misses Mildred Matthews and Eva Inlow, who were my guides on this trip, lingered near the door of the Cathedral. So it happened that I walked on alone toward the altar, and suddenly came upon a sight so amazing that I doubted my own eyes.

There in a niche by the altar was the statue of the Virgin and Child usually found in this same location in most Catholic churches. But it was *not* the usual statue. True there were the draperies flowing from head to foot, the little red heart, the pose of head and body, the cradling arms with the Babe lying in them with which we are familiar. But the Mother and Child were Negroes!

For many years the population of this region was largely Negro. So the Catholic officials had sought to win their



YOUNG WOMEN AT WORK FOR YOUNG WOMEN IN THE NAME OF CHRIST

Albuquerque Indian Y.W.A., and their counsellor, Mrs. W. A. Fields.



allegiance from their native African worship by the placing of a statue representing the Child Jesus and his mother as one of their own race. What mattered truth when the glory of the mother church was at stake! What mattered it that blind souls groped in darkness, feeling after God in strange and devious ways! The plan worked for many, many years, and the Black Madonna of Montserrat had her thousands of worshipers, the ignorant black people coming from long distances to worship at the shrine of this, their own divinity, passing by the white Madonnas of the other churches.

But in these latter days, the old caretaker sadly said, as he shook his head in devout despair, the people care no longer for the Holy Church, and where there once were thousands there are now only tens—mostly women.

The Black Madonna still stands, a survival of the Middle Ages in the midst of the young, growing Twentieth Century Republic, symbolic of the minds still thinking these thoughts, and ideals still measured by the standards of an ancient creed and civilization. She dominates still, even over those who go no more to her shrine, for to few of those who have turned aside in bitterness or indifference has there come the message of the truth of Christ Jesus to guide their groping souls into the light.

#### THE TOMBSTONE GODDESS

Just as much of a goddess is this marble statue as was ever the statue of a divinity of a Roman temple. Listen to the story and see if you do not agree with me:

Some four or five years ago a young mother and her baby belonging to a wealthy and influential family of Havana died. The grief of her loved ones led them to order from Europe a most unusual monument for her grave. It was the figure of a young woman, holding a tiny baby in her arm, and with one arm upthrown around a great cross. It attracted a great deal of attention from the public. One day a woman looking at it intently was certain that she saw the eyes move. She was startled and sought for an explanation of the phenomenon from the priest in charge of the cemetery. The result was that there was a most solemn investigation into the incident, culminating in the decision of the Catholic authorities that the Virgin was manifesting herself to her people through this marble statue. A holiday was declared, and the statue was consecrated by the Archbishop of Havana with elaborate ceremony. Such is the background of superstition in the minds of the Cuban

people that the event caught the popular fancy and the statue became a shrine at which at almost any hour of the day you may find worshipers, kneeling on the ground, bringing their offerings of fresh flowers, making there their vows in an effort to obtain the favor of the Marble Virgin. She is supposed to be the especial patron of mothers with young babies. Pictures of this statue are sold everywhere and thus another saint has been added to the Catholic population of heaven.



"THE TOMBSTONE GODDESS"

Colon Cemetery, Havana—illustrating the power of superstition in a Catholic community.

Pitiful indeed is the condition of a people when the teachers of religion must stoop to such devices to keep them in spiritual bondage. For if the trappings of superstition and the chains of fear were stripped from Catholicism in these countries that are dominated by the church, it could maintain no hold over the people. And what, in the last analysis, is the difference between the worship of the marble statue and the ancient worship of the marble images in Greek and Roman temples!

#### THE CURSE ON THE PICTURE

Are such things true in our own land?

Ask any missionary working among the Catholic peoples of the Southland. Particularly ask any of these zealous Mexican, Italian or French workers, who

are such flaming evangelists among their own people. They can tell you story after story that will illustrate the dominance of the Dark Ages even in our own fair Southland. Into our land come these people of the lands where Catholicism has been supreme, bringing everything they possess and know with them. Stepping on American soil does not of itself work any miraculous change. There is many a home on a city street that is in reality a home in Italy, or Mexico! There may be the dark chasm of three hundred years between you and that foreign neighbor of yours, though only a block lie between your home and his!

Let me illustrate:

I sat in the living room of a missionary in New Orleans one day listening to her tell of the beginning of the work in Clay Square Mission in the heart of that old city. She was trying to make me see how patient must the missionary be, how willing to wait years and years for results.

"Did you notice the Italian woman who came in to wash the dishes after dinner?" she asked.

"She has been coming here for three years. She has often helped us with the laundry, has been in and out of this house nearly every day during that time. We have been her friends, have taught her, helped her, tried to win her. Yet just yesterday she came to me with a proposition that showed how far I was from understanding how her mind works."

It seems that she had a daughter whose husband deserted her, leaving a family of small children destitute. They tried every way to force him to help take care of his children. All efforts failed. She asked the missionary to help her put a spell on him!

Her method was to turn his picture upside down with its face to the wall, and pray a certain number of times each day for him to die. She had been told by the priest that this would bring a curse upon him and he would surely perish. She had the utmost respect for the missionary's power in prayer, and so she wished to enlist her in her campaign of vengeance for the wrongs done to her daughter.

Back to the Middle Ages I went in a trice, for here was the survival of that dark time, religiously, in the help given to this poor woman by the priest. The impression persisted as that afternoon I went with these missionaries of ours into several of the cathedrals in that great city with its thousands of people who have never known the message of the Bible. In one I stood and watched



a steady procession of men and women, boys and girls, pausing for a few minutes in turn before an image of St. Peter, with a little fence built around it through which only his big toe protruded, a toe of brass. With heads devoutly bowed, these earnest worshippers counted over and over their rosaries, rubbing the toe with their hands the while, then with the swift gesture of the cross they stooped and kissed the bit of brass and passed on. In the few minutes I stood there I saw a mother with a baby in her arms, a high school girl, a business man, who looked as if he might be a banker, a tired laborer, an aged Negro woman, and a little child, all kneel in devotion before this image, all kiss in humility the brass toe of a plaster saint.

In another cathedral I saw the imposing figure of Saint Rita, with beautiful draperies flowing around her feet. But the significance of the sight lay in the hundreds of penny candles burning in a large frame before her altar. For these candles represented the prayers of the poor, of whom Santa Rita is the especial saint. Here was represented the bitter poverty, the anguish, the utter faith of those who were helpless in the grip of circumstance and spent their last penny in a flickering prayer to a silent saint.

Truly it was the Middle Ages.

#### "IF HAPLY THEY MAY FIND HIM"

In my own city, just a few days ago, we were driving home one night rather late. Passing a corner in the downtown section, we heard shrieks and screams and a low continuous moaning sound from a dilapidated church on the corner. It had been abandoned some time ago by an Episcopal congregation. So strange were the sounds that we drew up to the curb to see what was happening. Within the church could be seen a crowd of people, stifling in the heat, and swaying in a strange harmony of rhythm and emotion. In the pulpit was the dramatic figure of a man exhorting and shouting, most of the time unintelligibly to himself and his audience.

We had happened upon a meeting of what is popularly known as the "Holy Rollers." With an aching heart I watched, and in spite of myself I had the feeling that I was being transported into another age. The frenzy increased within the church, until old and young, sober and excitable, had alike been caught into it, and the church was a scene of frantic milling about of people wild with religious excitement. For no one could doubt that they were doing all this in an effort to find sur-

cease for sin, peace for troubled hearts. The scene was strangely like the descriptions of the excesses of the religious frenzies of the Middle Ages. Lacking the sincere, genuine teaching of the gospel, people of every age have sought after God in strange and devious ways. Not the least significant in our own time is this movement that practically in every section of our country is replacing country churches in large numbers with some phase of the "Holy Roller" fanaticism.



"PRECIOUS JEWELS"

Shall they not be sent out to win others, until our foreigner neighbors all come to know and love Jesus?

Have we failed to live the Christ we know? Have we failed to teach of him to our neighbors? Have we failed in our stewardship of this gospel of the Son of God, that with money and men at hand, still we have all about us such evidences that our land is still in the shadow of the Middle Ages, and our boast of being citizens of the most enlightened age the world has ever known is but a hollow mockery!

\* \* \*

Every element in the missionary problem depends for its solution upon prayer.—Robert E. Speer.

\* \* \*

"Be not too busy, O thou earnest heart,  
To hear what friends are saying at thy side,  
To know if cares or joys with them abide,  
And for their help or cheer to do thy part,  
To hear the 'music of humanity,'  
To feel thyself one of God's family!"

## Nathalia—Detained, Deserted, Despairing

By Marie Buhlmaier, Baltimore, Md.

Christmas with all its work and cheer had come and gone. Even to the Immigrant Pier and the Detention House it had found its way, where all hearts had been made happy; and those heavy laden enabled, if but for a short time, to forget their grief. Many times the scenes had changed, especially so amongst the detained, where numbers of them were constantly going and others coming. Numerous gifts for the little strangers had been sent us and we were most happy and grateful to find that not only was the supply sufficient for immediate use, but that there were also a few "leftovers" for later service. Amongst these was a doll, somewhat larger and prettier than most of them, and for that very reason had been held back to avoid possible jealousy or friction among the recipients. There was constant need for little specials in the big hospital ward of the Detention House, built especially for the housing of the sick children and their guardians. No matter how sick or fever-tossed, always their little faces lit up and the barren ward seemed brighter when we held out to them a little doll or some other trifling toy! And then the grateful look, the sign of relief, the hearty "thank you" of the grown-ups watching at their bedsides! Instantly their hearts opened to us and eagerly did they look forward to our next visit. But it was of one child, Nathalia, aged eleven, we would speak at this time.

She was a most attractive, pleasant looking girl, with open countenance and very lovable, quick and alert, yet of child-like simplicity and innocence. How happy she was when allowed to help us here or there and how closely she nestled to listen with rapt attention to the sweet story of old. Often her great blue eyes were filled with tears.

One day while looking over our supply of literature in the little corner assigned to our use and with Nathalia close at hand as usual, her eyes lit upon the above mentioned doll—the only one left of our former supply.

"Oh, how lovely," she cried, "please let me hold her for just a minute. I'll be careful not to break it."

With singular delight she held and fondled the doll for awhile and then, true to her word, handed it back to us with a fervent, "Thank you, kind lady, thank you, you've made me so happy!"

And then in a sort of apologetic voice added, "You see, I've never had a doll and always wanted to hold one in my arms."

"Never had a doll, did you say?"

"No, never—you see, we were too poor over home in Russia, with father sick so much and grandfather—well, he had no time to be bothered with such things! My mamma, you know, she left home when I was quite small and couldn't help us very much. First off, she wrote home quite often, but after awhile it was a long wait in between and, of course, we all felt very uneasy about her, for we feared she was in trouble and she was, too—she was sick a lot. But now I'm going to her. I can hardly wait to see her, for I love her dearly!"

Poor child—little did she know of the disappointment and heart-breaking experience in store for her. The actual history in the case was never revealed, and it was too delicate a matter to question the child about, lest it arouse suspicion in her confiding and innocent heart. However, it was evident that the affidavit the mother had sent did not satisfy the Immigration officials and consequently a closer investigation was ordered, and the child detained to await results. The report received was of a most damaging nature, bringing to light that the local conditions were most deplorable and not fit for the bringing up of a child. Learning of this, we prayed the privilege of a private investigation, where, from the Christian viewpoint, we might receive more light and possibly a different version of the story. One of our own Baptist pastors from a nearby point was kind enough to undertake the delicate job and anxiously we awaited his report. Finally it came, telling of the difficulties he encountered in locating the people in their remote and out-of-the-way place, and then of his impressions received, concluding with the statement:

"I have found conditions indescribable from every standpoint, and could never recommend the sending of the child there."

Surely a terrible state of affairs! From what we could gather or read between the lines, it must have happened that the untried young peasant wife, upon arrival here, fell into the hands of a scoundrel unawares and was utterly led astray, with probably no means of escape. Meanwhile weeks had elapsed, now the case was closed and the child's deportation ordered.

The weather had been raw and chilly, and with no one in the Detention House



BORN IN AMERICA, BUT WITH SUNNY ITALY IN THEIR HEARTS

In this Daily Vacation Bible School, held in Pratt City, Alabama, these promising children are coming to know and love our Christ.

to pay special attention to her, we were shocked one day on finding the poor child suffering severely from rheumatism and great swelling of her feet and limbs, unable to walk. We can see her now with features distorted from pain—and then her heart-searching questionings as to the "why" she should not be allowed to see her darling mother, even though she was too poor to have the added burden of caring for her child, she ought at least be permitted to look into her face and after such a long journey to have at least one fond embrace before going back. Thus she philosophised, while her big eyes seemed to look you through and through, then added, "Was ever a child so unfortunate as I?"

Naturally, we did all we could to comfort and console her, assuring her of our blessed Saviour's presence and his promise never to leave or to forsake

us. Surely he would take care of her and all her loved ones.

At last the fatal day drew near, when she, with an unusually large number of adults, was to be deported. We had consulted with them all and promised to make certain purchases for them and to be on hand on the morrow when they would have to leave. We had witnessed many deportations, but never one more impressive than now, when, as usual, this little body of unfortunates were led away, heavily guarded, lest any should make the attempt to escape. They had just crossed the street when we turned into it. The adults were in the lead, while Nathalia, still unable to walk and wrapped in burlap was carried in the arms of a burly, good-natured stevedore, brought up the rear. She had evidently been looking for us, and the moment she saw us held out her arm beseechingly, while with the other she held on to her doll—her only earthly possession, which had been her constant companion ever since that day. She held on to us with a tight grip and never let go until the gongs were sounded and the signals given for all visitors to leave the big ship.

"Oh, please don't leave me, for I am so forsaken! So forsaken! What shall I do, I'm so alone!" she sobbed out repeatedly. Indeed, her grief was heart-rending, and gladly would we have stayed there to comfort her, but the time was up, we were compelled to leave. But never shall we forget that grief-stricken child, her agonizing, her cries of despair, as she passed through this, her Gethsemane experience! And



POLISH CHILDREN AT EAST CAMP, CHRISTOPHER, ILL.



BOYS WILL BE BOYS—AND MEN!

"I had twenty-two in this group," writes the Home Missionary. "I never saw brighter children—and bad, oh! so bad! What shall we do for them?"

all because of sin, horrible, poisonous, deathly sin! What a parallel picture of the Saviour who suffered, agonized, bled and died for sin, the sin of others!

Reader, have you ever stopped to listen to the cry of the lonely, the outcast, the forsaken, yes, even the forsaken amongst those of childhood age? Have you stopped to consider how many a child's future is blighted, the life and heart crushed, as the result of sin in others! And then the many ruined homes, the breaking hearts, because of this monster, *sin*! Let me plead with you today to arise, shake off indifference in order to stem the tide which is sweeping innumerable victims down into Christless graves and to eternal doom. We may, if we will.

"Oh, shine out for Jesus, dear Christian,  
Shine where he needs you most;  
And shine where the darkness hangs deepest  
O'er the path of the straying and lost!"

Think what it would have meant if that inexperienced, deluded peasant woman had met up with true Christianity and had been led aright upon settling in this country. Would such a tragedy have befallen her innocent child? Verily, no! And even now, after she has yielded to sin and gone far astray, should she and the multitude like her be left to go on in sin? Have we, as Baptists, not a mission to even these? Let us thank God for our Home Mission Board, which is ever alert to send its workers into the hovels of sin, and let us lend our utmost support to it and all agencies which stand ready for the uplift of mankind everywhere!

## Heathen Religious Practices that Persist Among Our North American Indians

*By Rev. Robert Hamilton, Missionary to Indians, Okmulgee, Okla.*

The Indians are by nature religious, mystical, ritualistic, reverent. Their religious customs and beliefs are almost as varied as are their tribal traditions and dialects. However, there are a few fundamental beliefs and observances which seem to be quite general. The belief in and worship of the Great Spirit or Great Mystery seems quite universal, though few if any of the tribes confine their worship to this or any other one god. They do exalt him above all gods, and attribute to him



ITALIAN CHILDREN, LOUISVILLE, NEAR W.M.U. GOOD WILL CENTER

the creation of all things. But there are other deities to be propitiated or worshiped.

When the missionaries came among the Cheyennes they found them using the term Ha-ah-ma Veo, meaning the White Man above. When asked for an explanation, they said they had used the term, Mok-e-mi-heo, meaning Great Mystery, but since coming in contact with white men and observing their creative genius in building cities, railroads and other wonderful things, they concluded that the great Creator must be a white man. The missionaries explained to them that God was not a white man, but a Great Spirit, and suggested the use of the term formerly used by them as more accurately expressing the correct conception of him. The Sioux used the term Wakantanka, meaning Great Mystery. Other tribes, Manitou, others Wa-kon-sa, all having the same meaning.

Some tribes worshiped gods of the four cardinal points of the compass, and of the sky and earth. When men smoke the long pipe together, the host, after filling the bowl with tobacco, before he puts it to his lips, points the stem east, west, north, south, then toward the sky and then down toward the earth. They believe in a future life. The Happy Hunting Grounds have always been their goal, where life is eternal, everlasting spring abides and game and wild fruits are abundant.

They also believe in sacrifices and offerings, intercession and substitutionary suffering. These constitute the missionary's approach to the Indian. Paul in Athens observed among a multiplicity of altars one erected to the Unknown God. "He whom ye ignorantly worship, him declare I unto you," he took for his text, that memorable day on the Areopagus. So may the missionary today find a contact in age-old Indian beliefs.

Space will not permit mention of more than a few of the religions prevalent among some of the tribes of recent years. These cannot be described in greater detail than will give one an idea of the shadowing of the dawn of religious truths and of how pagan rituals and beliefs, during the long, dark period, served to keep alive the instinct for religion until God should reveal himself to them through the glorious gospel of his Son, Jesus Christ.

The Sun-Dance, perhaps the most ancient, is still practiced by the Cheyennes, Arapahoes, Sioux, Poncas and, until recent years, by the Pawnees. It is held during July or August when the sun is most powerful. During the year men under stress of some great danger

or calamity make vows to participate in the Sun-Dance. Sometimes it is when wife or child is sick and hovering near the borderland between life and death. In olden times it was when warriors were going to battle, or sometimes when absent from home, he dreams of danger to his family.

When a vow is made it is published by a camp crier and the leaders see that they are fulfilled. They are usually in camp about two weeks. They camp in a circle with an opening to the east. Some days are spent in preparation and ceremonies before the temple is erected. An intercessor is chosen whose life is blameless. Four young men are chosen to select the sacred pole, and four young women who are to cut it down. These must be persons of good repute. The intercessor must be a man of experience and preparation, and is chosen from year to year. His duties include the offering of prayers on behalf of the people, the singing of songs as he performs certain acts, the preparation of the sacred bundle that is lodged in the fork of the sacred pole, and the arranging of the altar. Poles and leafy branches are cut and brought to the place in the center of the circle of tents by the soldiers, each company having a section of the temple to build.

When the time arrives the four young men report to the leader that they have found a suitable tree for the sacred pole. They and the four maidens who are to cut it appear before the medicine tent of the intercessor, who comes out and, after an exhortation, blesses them by raising his hands above them and offering a prayer. They then proceed to the woods and the tree is cut down and trimmed, care being taken not to touch it with their hands. A long lariat is then looped over the end and seized by as many as can get hold of the rope and amid shouts and singing and crying it is dragged to the place of the temple. Other ropes are attached and the pole raised and the bottom dropped into a hole prepared to receive it. The temple is then quickly put up. During this time the dancers are being stripped and painted. They eat a full meal before beginning the dance, but after they begin they eat no food nor drink water until it is over. There are usually about twenty dancers at the beginning, but they drop out until only those under the vow remain. They stand with their eyes fixed upon the sacred bundle in the fork of the pole, with a whistle about six to eight inches long, made from the long bone of an eagle's wing, in their mouths. They breathe through this, emitting a weird whistle, while they rise on the ball of their feet to the music of the drummer.



INDIAN BOY IN DANCE COSTUME

The Sun-Dance, perhaps the most ancient, is still practiced by the Cheyennes, Arapahoes, Sioux, Poncas, and until recent years, by the Pawnees.

This is kept up for two days and nights, resting at intervals. The wives or sisters of the dancers sometimes dance with them.

Those who have vowed to have cuttings in their flesh are arranged before the leader, who offers a prayer. On one occasion Chief Left Hand (Arapaho) offered the following prayer: "Great Spirit, our Father, our people have suffered much the past year. Many of our women and children have sickened and died. We know that it is right for us to suffer, since we have not lived right. You see we are not afraid of pain, but we ask you to lift this burden of suffering from the women and children who are weak. Accept instead the suffering of these young men who are strong."

Sometimes the vows are to submit to fifty, a hundred or two hundred cuttings. Often when a vow of this kind is made the wife or sisters divide the honors with him. The skin is raised by sticking an awl into it and with a sharp knife a piece is cut off and held up to the sun, saying, "See, this man gives you his flesh." If the vow is to be suspended, two slashes are made in the breast and a skewer is forced under a muscle, a rope fastened to it, the other end to the center pole of the lodge and the dancer throws his weight upon it until it tears out. The incisions are filled with a powder to stanch the blood, and seldom any serious consequences result. The dancing continues until all have become exhausted or have swooned. They are then given water and an emetic and afterwards light food. Such are the sufferings in the worship of a heathen god!

There are two other prevailing religious ceremonies that should be studied in order to understand the religion of the Indians.



HATCH-IRKA, BILLY HARRIS, JESSE JAMES

Jesse James, before his conversion a medicine man, is now a Baptist deacon. Brother Billy Harris, for many years a Baptist preacher, recently died.



The first is the Ghost-Dance: In 1888 there lived a young Piute Indian in Nevada, called by his people Wovoka (cutter), but bearing the English name of Jack Wilson, from having worked for a ranchman named Wilson. Wovoka was already regarded as a medicine man of his tribe. While he was ill of a dangerous fever an eclipse of the sun occurred. Great excitement prevailed among the Indians. In his delirium, Wovoka imagined that he had been taken into the spirit world and while there received a direct revelation from the god of the Indians. It was a revelation of the future of the Indian—the coming of a new dispensation, when the Indians would be restored to their inheritance and all their dead friends brought to life. The white people were to be destroyed, the game restored and everything as it was before the white Father sent to the white man and was man came. That the Messiah whom the rejected and killed was now coming to the Indians, who must prepare to receive him by practicing the songs and dance ceremonies which the prophet gave them. The doctrine was very appealing to the Indians and spread rapidly from tribe to tribe until all the plains' Indians from the Missouri River to and beyond the Rocky Mountains were enlisted in the new belief—looking for the Messiah.

It became known as the Ghost-Dance. The dancers, women and men, together held hands and moved slowly around a circle, facing toward the center, singing without accompaniment their Messianic songs, often going into hypnotic



LAST HEREDITARY CHIEF OF OSAGES

Chief Baconrind is not a Christian, but is the greatest power today among the Osages. What if he had been won to Christ as a boy?



"BURIED WITH CHRIST IN BAPTISM"

The Indian young people whose parents are Christian are more easily won than those of pagan parentage, and make excellent Christian workers.

trances. While dancing, some would go inside the circle and pray with outstretched hands until they would swoon, and when they revived from it would relate whatever vision or revelation they had received.

Second, is the use and worship of Peyote: Peyote is a species of cactus plant which grows in northern Mexico. The button or crown is collected and dried for use by the Indians in their pagan worship. The Indians made frequent visits to Mexico to obtain it and brought it home in suitcases, trunks or bags. From time immemorial, Peyote has been used by certain tribes in Mexico for the purpose of producing intoxication at religious ceremonies. From there it spread to the Kiowas of the Rio Grande, the Zunis of Arizona, and others. It is said that the Zunis selected a few of their number annually to submit themselves to intoxication, but never habitually subjected themselves. As early as 1720, Spanish authorities prohibited its use, and in the old Spanish Archives appear a record of the prosecution of an Indian for having drunk Peyote.

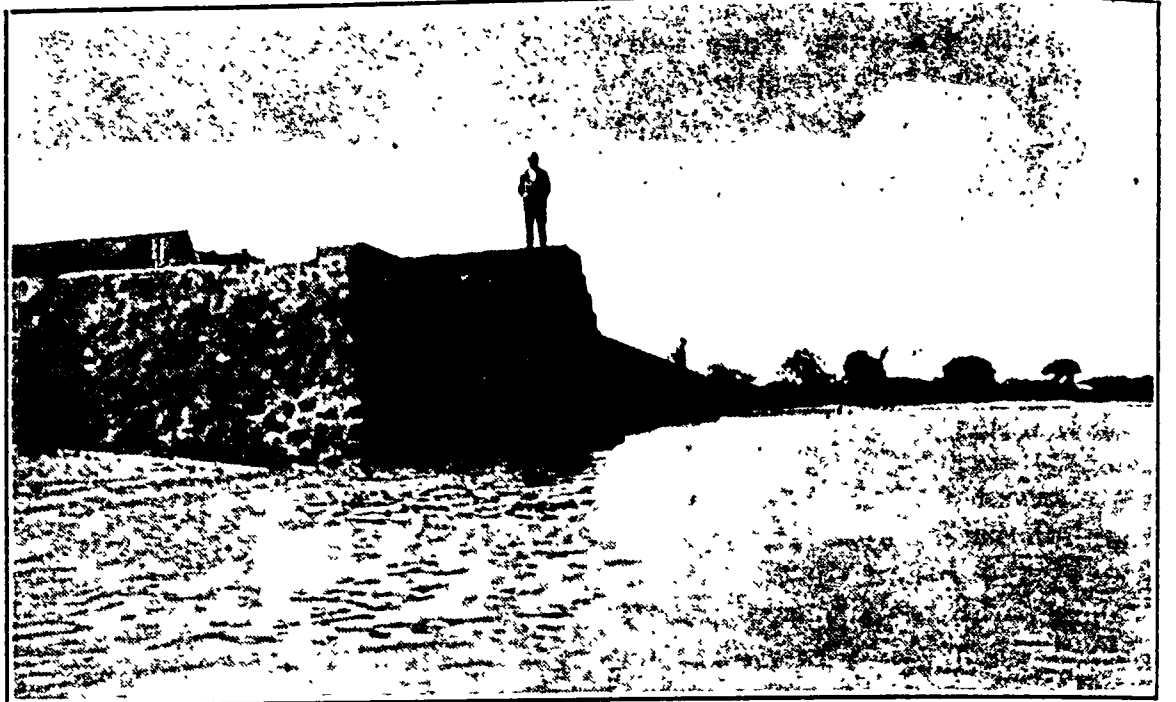
This phase of religious fanaticism deserves extensive discussion, for in recent years it has gradually spread to an alarming extent among many of the tribes of the United States. In Oklahoma they were able, by misrepresentation, to secure a charter of incorporation of a church, called the Native American Church, which charter specifies the use of Peyote as a sacrament. The meetings are held on Saturday nights in a tepee, or among the Osages in an octagonal house built by them for that purpose.

A fire is built on an altar of earth in the center and tended by an official firekeeper. The worshipers arrange themselves, sitting around the wall. A small drum is beaten continuously while a companion to the drummer sings a Peyote song. The drum is then passed to the next pair and so on till the circuit has been made. Then the Peyote is distributed by the leader, giving each one two or four. When all are served they then each hold up a peyote button before them and offer a prayer to it, asking for the kind of vision they wish. Then they chew the peyote buttons and swallow them. The drum and songs go round again and this is repeated until from twenty to forty of the peyote buttons have been eaten. Sometimes the buttons are stewed and the tea drunk. At midnight they take a recess and drink some water; toward morning they come under the influence of the drug and one by one go into a sleep or trance. While in this state they say they have

visions according to their prayers. Sometimes they see the face of someone long dead, sometimes the future world, at other times visions of exquisite beauty. After sunrise breakfast is eaten and they tell what they saw or felt while in a trance.

They look wild or crazy out of their eyes for hours, and sometimes for days after eating the peyote. A number of deaths and some cases of insanity have been attributed to the use of it. Many attempts have been made to stop its use by legislation, but the leaders employ counsel to defeat it. It is the greatest hindrance to their moral and physical progress. Peyote is not known among the Five Civilized Tribes, except among the Eucheas, a branch of the Creek tribe, among whom there has never been a Christian church. It is the greatest curse of the Blanket Indian tribes. The only remedy is the moral character and spiritual power imparted by a staunch Christian faith. The Indian, once addicted to it, has no strength within himself to break its hold. Indian leaders often say to the missionaries, "Only Christ can overcome Peyote."

There are other systems of worship, as the worship of the otter by the Sac and Fox, and many that are purely local. The persistence of pagan beliefs presents a difficult problem to the missionary. It is the same problem the missionary to a foreign pagan land must face, for these older Indians are often impervious to any impressions and live in an atmosphere as anti-Christian as if they were thousands of miles from any Christian contact. Tribal social life, tribal government and tribal differences in language insure this isolation to the Indian who wishes to preserve it. Thus we have whole tribes living within a few miles of cities that are centers of church and Christian school activities, yet have been through all their history untouched by any Christian teaching. The Kickapoos are an example of this. Only the Quakers have attempted to reach this people, until the spring of 1926, when the Home Mission Board began work through two Indian evangelists who knew the Kickapoo language. The young people whose parents are Christian are more easily won to the Christian life than those of the pagan. Although there have been many notable instances of young people, whose parents were pagan, becoming excellent Christian workers, often winning their parents and relatives to the faith.



SEA WALL IN BELLA VISTA, PANAMA, BUILT BY DR. REEDER

This progressive Baptist deacon is aiding in the development of the economic as well as spiritual interests of the Isthmian Republic at the cross-roads of the world.

## A Significant Ordination in Panama

*By Rev. George F. Austin, Balboa Heights, Canal Zone*

As far as we know, or can find any record, Senor Bernardo Joaquin Garcia, of Panama, is the first Spaniard to have been ordained to the ministry in any evangelical denomination on the Isthmus. His ordination took place in the Balboa Heights Baptist Church, Panama Canal Zone, Sunday, August 7 of this year. With his wife, Elena de Garcia, he was baptized into the membership of this church on the third Sunday

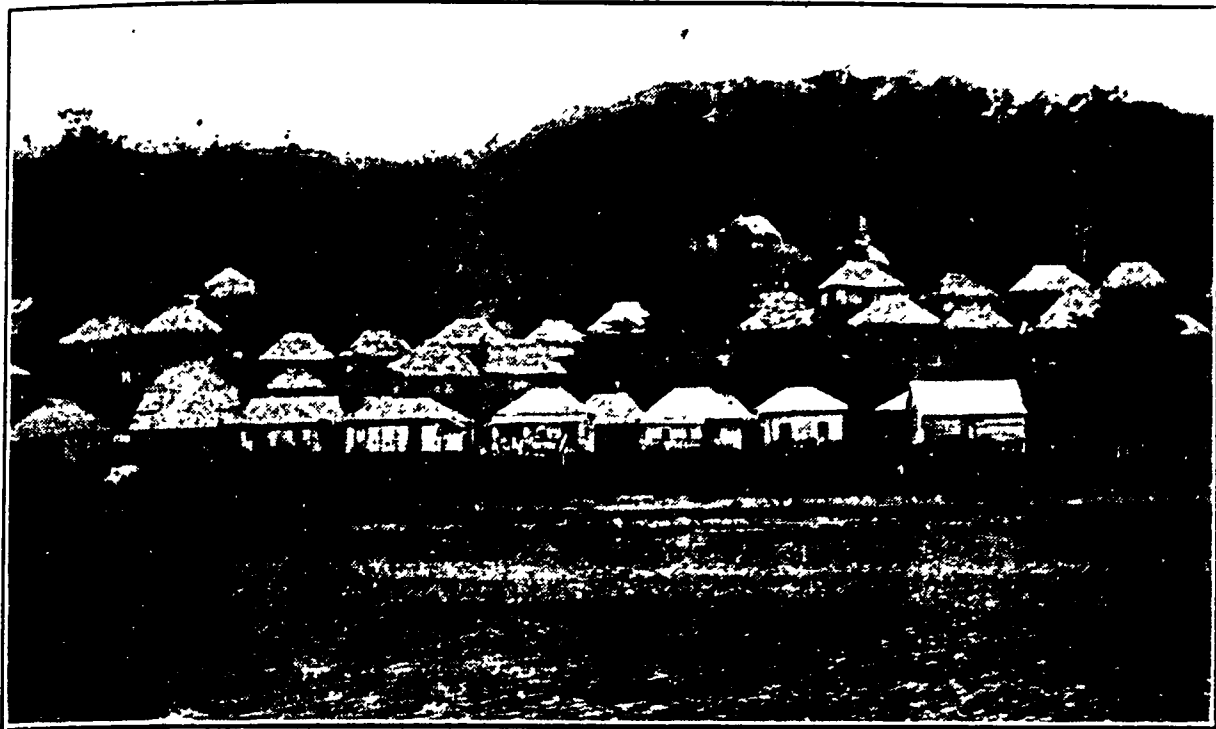
in December of last year. Desiring to do the work of the ministry among Spanish language people in Panama, and being admirably equipped by nature and education as well as character for such work, and seeking his ordination from his church, after a satisfactory examination by a counsel appointed for the purpose, and his election to this important work, he was duly ordained on the aforesaid date in the presence of the congregation at the 11 o'clock service.

Brother Garcia was educated at the University of Madrid. He has traveled extensively, but almost exclusively in Latin lands, written a number of books, and is a keen observer of evangelical progress. He was a priest in the Roman Catholic Church. After coming to Panama as a visitor he became charmed with the country, welcomed the opportunity to come into close contact with the new world and meet people of Nordic descent. After a year in Panama he gave up the priesthood and married a young Spanish woman who had received an English education in the Canal Zone High School. He is a man of wealth and has a profitable business, owning a dray and taxi line, besides a "chiva" line between Panama and Pacora, an inland town. He also owns a book publishing plant. He has a beautiful home, known as "Hacienda de la Colina," a country estate.

His examination for ordination was conducted by a counsel elected by the church, consisting of the following: Major H. J. Ballentine, Baptist chaplain in the army; Dr. D. F. Reeder and Mr. J. W. Hearn, deacons; Mr. S. C. Russell, church secretary; and the writer, who was chairman. The examination was written and oral. Twenty-



A NATIVE INDIAN FAMILY OF PANAMA WON TO FRIENDLY INTEREST IN THE GOSPEL



LA PAMA, CAPITAL OF PROVINCE OF DARIEN, PANAMA

Here the Governor gave our missionary, George F. Austin, letters of safe conduct through the Province, some parts of which are inhabited by unfriendly Indians.

nine questions were asked in addition to the candidate's testimony as to his personal experience. The examination covered Christian experience, the person, character and deity of Christ and the Holy Spirit, the Scriptures, redemption, the church and its membership, government, officers, ordinances and its relation to the State; doctrines, missions and kindred subjects. The counsel took into consideration the character, scholarship and gifts of the candidate, recognizing his superior natural and native qualities and excellencies of birth, training, culture and reputation. They believed he would bring into the ministry of Baptists among Spanish language people a rare quality and degree of efficiency. While he does not speak English, some of the members of the counsel were, in a measure, familiar with his language; besides we had employed a capable interpreter. The ordination sermon was delivered by Chaplain Ballentine and was translated into Spanish, the interpreter first following the speaker in oral translation.

I am giving both the English and Spanish version of the ordination credentials issued by the Balboa Heights Church to Brother Garcia. This, as I stated, is the first ordination of a Castilian Spaniard to the ministry of an evangelical denomination on the Isthmus of Panama. It has been said by geologists that the Isthmus is the youngest of land formations on the Western Hemisphere. History is conclusive that Castilians were the first white people to inhabit it. The Baptists were among the first to establish evangelical missions here. And now this denomination is the first, of which we have knowledge, to ordain a scholarly Castilian to the

ministry of the gospel of Jesus Christ; and Brother Bernardo Joaquin Garcia Dacarrete is the person. The name *Dacarrete* is that of his mother. It is the custom of Spanish gentlemen to add the name of their mother after their own. Some of the other denominations have ordained West Indians and mixed blood Panamanians to work among people of these particular classes; but Brother Garcia will be able to appeal to the intellectuals of Spanish blood on the Isthmus. For these reasons therefore we think his ordination is very significant.



THE GOVERNOR, INSPECTOR OF PUBLIC INSTRUCTION, AND SENORA DE DIAZ, PROVINCE OF DARIEN, PANAMA

## ORDINATION TO THE MINISTRY

"After a satisfactory examination by the undersigned counsel, and upon the authority of the Holy Scriptures and in conformity with the rules and customs of this church and pursuant to election by the membership thereof, the First Baptist Church of Balboa Heights, Panama Canal Zone, does upon this the seventh day of August, nineteen hundred and twenty-seven, by rite of ordination, hereby set aside

*Bernardo Joaquin Garcia Dacarrete* to preach the gospel of Jesus Christ, the Son of God, and to administer the ordinances of baptism and the Lord's Supper, and to accept pastorates and oversee the flocks thereof, all in conformity to the aforesaid privileges and authorities."

This ordination was signed by every member of the ordination counsel and approved by the church.

The following is the translation in Spanish:

## ORDENACION PARA EL MINISTERIO

"Despues de satisfactorio examen por los suscritos Consejeros, basados en la autoridad de las Santas Escrituras y de conformidad con los reglamentos y las costumbres de esta Iglesia y en virtud de su eleccion por la congregacion, La Primera Iglesia Bautista de Balboa Heights, Zona del Canal, Panama, en este el Septimo dia de Agosto de Mil Novecientos Veinte y Siete, por medio del ritual de la Ordenacion designa a

*Bernardo Joaquin Garcia Dacarrete* para predicar los evangelios de Jesus Cristo, el Hijo de Dios, para que administre los Sacramentos del Bautismo y de la Comunion y para acepte los partorados y la direccion de sus rebanos."

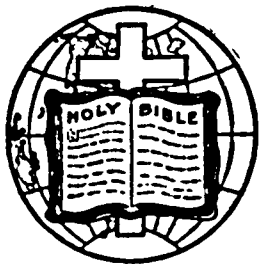
This copy was signed also by the counsel, consisting of the following: "Presidente del Consejo, Ministro Ayudante, Diaconos y Secretario del Consejo y el Interprete."

Following the ordination, Brother Garcia addressed the counsel and the church. His address was interpreted by Mr. Thomas Northrop, an alumnus of the Balboa High School, who had served us so faithfully throughout the examination and ordination. I would that my readers could have witnessed the entire service, and heard Brother Garcia's eloquent and impressive response.

As my readers have perhaps observed in previous communications to the Baptist press, I have emphasized the close relation that exists on the Isthmus between actual Home Mission work and opportunity for Foreign Mission endeavor. Baptists have no work among the five hundred thousand population of Panama. We believe that Brother Garcia and his estimable wife are the Macedonian couple that stands at the cross roads of the world and calls to us to come over and bring the glad tidings to their fellow countrymen, and also to the thousands who are of cross blood and cross color. Indeed, the Isthmus of Panama is not only the cross roads of the world but the ethnic situation is one also of the extremes in cross blood.

## HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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I. J. VAN NESS, D.D., Corresponding Secretary  
 HIGHT C. MOORE, Editorial Secretary  
 G. S. DOBBINS, Editor

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## A Program of Missionary Education

Why are so many Christians apathetic and indifferent on the subject of missions?

It cannot be that it is a dull subject, for nowhere in the whole realm of religious endeavor is there to be found as much human interest as in missions. It cannot be that it is incidental in the program of Christianity, for the most casual reader of the New Testament is impressed that the missionary enterprise is central in the Christian purpose and program. It cannot be that it is irksome and distasteful, for the most inspiring and uplifting of all doctrines is this of world-wide evangelization.

Yet the inescapable fact remains that multitudes of Christians, who really love the Lord, are compelled to acknowledge in their hearts that they are not interested in missions. They have no eagerness of curiosity as to what is going on in the mission fields. They would count it a burden to have to read a missionary book. They shrink from missionary meetings and missionary sermons. It is scarcely too much to declare that they represent the great majority of present-day church members in their attitude.

Here, then, is a strange anomaly: The most interesting religious subject in the world, central in the Christian system and fundamental in the Christian message, is a subject in which the masses of professing Christians are frankly and confessedly not interested! Why?

Obviously, "There's a reason." This reason is not far to seek: We have failed to sow the seed of information and training, and we are reaping the thistles of indifference and neglect. For this is a law of the spiritual world as well as of the physical: where good seeds are not sown and cultivated, weeds are sure to grow. It is not enough to say that a church has been for the Co-operative Program; that it has tried to raise its quota; that the pastor has preached some good sermons on missions; that the church has never criticised our Boards nor taken stock in objections to the organized work. This is good as far as it goes, but it does not go far enough. If no more than this has been done, it may well be that the ground was cleared just enough to insure a bumper crop of the weeds of indifference and neglect.

In very fact this is what has often happened. Just enough sympathy and understanding have been created to keep down opposition; and not enough information and

training given to create vital interest. The people therefore are neither for nor against—and here you have a perfect definition of indifference! Because they do not know they do not care; and because they do not care they do not give nor pray nor study nor work.

It is high time that churches and pastors recognized the validity of this diagnosis, and accepted the remedy. For there is a remedy—definite and specific. That remedy is missionary education, systematic, regular, thorough, sound in theory and practice. It has never been known to fail where properly applied. It may not always produce one hundred per cent results—what remedy does?—but, incorporated in a program that extends over the years, it is as sure to produce missionary spirit and giving as that rain and sunshine and soil, with good seeds planted in proper season and rightly tended, will yield a reasonably good harvest.

With the beginning of the new church year every church that takes its missionary commission seriously ought to devise and put into operation a systematic scheme of missionary education, consisting of two major phases—information and participation. In all sound education these two phases are inseparable—knowing and doing, theory and practice, faith and works. May we suggest an outline of such a program for an average church?

1. The appointment of a strong, representative missionary committee, or committee on missionary education, to have charge of special missionary features in the various organizations of the church, to secure and circulate missionary literature and tracts, to promote mission study, to provide informing and inspiring posters, mottoes, addresses, etc.

2. The observance of the two special missionary days in the Sunday school—State Missions in October, and Home and Foreign Missions in March, in which the whole of each of these months will be given to emphasizing the subjects under consideration in classrooms, assembly programs, from the superintendent's platform, and in other ways.

3. The presenting from the pulpit of some vital phase of missions or other causes represented in the Co-operative Program at regular intervals—once a month in full-time churches, and at least once a quarter in half-time and quarter-time churches; this to be done in sermons, or programs given by the B.Y.P.U., or Sunday school classes, or in brief addresses by laymen. The schedule of subjects for these hours should be carefully worked out, to the end that no major phase of the work is neglected or omitted.

4. The observance of the Weeks of Prayer as fostered by the W.M.U., and full co-operation with them in their plans for enlistment, mission study, regular prayer for the work and the workers, the training of the children in missions.

5. The circulation of missionary literature, preferably by the allotment in the budget of a sufficient amount to put the State Baptist paper, *Royal Service*, and HOME AND FOREIGN FIELDS, into the hands of the various leaders as a minimum, and ideally into the homes of all the membership. In addition, the provision of an attractive tract rack in the rear of the church, which will be kept supplied with fresh, attractive, informing tracts, secured by the person in charge from the several Boards and from the headquarters of the Co-operative Program, 161 8th Avenue, N., Nashville, Tenn.

6. The holding at least annually of a "School of Missions," in which classes will be formed of the various congenial groups in church and Sunday school, and following the plan of the teacher-training institute, carry each group through the study of an appropriate text, along with which will be an inspirational hour when some one who knows about the work and the workers (preferably a returned missionary) will bring a fresh and inspiring message to the assembled school.



7. A thoroughgoing plan of every-member enlistment in giving to missions through the Co-operative Program, by means of which every member of the church will be lined up for the support of this great enterprise, it being insisted upon that no church has a right to permit any of its members to be habitually disobedient to the fundamental command of Jesus Christ to go into all the world and preach his gospel to every creature. This means, of course, an every-member canvass, with careful follow-up, and the earnest preaching and teaching of the doctrine of stewardship. It means committal of the entire church membership to the program of missions in all its phases. It means the enlistment of individuals in missionary activities at their doors, and the evangelization of the lost in their own midst. It means that preaching and practice go hand in hand, that information and participation be indissolubly bound together.

Here, then, are seven items in a minimum program of missionary education that are within the reach of practically any church. The results of such a program may not be the immediate bringing in of large sums of money, as might be accomplished occasionally through high-pressure "drives"; but, far better, the results will be information and interest, eagerness and enthusiasm, which will be sustained through the year and through the years, the fruit of which will be generous and loyal giving for all the future.

This is no easy prescription. It means work, prayer, patience. But it is the way of ultimate success in the overcoming of apathy and neglect and the growing of a great missionary church.

Here is a plain path. Will your church not be one to determine to walk therein?

\* \* \*

## A Plea for Our Rumanian Brethren

It would be difficult to single out one great doctrine above another and say, "This is our cardinal Baptist belief." Yet if a consensus of opinion of the leading Baptist historians and theologians was secured, it probably would place the doctrine of *liberty of conscience* near the head of the list. Around this soul-stirring theme some of the richest chapters in Baptist history would gather, and out of this conviction Baptists have made one of their chief contributions to a democratic world.

The years have not been many, as history counts time, since there was to be found no spot on the earth where soul-liberty was unconditionally granted. Today its refusal is far rarer than its prohibition. With marvelous rapidity this once despised doctrine has been accepted by the vast majority of the peoples and governments of the earth, and in practically all civilized lands has become an axiom and a commonplace. Even Russia is beginning to emerge from her chaos and contradictions and recognize the imperative necessity of removing religious constraint and coercion if her government is to be recognized and respected. The indignation of Christian and non-Christian, Baptist and non-Baptist, of every land, is almost instantly kindled at any effort to restore the old principle of force in religion. We of America have almost come to believe that the victory for liberty of conscience has been won universally, so thoroughly established is it in the very fabric of our social and political order.

Our hearts are made to burn within us, therefore, as we read of fresh outrages against our Baptist brethren of Rumania, who are sufferers for conscience sake. The death of Ferdinand and the accession of the queen-mother and

her little grandson to power seem in no wise to have diminished Baptist persecution, which, according to Dr. Rushbrooke, goes on steadily. "Those who describe a Baptist church as such are fined and imprisoned," he writes. "Baptist children are refused their diplomas in the schools. Orthodox priests are zealous in urging the authorities to acts of repression and persecution, the foremost of these, in his bitter zeal against our people, being Bishop Comsa of Arad."

It should be borne in mind that these Baptist sufferers are loyal subjects of Rumania, who are guilty of no trespass or disloyalty. Their only crime is that they dissent from the Orthodox faith, and are Baptists. They seek nothing except the right to worship God according to their conscience, to organize into churches, to own church property, to preach and print freely their doctrines on a parity with other recognized Christian groups. The policy of the Rumanian government is in clear and open violation of treaty agreements to confer religious freedom. Baptist persecution is not carried on secretly, nor through subterfuge, but the hostility of the authorities, instigated by the priests, is open and unashamed.

Dr. Rushbrooke calls attention to the following summary of injustices suffered by Rumanian Baptists, which was recently dispatched to M. Mitilineu, foreign secretary of the Rumanian government:

"(1) The Baptist Confession, although it is well known throughout the world, is not even recognized as a Christian Church in Rumania.

"(2) The local Baptist churches are not permitted to describe themselves as such.

"(3) Baptist churches are denied freedom of worship, of organization, or preaching, and of holding property.

"(4) Children of Baptists are not registered as such, but as 'Orthodox' or 'without confession.'

"(5) Children of Baptists endure grave disadvantages in the public schools and are sometimes refused admission.

"(6) Children of Baptists are denied the right to receive their religious teaching from the preachers who are duly appointed in accordance with the practice of the denomination.

"(7) Baptist places of worship are often arbitrarily closed by the authorities.

"(8) Baptists are frequently denied the right to build houses of prayer or to acquire premises for carrying on their worship.

"(9) Baptist preachers are forbidden to carry out their duties and especially to undertake evangelizing journeys.

"(10) The holding of religious conferences is made dependent upon the permission of the Ministry of Cultus and other authorities; and the consent is often withheld.

"(11) Baptists are exposed to arbitrary dismissal from public or private employment on the ground of their religious convictions.

"(12) They are denied the opportunities of promotion in the army which are open to other citizens.

"(13) Persons known to be public opponents of Baptists have been appointed as officials in the Departments of the Ministry which have to deal with Baptists.

"(14) The direct responsibility of the Ministry of Cultus for the policy of repression appears in the official instructions which it has from time to time issued to the subordinate authorities.

"(15) The archives of the Ministry of Cultus and the Ministry of Education are crowded with protests and complaints of suffering Baptists; and within the last few months they have been compelled to bring forward many fresh complaints of personal ill-treatment, fines, imprisonments, beatings, and threats. It is not contended that the central authority is directly responsible for all these incidents; but the persistently hostile attitude of the Ministry of Cultus as shown in its own documents furnishes opportunity and excuse for arbitrary repression and brutality. In no country in the world are Baptists so seriously persecuted as in Roumania."

The one effective remedy against these injustices, Dr. Rushbrooke declares, is public opinion. Rumania greatly profited by the redistribution of territory following the World War, and is anxious not to lose the good-will of Europe and America. An aroused public opinion will be a powerful weapon with which to attack the bigotry and

prejudice which are responsible for the intolerance shown toward Rumanian Baptists. Such a weapon is being forged right now by means of a petition which is in process of circulation to the Baptist churches of Europe and America, at the instance of the Baptist World Alliance. Many pastors have already received copies of this petition, with spaces for signatures.

We urge that these petitions be presented and signed at once, and returned as directed. From the smallest to the largest, our Southern Baptist churches should join in voicing this protest, and in coming to the help of our brethren who are fighting so valiantly the battle that our forefathers fought and won in the early days of our republic. Let us not count this a light matter, but a duty and a privilege which bring us under solemn obligation to our distressed brethren of another land and tongue, but of a common faith in our Lord and in the principles for which Baptists have ever stood.

\* \* \*

## Saving the South from False Faiths

Throughout its early history, the South was singularly free from the invasion of false faiths. When Catholicism and Unitarianism were laying their blighting hand on the North and East, Methodists, Baptists and Presbyterians were capturing the South for evangelical religion. It thus came to pass that the foundations were laid deep and strong for a civilization which has offered steady and almost impregnable resistance to the onslaughts of false faiths, and which has been quick to react to influences which tend to break down the old-fashioned faith of our fathers.

But within the past few years many radical changes have been taking place. Distances have been annihilated, geographical boundaries have been broken down, the "solid South" has become largely a fiction. No mass movement in the nation's history has equalled the steady flow of population from the over-crowded North and East to the Southern States. The country at large is just beginning to awake to the unparalleled resources and advantages of the South, and we are on the verge of the greatest development and growth in population in the nation's history.

All this is bringing new Home and State Mission problems and tasks. Our foreigner population is rapidly increasing, which means that Catholics and Jews are far more numerous. In communities where Catholic churches and Jewish synagogues were unknown a few years ago, they have become established institutions. Catholic missionary zeal has been excited by the virgin field which the South presents, particularly among the Negroes, and they are losing no opportunity to press their cause. The growth of Negro Catholics in Southern cities is a significant fact to which little attention has been called, but it is nevertheless a fact of momentous importance, as we shall one day awake to realize.

Already many communities are feeling sharply the influence of Catholic and Jewish moral ideals, in the laxity of Sunday observance, the flourishing of worldly amusements, and the general breakdown of church standards. Unitarianism, which has concealed itself under the name of Modernism, has entrenched itself firmly in many quarters, and will bring withering blight to the religious life of our Southland, if not uprooted, as surely as it always has to every other section where it has gained footing.

In addition to these historic perils to New Testament Christianity we are beset by a multitude of heretical sects which bid for the allegiance of the unsophisticated—and they are legion in our Southern society. Mormons, Russell-

ites, Adventists, Holy Rollers, Sanctificationists, Nazarenes, Theosophists, Spiritualists, Christian Scientists—space forbids a list of the vagaries which are propagated with great zeal by unbalanced religionists whose persuasiveness often overcomes the credulous and unsuspecting Southerner. These propagandists have found certain sections of the South, where the people are intensely religious but poorly taught, fertile soil for their seed-sowing, to the distress and sorrow of those who know and love the truth, and frequently to the religious undoing of their gullible followers.

Yet another portentous aspect of the subject is the persistent, organized effort to introduce atheism into the South. Organized atheism is something new in our country, but it is making itself known and felt rapidly and vigorously. Atheist clubs are being organized in many cities, and the daring effort is being made to introduce organized atheism into all our higher institutions of learning. In nearly every large group there will be found some who "fall for" this sort of thing, and we may expect to reap bitter fruit among our young people as this vicious propaganda becomes more widespread.

It is clear that a missionary program worthy of the name, projected by the Home Mission Board and the State Mission Boards, must take into account the combatting of these foes to the Christian faith. It is not enough to make these Boards promotional agencies—they must be educational as well. The printed page and the spoken word must be brought mightily to bear upon this problem, and our leaders in State and Southwide missions, and in our educational institutions, must lead the way in showing how to deal constructively and effectively with these dangerous tendencies.

We devote much of the space in this number of HOME AND FOREIGN FIELDS to a consideration of this gravely important subject. Read these impressive stories and articles, and lend your weight to the solution of the problems which they present.

\* \* \*

## How to Conduct Church Schools of Missions

*By Rev. John W. Lowe, Tsinan, China (on furlough)*

I could write at length about Church Schools of Missions, but will not. I must be brief. I should like to tell about each one of the eleven city-wide and county-wide schools in seven states, from Virginia to Florida. Pastors, in Richmond, Danville, Lynchburg and Portsmouth, Virginia; Greenville, South Carolina; Smithfield, North Carolina; Charleston, West Virginia; and Miami, Florida could bear testimony to the wide-spread missionary interest aroused among the churches of these cities as a result of these city-wide schools.

A city-wide school of Stewardship and Missions at a central church is good, but the best results are obtained when this school is followed by a school in each church, conducted always by the pastor. The lazy pastors fail here.

Concrete illustrations and testimonials are not lacking. Hear my old friend, Dr. W. H. Baylor, pastor of Park View Church, Portsmouth, Virginia, who writes thus:

"For your encouragement I wish to tell you that on the Sunday following our School of Stewardship and Missions, our people put more envelopes and more money into the baskets than they had seen for two years. And to show you that this was not a spasmodic spurt there has been a steady increase in the offerings of our people to current ex-

penses and missions every Lord's Day since you and Dr. J. T. Henderson were with us."

These schools will, if properly conducted, deepen the spiritual life of the churches. A revival has sprung up in connection with some of these schools which continues to be a blessing to the spiritual life of the churches to this day. Ask Guy L. Prather, Maryville, Missouri, or R. L. Morgan, Smithfield, North Carolina, about the great spiritual blessing that came to their people during and since that week in which we featured world-wide missions.

Many of our pastors are holding revival meetings now. Let me urge that our revival meetings be followed immediately by one of these schools in order that our new members may get a world-vision, and hear and respond to our Lord's call to a life of sacrificial service, and be saved from a life of indifference and inertia characteristic of many of our people whose early missionary impulses were deadened by the omissionary if not the anti-missionary environments which they entered upon joining some of our churches. Brother G. Chadwell of Norwood, Wright County, Missouri, has just received twenty-one new members, and now plans to hold a Church School of Missions immediately with Brother Wilkerson of Mt. Lebanon assisting him. And this in an anti-mission territory in the Ozarks. Such an aggressive attack upon the anti-mission forces in our association will win great victories for world-wide missions. Who will follow in their train?

The great task before our churches is to arouse and enlist our men. The men can be enlisted as the city-wide school in Richmond, Virginia, proved. We had an enrollment of 164 men. At First Church, Miami, Florida, our total enrollment was 212, with more men than women in attendance.

There are six associations in Virginia and two in Missouri that have requested their pastors to hold a Church School of Stewardship and Missions *annually*, and are asking the B.Y.P.U. or W.M.U. to put on a missionary program in every church *quarterly*. In each association a committee of three has been appointed to co-operate with the Moderator in carrying out the instructions of the association. Would that all our associations would do likewise.

#### SUGGESTED DAILY SCHEDULE

Sunday morning—Sermon, "Stewardship and Missions" . . . Pastor  
Sunday evening—Missionary Program . . . . . B.Y.P.U. or W.M.U.  
Monday to Friday:

- 7:00 to 7:45—Class Period, Graded Studies for Adults, Young People and Children.
- 7:45 to 8:00—Devotional, Missionary Hymn and Prayer for Missionaries.
- 8:00 to 8:15—Missionary Address or Illustrated Lecture.
- 8:15 to 8:50—Classes.
- 8:50 to 9:00—Assembly, Reports, Adjournment.

#### PREPARATION

1. Fix date and announce school several weeks before hand, and continue to advertise the school.
2. Engage teachers early.
3. Select and secure text-books early. "Only a Missionary," a new book by Dr. T. B. Ray, is excellent.
4. Provide comfortable classrooms.
5. Write to Educational Department, Foreign Mission Board, for helps and suggestions to pastors.
6. Enlist all officers of the church and subsidiary organizations.
7. Provide Dean, Registrar, Song Leader, and Pianist.
8. Discuss world-wide missions and stewardship at four preceding prayer-meetings and read extracts from letters of missionaries found in HOME AND FOREIGN FIELDS.

## Some Best Books for Missionary Reading and Study

By Secretary T. B. Ray, D.D.

There has been written about the enterprise of missions one of the greatest of literatures. There is now available an astonishing amount of material, suitable for all types of mind, from childhood to old age, adapted to the wants of the individual reader, classes and schools. From this vast wealth of pictures, stories, hero tales, travelogues, biographies, histories, surveys of missions in such endless variety and intensity of interest, one hardly knows what to select for mention in an article as brief as this one must be.

This literature is peculiarly opportune in our day. The unrest of the world quickens interest in other people. When the world is drawn closer together the desire for knowledge will increase, and vice versa, as knowledge increases the world will decrease. Missionary literature is the best literature about other people, because most of it is written by missionaries who know more accurately other people than do the globe trotters or the business men. The missionary learns the languages and the people, and as a result knows the people in a profounder way. He is in position to interpret.

The missionary is dealing with the religious problem amongst the nations and that is the most intimate problem of all. The most prevalent thing in the world is religion. It rests on the innermost seat of men's being. Manners and customs are superficial and are due very largely to the accidents of geography. They are interesting but not vital. Religion is the vital life, and he who interprets the religion that a man has, or who bears the man a religious message, draws closer to him than any other. The missionary labors in this inner realm, and is therefore the best interpreter of men to men, as well as of God to men. So he who would understand the people of the world, and the nations of the world, must turn to missionary literature, which is the most penetrating literature concerning the nations of the world.

Missionary literature meets wonderfully the requirements for "human interest." This is human interest "stuff" par excellence. It is easy to find in missionary literature the "thrills" so often sought in our reading. There is also the uplift, the inspiration, the passion of a great call which appeal to the heroic, the best that is in us. Even a little dip into the sea of this delightful literature will bring surprising refreshing. Many, many in the late years who have gone this far have summoned themselves to take a deep plunge into these joyful waters.

We give below a brief list of worthy books on missions, containing several new titles.

#### MISSION STUDY BOOKS

*Only a Missionary*, by T. B. Ray, D.D. Price, paper .50, cloth .75.

This is to be the leading foreign mission text-book this year. It tells of the mission of the missionary, and how he does his work. The writer of this article, who is also the author of the book, will not assume any false modesty about recommending this book. It is sufficient for him to say that if he had not believed a message on this subject should be delivered now, he would not have written the book.

*The Tale of Two Peoples, Gentiles and Jews*, by Warren Mosby Seay. Price .60.

The leading home mission study book is an illuminating discussion of the Jewish question during the Christian centuries. It gives glimpses of the history of the Jews in their relation to Christianity, revealing the attitude of the Gentile mind toward the Jews, and of the Jewish mind toward Christianity. Also bringing out points of

contact between Jews and Gentile Christians, and the method of approach to the Jewish problem.

*Today's Supreme Challenge to America*, by J. F. Love. Price, paper .50, cloth .75.

This book was the leading text-book last year and will receive much attention during the present year. It is a clarion call to America to use her vast resources in relieving the world's spiritual and material distress.

*China's Real Revolution*, by Hutchinson. Price, paper .50, cloth .75.

This deals with the changing attitude of the Chinese people, and presents a good background for understanding what is going on in China now.

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#### BOOKS FOR GENERAL READING

*Our Far Eastern Assignment*, by Felix Morley. Price \$2.

This is not a book on missions, strictly speaking, but it discusses the situation in Japan, China and the Philippines in such a way as to enable the reader to catch the real issues behind what is taking place in the Far East. The turmoil in the Far East does affect foreign missions. Those who wish to understand the situation will be helped by reading this book.

*Changing Foreign Missions*, by Cleland Boyd McAfee. Price \$2.

The author is an authority on foreign missions, and writes this book after a year of travel in the Near and Far East. In this well-considered volume he includes a general estimate of the present work of missions, its past outstanding achievements and its ultimate hope. It discusses helpfully many of the questions now floating around concerning the value and needs of foreign missions.

*The Cost of a New World*, by Kenneth MacClennan. Price \$1.

This is a brief survey of the material forces at work in the pre-war world, and some current world movements. It points out the vital forces and the real issues in these movements, and the relation of Jesus Christ to them all.

*The Christ of the Indian Road*, by E. Stanley Jones. Price \$1.

This challenging book is written by a missionary of long experience in India. Not everything he says would be accepted by us, but all he says is profoundly interesting. It is a very inspiring book.

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Original vivid missionary plays, so simple in arrangement that even the smaller churches can easily produce them. Upon both home and foreign mission themes.



# Mormonism in the South

## A Deadly False Religion, and How It Must Be Combated

*By W. W. Gaines, Atlanta, Georgia*

Mormonism is an active and militant religion in the South and in the United States and in the world.

The whole of the United States is divided into territorial sections, and each section organized for the propagation of the work.

The Southern States Mission is composed of the nine States east of the Mississippi river and south of the Ohio. This mission was organized in 1875. The number of members in these States is upward of 22,000. At the present time there are 192 missionaries from the Western States doing work in this district. The membership has gradually increased year by year, since the founding of the mission. Formerly the converts migrated to the West, but of recent years the Mormon authorities have counseled the members to remain in the South where they were converted; and this they are doing, more and more.

The headquarters of the Southern States Mission is in Atlanta. In this city a chapel and a parsonage have been erected at a cost of \$75,000. In Jacksonville, Florida, a chapel has been erected at a cost of \$60,000. The Mormon church is following an extensive building program in the South, and many of the congregations are provided with chapels.

The trans-Mississippi States of the South are organized just as are the States of the Southern Mission.

In the whole of the United States there are, according to latest available figures, 10,255 Mormon ministers, 1,764 churches, and 636,389 members. This represents an increase of about 235,000 in ten years.

The Mormons are most numerous in the inter-mountain region extending from the Province of Alberta, Canada, clear through to old Mexico. They are most numerous, of course, in Utah, with Idaho coming second. It is stated that politically the Mormons hold the balance of power in a number of these Western States.

Missions have also been established in twenty-four foreign countries, and in numbers of islands of the seas.

The number of Mormons in the world is now computed to be 750,000.

### HISTORY OF THE MOVEMENT

The Mormon church was organized in 1830, in the town of Fayette, New York. In 1823 Joseph Smith, an unlearned youth in Manchester, New York, claimed to have been visited by an angelic personage, who announced himself as Moroni, "A messenger sent from the presence of God." Part of Moroni's message, as stated by this latter-day prophet, is as follows: "He stated that there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent. He also stated that the fulness of the everlasting gospel was contained in it, as delivered by Jesus Christ to the ancient inhabitants." The place of the deposit was indicated to him. On going to the place he located the strong box. He lifted the cover with a lever, but was forbidden by the messenger to remove the plates. Not until the close of the fourth probationary year was he allowed to remove them. They were taken from a repository in the side of a hill near Palmyra, New

York. The original account was inscribed on thin sheets of gold, in small letters of the Reformed Egyptian style. The inscriptions were translated by Joseph Smith, who averred that the translation was effected through the gift and power of God and was in no sense the product of linguistic scholarship. This translation composes the Book of Mormon, and the Mormons hold that it is absolutely and perfectly true, containing no errors of translation.

Among other things the Book of Mormon records that in the seventh century B.C. there lived in Jerusalem a righteous man and a prophet named Lehi, of the tribe of Manassah. It was just before the Babylonian captivity. This man was warned of God to take his family and flee into Arabia. Some others went with him. The colony migrated for eight years, and finally reached the shores of the Arabian Sea, where, divinely directed, they built a vessel, in which they were carried by wind and current across the ocean to the western coast of South America. They became a numerous people. Soon dissension arose. The righteous part chose Nephri for their leader, and the evil faction followed Laman. There was constant war between them. The gospel of Salvation was taught and the ordinances administered by the Nephites. And they say that Jesus, soon after his resurrection, visited them and ministered among them in person; that his identity was established by the voice of God, and by his own solemn testimony, still bearing the wounds of the cross in his hands and feet and side; and that he straightway proceeded to organize his church under the new dispensation, declaring these American Israelites to be his "sheep of another fold." For two centuries the church flourished. Then dissension arose and about four hundred years after Christ's visitation an overwhelming apostasy swept over the New as well as the Old World, and the Nephite nation fell a prey to its hereditary foes, the Lamanites. The Nephites were utterly extinguished. The final conflict was fought near Palmyra, New York, near where the sacred plates were deposited.

The Lamanites still further degenerated and were the American Indians at the time Columbus discovered the country.

The plates remained hidden for about fourteen centuries, until the revelation to Joseph Smith.

At first few people believed the story of Joseph Smith and the converts were slow. Later, they came more rapidly and churches were formed in New York, Pennsylvania, Ohio, Indiana, Illinois and Missouri.

In the last named state a considerable settlement was established in Jackson County, but they were driven out by mob violence. They removed to Missouri but they were again forced to leave through persecution. Then they settled at Nauvoo, Illinois, where they remained about seven years, and became a flourishing town, but they were again driven out by persecution. They then decided to go to the far West, beyond the bounds of civilization, and in the spring of 1847 they set out in wagons for the Salt Lake Valley of Utah, where they arrived in July following.

This location has been the center of their work ever since. Here they have prospered greatly, increasing in numbers, wealth, and power. The Mormon Temple and the Mormon Tabernacle are there.

## THEIR DOCTRINES

They believe in the gift of tongues, prophecy, revelation, visions, healing, and the interpretation of tongues. They believe the Bible to be the Word of God, so far as it is translated correctly. They believe the Book of Mormon also to be the Word of God; and this without reservation as to translation. They believe that the Bible is the record of God's dealings with his people of the East, and that the Book of Mormon is the record of his dealings with his people of the West; and that both are true and that there is no inconsistency between them. They believe that the Book of Mormon is the American Bible; and they make much of the claim that Mormonism is the American religion. They believe that God's revelations are not yet ended; they believe all that he has revealed, that he now reveals and that he will yet reveal many great and important things pertaining to the kingdom of God.

They believe that Zion will be established literally upon the earth and on this Western continent and in the Western part thereof; that Christ will reign personally upon the earth, which will be renewed and receive its paradisaical glory.

They believe that men will be punished for their own sins, and not because of Adam's transgressions. They believe that original sin is nothing but a tendency.

They believe in and have the same organization that existed in the primitive church: apostles, prophets, pastors, teachers, evangelists, etc. They believe in and have the Holy Priesthood, the Aaronic and the Melchizedecan Priesthood; and that it exists only in the Mormon church.

They do not admit that Mormonism is a new religion, but say that it is the re-establishment or restoration of the gospel, which has been without a witness on the earth for fourteen centuries, during the last great Apostasy, which just ended in these latter-days.

They do not believe in eternal punishment for all who die unrepentant, in their sins; but they believe that when punishment has been expiated or when the wicked soul has repented, that the punishment will be ended.

They believe in grades in the heavens: the Celestial Kingdom, the Terrestrial Kingdom, the Telestial Kingdom and Perdition.

They believe in the baptism of fire and of the Holy Ghost. They believe in the tithe, and in baptism by immersion.

They believe that the dead may hear the gospel as well as the living; that the gospel is for the quick and the dead; and that its terms are equally binding upon both. They believe that there is opportunity for repentance beyond the grave; and that missionary work is now being done among the unrepentant spirits "in prison" by the church, which work was begun by Christ himself. And they believe that the living may act vicariously for the dead in this matter of salvation; the living may serve the dead by attending to the outward ordinances,—baptisms, confirmations, ordinations, washings, anointings, healings. The souls are at liberty, of course, to accept or to reject the ministrations intended for their benefit.

They believe that we lived before we were born; that the soul is immortal; that the period in which the spirit is clothed in a mortal body is mainly a probationary period, in order to determine whether the spirit will advance or retrograde; that the spirit is capable of never-ending advancement. They believe that there are four states of the individual soul, the unembodied, the embodied, the disembodied and the resurrected.

They believe in exaltation, as distinguished from salvation, a super-salvation. This state is for those resurrected

spirits, who through valiant service, and unreserved obedience, and unending advancement have attained to the position of priests of the Most High, after the order of Melchizedec. Wherefore they are gods, even the sons of God.

They believe that the souls or spirits are the direct offspring of God, and each made in the likeness of the Divine Father. They believe that man is a God in embryo; "As man is God once was; as God is man may be."

They believe the second death is the final consignment to the dominion of Satan of those comparatively few, called the sons of perdition, who have sinned in full consciousness, who have shed innocent blood, who remain unrepentant, and who have surrendered themselves to the power and service of Satan. These are doomed to dwell with Satan and his angels, "where the worm dieth not and the fire is not quenched" through all eternity.

They believe in and perform celestial marriages, which are administered only to those deemed worthy of life. Such marriages are performed only by the Holy Priesthood; and they will last through the eternities of heaven.

They believe that God is in the form of a man, tabernacled in a body of flesh and bones.

They practiced polygamy, until it was prohibited by the State.

## CONCLUSION

Mormonism teaches numbers of things believed by Orthodox Christian bodies. It believes in God, the eternal Father, in Jesus Christ, his Son, and our Saviour, and in the Holy Ghost.

They believe in being subject to rulers, and in honoring, obeying and sustaining the law of the land.

They believe in being honest, true, virtuous, benevolent, industrious. They have made the Salt Lake Valley a garden of beauty. They are patriotic.

But their religion is such an admixture of Christianity, and superstition, and heathenism that it is not Christianity. It is a deadly false religion.

Mormonism claims that it is leavening the world with its theology. "Every studious reader of recent commentaries on the Holy Scriptures," says a high Mormon authority, "is aware of a surprising progressiveness in modern views of things spiritual, amounting in many instances to an abandonment of what was once regarded as the fundamentals of orthodoxy. In the new theology Mormonism has pioneered the way."

The way to withstand Mormonism, the way to overcome it, the way to save our people from it, is for Christians constantly to evangelize, teach, preach, pray, work; to completely and fully reach the people with the true gospel, the gospel of the Son of God, revealed to us in our Holy Bible; and then to build them up and establish them in the holy faith, so that they may not be turned aside by every passing wind of doctrine.

\* \* \*

"God does not comfort us to make us comfortable, but to make us comforters."

\* \* \*

Christianity is not to be defended by mere argument, by the able use of elegant terms and subtle phrases: Christianity does not challenge the world to a battle of opinions. Christianity is an incarnation; it stands on its own living men and says: "This is my work. If you want us to talk with you mere opinions and views and theories, you can answer me back—wisely, as you may suppose; but the controversy I have with the world is this: Produce your men and I will produce mine." The tree is known by its fruits. —Joseph Parker.

## Tides of Unbelief from Foreign Shores

*By Rev. W. E. Denham, Baptist Bible Institute, New Orleans, Louisiana*

Times have changed since the days when the Pilgrim Fathers, unable to find under the governments of Europe, a place of permanent and sufficient liberty of conscience, turned their faces toward the New World, and with a superb faith in God dared the dangers and terrors of the ocean in search of a land where they might worship God as their understanding of God's Word and the dictates of their own consciences told them they ought. To them America was the land of promise, not of gold and pleasure and plenty, but of religious freedom, and they came bringing with them the priceless heritage of religious faith and conviction which had nerved them to meet "the tyrant's brandished steel, the lion's gory mane" rather than give up their faith.

Today America still holds a leading place among the Christian nations of the world, but she has become the Mecca of all kinds of discontented and undesirable citizens of other countries. Before the passing of recent immigration acts millions on millions of men and women, some possessed of high ideal and purpose, many possessed of low ideal or none, swarmed to these shores. Most, perhaps, of these have been amalgamated into our American life and have made an inestimable contribution to our progress and ideals. Large numbers, however, have never been assimilated, and these have formed an undigested conglomeration of religious, political, social and moral elements wholly out of harmony with those of American Christianity. Observers of the conditions of life, morals and religions in the foreign quarters of our cities have been outspoken in their descriptions of these conditions. These quarters have proved danger spots along many lines. From them corrupt politics has drafted its henchmen; from them the ranks of crime have been filled; from them socialism, anarchy and Bolshevism have drawn their members; from them religious standards and ideals, foreign to those of the Pilgrim fathers, have spread through the whole body of American life.

It is but just to point out, however, that not all of our country has the religious genesis of the New England States. The Southern and Southwestern sections, particularly, were taken in long after they had been colonized by Catholic France and Spain, and we must keep this fact in mind as we think of our situation. The truth is that America presents a phenomenon in modern national life. It is the one great modern nation, born within recent centuries, and drawing its citizenship, not from its native peoples, but from settlers, invaders, immigrants, from other civilized nations. Not without reason has it been called "the melting pot." Its highest ideals and standards, as well as its lowest, have come in with its people. The sturdy beliefs and high ideals of the Pilgrim Fathers are a contribution from the outside just as much as the corruption and unbelief from other sources.

Nevertheless the origin of our country was Christian, and those dark days when out of the storm and welter of indignation against the injustice of the Mother Country, our independence was wrought out, saw the birth of a nation whose declared hope was the living God. Whatever truth must be attached to what has gone before in this article, it remains true that America in her birth was essentially Christian, and that while much of imperfection was present and the unregenerate hearts of American men and women would certainly have fruited in sin and unbelief, in point

of fact we have to trace in very large measure the religious conditions of today to the influx of immigration from abroad. The caption of this article remains justified.

Broadly speaking, it can be said that every immigrant nationality has brought its shade of religious ideal and belief. The Eastern European brought his Greek Catholicism, the Western European his Roman Catholicism, the Northern European his Protestantism. With the far Eastern races came Buddhism, Mohammedanism and the like, until today there can be found, all over our land, temple spires and minarets dedicated to heathen religions as well as churches dedicated to the living God. A little earlier I used the expression "melting pot." In a religious sense that word is in measure a misnomer. There has been no complete fusion of religions; they continue their separate identity side by side. In another sense, however, the word is justified, for almost imperceptibly the ideals and standards of these heathen and non-Christian religions have permeated the very warp and woof of our religious life.

We speak of the "Continental Sabbath." The stern sabbath keeping of the old Puritan may have been unnecessarily harsh and severe, but it showed at least his belief in God and his sense of responsibility for his service and worship. Our modern Sunday observance, or non-observance, with its open stores, its ball games, its crowded golf links and tennis courts, its hunting and fishing excursions and the like, did not take its rise from the New England States, but grew out of the freer pleasure-seeking ideals of Continental Europe.

The evolutionary hypothesis, which has bred such a fearful progeny of skepticism and materialism among us, came from England through Germany. Fashioned in the brain of the Englishman Darwin, it moved to Germany and France and there was developed to its full stature. And from those countries it crossed to our shores, to receive a ready welcome, and to find a championship at the hands of American scholars that outranked anything it had enjoyed before.

From Continental Europe came militarism, with its emphasis upon brute force and the doctrine that "might makes right."

From Russia came Bolshevism with its stress upon the liberty of the individual, not to build up but to pull down, not to bless but to curse, and with its inevitable breaking down of the morals of manhood and womanhood.

From Catholicism has come the love of show and ceremony that is gilding over the life of so many churches and covering up the pitiful lack of spiritual power and of passion for a lost world.

To these and many other degenerating tendencies which have traveled across the seas to us, must be added such creeds as Christian Science, Theosophy, and the like, which some of our own people have imported from the religious beliefs of the Far East, until the cloak of our American Christianity has been patched with so many incongruous pieces of religious cloth that it is in most serious danger of losing all resemblance to its original form and color. We have lacked the power, or the will, or both, to reject the unfit and accept the worthwhile in religious ideal.

The Hebrews, God's chosen race, lost their place and opportunity because they allowed their religious ideals to be buried under the mass of the heathen customs and ceremonies of their neighbor nations. The early Christian church lost its power when it became the national religion of the Roman Empire and compromised with the heathen religions that also existed. The virile Christianity that founded this nation is in danger of losing its place and power if the debasing and stupifying influences of foreign religions are allowed to overpower it.

To our Baptist people the call to alertness should come with peculiar strength. All that was particularly worthwhile in Pilgrim Father religious belief and life is our heritage. Our faith sums up the best of American Christianity, and both for our own sake and for the sake of others we must see to it that the lamp of our faith shines bright, undimmed by the influences and currents of the religious life of these other peoples.

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## Hurtful Currents in the Religious Thinking of the Negro

By Rev. O. L. Hailey, D.D.

To speak of heathenism invading the United States will, I judge, be somewhat of a shock to many readers. We have been so accustomed to think of this as a most Christian country and speak of it so, that there has been but little thought of the anti-Christian ideas that have come into America. By a moment's reflection we should be prepared to expect that there would be several heathen strains insinuating themselves into our country. Our immigration laws, our educational system, our open door for commercial enterprises make it especially easy for those of heathen cults to find their way into our land and make themselves a part of our great body politic.

Not to speak at length of these several heathen ideas, I would mention: *Mohammedanism*, which should be classed rather as heathen than as Christian, although it does recognize much of the truth of the Bible. There are now supposed to be in our country some 20,000 Mohammedans. *Buddhism*, which is all the way over against Christianity, has in the United States today 180,000 of its followers. Buddhism is destined to become more and more a militant force in America. *Animism*—if the reader can stand the shock, let him be told that in this country today there are 50,000 of this curious cult. Classifying *Confucianism* and *Taoism* together, there are said to be 150,000 of them in the United States, and of the *Hindus* not definitely classified there are 150,000. So that, putting all together, there are not less than 2,600,000 distinctly heathen people in the United States of America. These must be thought of as aggressive propagandists who are trying to break down the religion of Jesus Christ.

### THE NEGRO AS A DISTINCT FACTOR

These preceding opponents of Christianity are immigrants who came of their own motion to make America their home. But there is a large section of our population who were not immigrants but were imported into this country directly from their heathen antecedents, and they brought with them a number of their superstitions and heathen ideas. Let it be said that the heathenism which was imported along with the Negro very readily yielded to the influences of Christianity and by degrees has been partially or wholly eliminated. But there are certain superstitions and heathen ideas that still exercise large influence on the religious thinking and habits of the Negro. Naturally, these have been communicated, in larger or smaller degree, to our white people, until, if one listens to people speaking when off their guard, he will hear several echoes of the heathenism which the Negro has brought into the United States.

Some people hesitate to turn around and return to their house, after having started on a journey or errand, unless they first stop and make a cross on the ground and spit on it. Some people are afraid to have a rabbit cross the road in front of them, but think it is more propitious if the rabbit

runs to the right hand than to the left. You hear some people, when reciting the good fortune that has befallen them through the providence of God, saying, "I must knock on wood," and a very great number of people are very averse to passing a graveyard, especially at night. They believe in ghosts, in spirits, and in hobgoblins. All these things, or the most of them, at least, came to us from the Negro, who brought them directly from Africa.

Now, leaving alone these things, which are being somewhat eliminated, let us take note of some currents in religious thought among the Negroes which, to our thinking, if not dangerous are certainly very unpromising.

For myself, I have met only a few who proclaimed themselves infidels. I have met some who very ardently advocate Christian Science. A large number have accepted the Catholic and Episcopalian ideas of church and of religion. But the most dangerous thing, to my thinking, is the reaction to a very widespread propagandism among our white professed Christians. They talk about the "Fatherhood of God" in a way that is wholly out of harmony with the teachings of the Word of God. They are very much taken with the idea of Christian union, thinking that they thereby shall receive certain recognition from white Christians which they ardently desire.

The most serious note that I have heard from the Negroes themselves in their public assemblies has been that of cultural Christianity. They seem to believe and strongly believe the doctrine that denies inherent total depravity, claiming that the child is born without the taint and condemnation of sin and that, if he is properly trained and cared for by Christian people who superintend his rearing, the child naturally becomes a Christian and needs only to be trained. This they base on the idea that the child, when born, is a child of God because God is his Father and God is good and is seeking the safety and the co-operation of all his children. Perhaps I should not say that this doctrine is fully appreciated even by those who lend themselves to its propagation, but their teaching seems to me to distinctly assume this. If this be true that a child needs only to be properly trained in order to be a Christian and does not require a regeneration of the spiritual nature, their Christianity, as we understand it and proclaim it, has been and is now seriously defective.

I would not have my brethren to believe that these ideas prevail very extensively, but the doctrine is so seductive that it will be easy for it to grow in the mind and thinking of the Negro people.

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## Light from the Vatican

By W. Harry Young, Ph.D.

Some years ago I beheld an amusing scene. It was in the old First church of Philadelphia. That magnificent edifice was crowded with expectant people, when attention was centered upon a typical old Irish woman who walked slowly up the middle aisle.

Kneeling outside the front pew-door she devoutly counted out the beads upon her rosary, utterly unconscious of unusual surroundings. Those devotions completed, she arose and looked about her for the first time, astonished to discover that she was in a Baptist church. The chagrin which she manifested in taking her hurried departure was greatly enjoyed by all present.

Since then I have come to recognize a prophecy in that incident. Catholics and Baptists have been rivals from the early centuries; they are destined so to be as long as both exist.



Roman Catholic prelates have never hesitated to acknowledge that Baptists are their only logical rivals, all Protestants being more or less tainted with hereditary Catholicism. Recent developments of religious tendencies make it evident that either Baptist or Catholic principles are to dominate America; it remains for us to say which.

#### CATHOLIC STRENGTH IN AMERICA

Last year the Roman Catholics gained about three times as many new members as did all the Baptists in this country. Taking the whole United States by and large, about one person in six will be Catholic. In some of our Southern States, notably Georgia, this is the proportion of Baptists to the population. If this justifies us in calling Georgia a Baptist state, and the South a Baptist territory, must we not admit that this is a Roman Catholic country as a whole?

Because our Southern Baptist Convention embraces the most conservative, orthodox and Baptist people of this land, we are likely to ignore certain tendencies and transformations which must be reckoned with in our work for the evangelization of our Southern section.

This blind satisfaction will prompt us to declare that there is nothing dangerous in Catholic aggression. We will explain away the evidences of growth by asserting that it is all due to immigration.

If this were true, as it is not, there would still remain both the menace and the responsibility created by this large influx of foreigners, with their utter ignorance of the true gospel and their irreligious traditions.

It is the admitted duty of our Home Board to distribute and effect the responsibilities of Baptists among the rapidly-increasing foreign population of our Southern cities. It is already true of the South what a poet said of this country:

"America! Half-brother of the world;  
With somewhat good, and bad,  
Of every land."

But there is coming to light a new tendency, far more dangerous than this familiar "foreign problem."

#### CATHOLIC DESIGNS TO WIN AMERICA

We who have been trained to look down upon Catholicism, and who entertain no fear of its influence over us and our children, find it difficult to perceive any possibility of its popularity amongst native Americans.

Notwithstanding this comforting assurance, there is rapidly developing a peculiar attractiveness in that denomination which goes far to justify the boast of Archbishop Ireland, "We can have the United States in ten more years."

Although we may have willingly turned over all foreigners to the Roman Catholic church, as we have no reason for doing, the Catholics have not returned the compliment. They are throwing all of their marvelous organization into the shrewdest methods for winning every class and creed in this great country.

It requires no superior wisdom to see that if we had fourteen million Baptists, instead of six million, and all of them were actively evangelizing the masses, they would be no match for fourteen million Catholics working under an organization patterned after the invincible Roman army.

Right here we begin to catch one gleam of light from the grim old Vatican by the Tiber. If Catholics and Baptists are contesting for the people, we must work through an organization. Our Home Mission Board is absolutely indispensable when evangelism must contend with organized rivalry.

Another ray from the Vatican begins to gleam across Europe, and though small as a taper it will soon become a

conflagration such as is liable to rush over our land like a prairie fire.

Whilst we have exultantly observed the steady decline of Catholic countries, the Roman church has been stealthily encroaching upon Protestantism. The historian Froude called attention to this new development when he said: "Each day the Pope has a firmer grasp upon the press, the schools and the government of those countries which revolted against him with the greatest fierceness."

In Germany, the boasted land of the Reformation, out of a population of sixty millions, over twenty-two millions are now Catholics.

In England there has been an alarming drift of Episcopal clergymen toward Romanism, which accompanied a corresponding tendency of the masses. Macaulay was more prophetic than he wist when he said: "The Roman church may still exist in undiminished vigor when some traveler from New Zealand shall sketch the ruins of St. Paul's," representing Episcopacy.

#### CONNECTION BETWEEN CATHOLIC ADVANCE AND PROTESTANT DOCTRINAL LAXITY

In seeking the philosophy of this unexpected tendency of non-Catholics toward Romanism, we should at the outset expect to find it between the lines, because the deepest truths seldom show upon the surface.

With this in mind, we dwell upon the fact that during the era of Catholic gains in Protestant countries those very lands were given over to certain peculiarities of opinion. Germany was noted for higher criticism; England for higher criticism plus liberalism; and just now the United States is madly espousing higher criticism, liberalism and socialism, plus just any old ism.

This investigation brings to view a volcano in our own land that threatens like another Vesuvius. Down this mountain are seen trickling many streams of error. Amidst the chaotic conglomeration of modern tendencies may be traced four distinct lines of opinion all proceeding from a single crater.

First, there is the theological stream tending toward liberalism.

Second, there is the philosophical stream tending toward individualism through subjective processes, such as evolution and its twin, higher criticism, to a pantheism only thinly disguised as monism.

Third, there is the social stream tending toward humanism, or the deification of the individual, and the consequent abrogation of all laws of restraint.

And fourth, there is the political stream tending toward socialism.

Tracing these four great streams of burning sentiment up to their common crater, we discover that they all unite. They agree in denying the inspiration and consequent authority of the Bible. They agree in denying God's personality, providence and authority. And they agree in denying the authority of every law antagonistic to individual caprice.

*Catholic Doctrinal Unchangeableness.* Now, watch the Catholics. To the man on the street, the man we want our Home Mission Board to reach, is it not true that the Roman Catholics appear to be the only orthodox teachers?

No other denomination bearing the name of Christian is free from these modern forms of error. Baptists in the South have less of this than those elsewhere, yet we are not entirely free from it.

But the Catholics are wholly separated from one of these popular delusions. The Roman church has officially and

distinctly repudiated higher criticism and every other denial of the inspiration of the Bible. It is the only denomination that has discountenanced the prevalent pantheism, humanitarianism and similar "advanced" opinions. And as to the demand for "personal liberty" independent of restraint, it is the same Roman church that stands openly for law and order.

It will not do to discount these showings by proving that the Catholic church abrogates the authority of Scripture, or that its conservation is a relic of the Dark Ages.

We must look upon that church as it is seen by the uninformed masses, in its contrast to all other denominations, including Baptists. Where else will the man who retains his infantile reverence for God, and the Bible and Christ find a guarantee of permanence in such old-fashioned sentiments? If he reads a little, or makes a few inquiries, he will soon learn that many leading Baptist preachers, professors and authors have cast orthodoxy aside; whereas, not a single Roman Catholic of like standing has espoused these modern notions.

Professor James of Harvard recently delivered a course of lectures in England in which he said that the teachings of the Bible have been gradually discarded in the universities of Europe and America, with the exception of Roman Catholic institutions, in which the old doctrines are professed as firmly as ever. He went on to say that in the prominent universities, except those conducted by the Church of Rome, the foundations of the teaching, such as have endured unchanged for hundreds of years, have been reversed within a generation. So swiftly, he declares, has this stupendous change taken place that the language in which the previous generation expressed its deepest convictions, seems the expression of a different race of men.

If we really believe the old truths, shall we do so little to promulgate them that the Catholic church, to whose people we send many missionaries, shall yet appear to be more orthodox than ourselves?

Is it not inevitable that our lethargy and indifference will become potent factors in causing Catholic supremacy? Baptist selfishness and greed shall be allowed to work hand in hand with the Pope? Who of us that fails to equip our Home Board as this vast Southland demands, can free himself from responsibility for forcing the unchurched masses into a paganizing church?

Can we blame the man who sees the Catholic church holding to the old doctrines of creation, God, sin and the like, if he also holds to an institution that apparently stands for what his parents taught him?

I say "apparently" the Catholic church stands for these good old doctrines which are ridiculed in our leading universities. But is our Baptist reality worth as much as Catholic appearance, when the Baptist reality is so nearly invisible? Will not Baptist infidelity to the cause be responsible for infidelity of belief, or paganism in practice?

And as to socialism, which destroys the old beliefs as zealously as the more refined critics and liberalists, an authority like H. G. Wells, the author and socialist, points out a contrast between Catholics and others.

He says that socialism is espoused by vast numbers of the clergymen of all creeds excepting the Roman Catholic, because the Pope has issued a decree forbidding all Catholics to participate in any form of socialism.

This adds to the doctrinal attractiveness of the Roman church and wins the respect of those good citizens who deplore the growth of virtual anarchy.

Baptists should, of all Christians, stand for law and order yet we allow the Catholic church to pose as the only uncompromising ally of what is a prominent Baptist principle.

#### A LARGE WORK FOR THE HOME BOARD

Our Home Board alone is competent to exploit Baptist principles in proper competition with Catholic conservatism. Individual and sporadic work will appear to great disadvantage in contrast with Catholic solidarity. It will also be neutralized by individual examples of heterodoxy, increasingly prevalent amongst us.

By means of the Home Board only men of assured orthodoxy both in philosophy and religion will be sent out. Their work will have the moral impetus of millions of orthodox Baptists behind it, corresponding very creditably with the organism back of Catholic teaching.

Orthodoxy that does little or nothing, and that acts independently, will more ridicule than influence among the masses who compare it with Catholic consistency.

Whilst Baptists of the South are enjoying their unexampled prosperity, the masses are left to choose between these various tendencies to infidelity on the one hand, or to equally fatal Catholicism on the other.

Does this generation, even in our best localities, believe what the last one did? Ask the Mells, Daggs, Hillyers, and Broaduses.

Will the next generation believe anything?—those little, curly-headed innocent tots who look up trustfully into our faces, for us to gather them quietly into Sunday schools where our missionaries and pastors can train them up "in the days of their youth, while the evil days come not, nor the years draw nigh when they shall say, I have no pleasure in them."

Whose business is it, anyhow? Is there any answer to this question in the fact that Baptists are more numerous than any except the Catholics? Isn't it our turn next to them? And if we brand Catholics as paganizers, must we not feel this call to do our best against them?

#### BAPTISTS MUST BE MORE AGGRESSIVE IN SAVING AMERICA

From the standpoint of popularity we can see no excuse from aggressive progress. Our doctrines and practices have ever proved to be popular among all nationalities.

We can not plead a lack of brains, because on the one hand our scholars easily take rank with the best in the world, and on the other our illiterate preachers proclaim a gospel as pure as ever poured from apostolic lips.

Now can we excuse ourselves from the utmost aggressiveness because of lack of ability for such a monumental task? The successes of Baptist missionaries at home and in every clime, have proved them able to master any difficulty, and have won the admiration of the world.

And from the standpoint of money even the more numerous Catholics can not surpass our resources. Baptist money pays a large proportion of the taxes everywhere, and Baptist money manages to obtain every new form of luxury.

"Shall we, whose souls are lighted with wisdom from on high,  
Shall we, to men benighted the lamp of life deny?"

Will not history repeat itself, as it often has, if this matchless army of five million orthodox Southern Baptists, endowed with every talent, entrusted with doctrines that are as popular as they are true, commanding wealth that Croesus never handled; if we spend our time feasting and reveling in the Babylon of worldliness that we have builded? Will not the hand write upon the wall of our churches, those churches that we love—

"Thou art weighed in the balance,  
And art found wanting."

# "More Than Conquerors"

## The Story of Hungarian Baptists and their Heroic Struggles for Life and Liberty

By Rev. Attila Csopjak, Kispest, Hungary

### THE LITTLE EVANGELIST

It happened on a Sunday night. Mrs. Szabadi and her daughter, the five-year-old Irene, had just come out of the Baptist Chapel at Budapest. As they were walking along, Irene cried out suddenly:

"See, mama, how sad that woman looks, over there," she then and there crossing the road and stopping a woman who was walking along slowly. "Tell me, Auntie, why are you so sad; is anything the matter with you perhaps?" she said to her.

"Oh, my dear child," answered the woman, looking up from her reverie, "my trouble is very great. I have just been discharged from the hospital where I have been confined to bed for several months. I possess neither money, lodgings nor any acquaintances in this large city. What am I to do?"

"Don't fret, Auntie," she tried to cheer her. "I'll ask mama to take you in, and you will come to our place, won't you?" and ran back to her mother.

"Mama, darling, that woman yonder has no lodgings, nor money; no acquaintances, either. Let us take her in and shelter her for the night."

The woman consented, and little Irene brought the poor woman along with her. At home they got acquainted with a good deal of her past. She was a mere girl as yet, although, in her then crushed state she looked rather aged. She narrated how, through a wicked impulse of her stepmother's, she had been lashed to a tree in a dense wood when about five years old, and left there in anguish in the bitter cold of November until a robber, the leader of a gang, stumbled upon her. He loosed her and brought her into his lair. She had remained there for two years. Then she was brought to a village where she was taken in at a house; but on her falling ill, she entered a hospital. After that she was tossed about and entered service. Once she was nearly snatched away by a wolf. Another time she fell into a well, the gypsies pulling her out subsequently.

At one of the places where she was serving, she managed to rescue nine children from perishing in a fire. She was already getting on and prospering when her illness, contracted by a cold in her childhood, broke out afresh necessitating her re-entering the infirmary again and again. Nobody in the wide world had ever cared for her. She had never been to school, nor could she read or write.

Our little Irene took great pity on her, and began to comfort her. She talked with her about God, and about our Saviour Jesus Christ, who would help and heal anybody and would receive sinners.

Anna was the name of this shelterless girl. She listened to little Irene's account. She had never heard that sort of talk. She knew that there were churches and priests; of faith, however, she had no conception at all. Beyond the "Lord's Prayer," taught her by the brigand, she knew nothing.

Anna had many chances now for meeting with Irene, for she got a job as general-servant in their vicinity. By and by she even used to go to chapel regularly without, however, obtaining enlightenment.

Little Irene had often warned her; saying, "Auntie Anna, you must get converted, must accept and receive Jesus into your heart in order to become happy. Auntie Anna! Don't put it off, make haste!" But Anna still delayed, for her heart had not yet opened until she heard one day that her little evangelist, little Irene, had accomplished her calling on this earth. Little Irene had departed to the Saviour she had loved so well. An epidemic had taken her life.

There it lay, that dear little body on the bier, she looked so sweet, so touching. Anna felt now that this little girl must have loved her beyond description. Yet she had never followed her advice. This notion kept on tormenting her and cut her heart to the quick. Her heart then opened, Anna was converted and accepted the Saviour. Thereafter she could also talk of the Saviour who was ready to receive anyone; at whose feet the weary soul could always find rest.

Anna's little story was simply written and put into print by a clerk. It has been widely read, and who knows, the little evangelist might thereby have preached the gospel to ever so many more!

### RATHER A BRIEF STORY

There were seven of them. They used to meet in a basement room in order to pray and meditate over their Bible studies. By and by they managed to transfer to a hired place on the ground floor of a house and their numbers grew. . . . And out of this little group of theirs, there developed a very considerable congregation subsequently. One of those first seven have passed away since. Three of the men have become elders of the congregation while one of the women is president of the Woman's Society, and another a preacher, and one is in America serving the Lord according to her best ability.

### BY ZEAL

There was a man, a tailor by profession, who had removed to the adjacent community of Kispest. Being a Baptist, the idea of there being no Christian congregation in the place numbering 16,000 inhabitants gave him no rest. Even the Roman Catholics had but a tiny chapel for themselves that could hold about 200 souls at the outside. This tailor of ours began to harass the first Hungarian Budapest congregation and urged them to do something in the matter. His efforts have proved successful in the end. The elders of the Budapest congregation hired the theatre of Kispest for a night, as well as another locality holding about 120 people, for a longer period. On a Roman Catholic feast, namely the second of February, 1900, the youth came to Kispest and held a performance at the theatre. The choir sang, young men and maidens gave recitations, and the preachers delivered their speeches. A considerably large

audience attended the meeting. They had never heard anything of this kind before. On the conclusion of the program, it was announced that henceforth Bible lectures would be held in the hall on the corner of Arpad Street and Sarkany Street every Sunday and Wednesday.

Well, the hall had been hired now, but it had to be fitted up, too. The Budapest congregation then handed over several chairs for the purpose. These had to be forwarded. No carrier would take them all that way for nothing. Money, on the other hand, there was none at their disposal. What were they to do? This is what they did. A few of the members of both sexes hunted up a four-wheeled handcart and, packing the chairs well lashed together upon it, went off toward Kispest, pushing at the rear or pulling in the van, each one in his or her place. The main road was paved for a good way, beyond which, however, it was stony, rutty, mucky and uneven. It was when they got to this part of the road that our preachers and singers working like "niggers" heard a crash, then a crack, and down went the whole thing, owing to a wheel breaking under the load. And there they were stuck fast in the mud. They pondered and reasoned, discussing the matter as to what was to be done. You must understand that by this time they were out in the open country, midway between Budapest and Kispest, and the vicinity was uninhabited. So they contrived to patch up the broken wheel by the aid of a stick for a spoke and some bits of string and then proceeded on their way, making very slow progress. Nevertheless, they got on faster than a snail moves. They were toiling hard, perspiring profusely, sweat stood out in globules on their brows, their backs were aching and all their muscles strained by the time their destination was reached, but they got there after all.

The hall was crowded on the first Wednesday, and we think the first month twelve believers could be immersed after professing their faith. A Sunday school was started, too. The Sunday school teachers used to walk there all the way from Budapest. And so did the preachers and singers. In those days no Baptist would travel by train or by car. So they walked it, 14 to 16 kilometers, there and back. I can still remember and conjure up the little girl with her dusty boots that as teacher tramped it Sunday after Sunday. I don't suppose she could do it now, for she weighs at least twice as much as she used to then. We may well assume it an earthly reward for her zeal that she has six lovely daughters now, and all faithful believers. They do not walk so much as their mother did. Particularly the oldest, for her husband owns a motor car. Well! Well! If some of our great walkers can get motor cars down here already, it is sure that you walkers of the gospel will get gold wings in that glorious home-to-come.

The congregation in Kispest grew by leaps and bounds. Both good and bad things have happened in its career. It had to overcome difficulties, troubles. Now, however, the gos-



pel is being proclaimed in two congregations there. The larger one has a chapel holding 800 souls. It has a choir of 50 members, besides a splendid string band.

Therefore, never mind if the wheel of the handcart does break down sometimes, for zeal and faith will drag it out of the sloughs and honest perspiration will turn into precious pearls.

#### TWO PEASANT BOYS

From 1873 to 1893 there was not a single Baptist preacher in Hungary with a theological college accomplishment. All our preachers were recruited from among farmers or handicraftmen, without any considerable school education to back them when entering upon their office.

At last the need began to be felt of men with a theological college degree in order to get enlightenment upon issues of higher importance and of a more difficult character than it was heretofore possible. But who will undertake to go to college abroad? Then at last, two boys, tillers of the soil, came forward. Both boys were already noted for their talent in oratory, while their devotion and zeal could not be doubted, for they were blameless. These boys knew, however, no other language besides the Magyar, whereas teaching at Hamburg, where they were entered, is being carried on in German.

Now there is as great a difference between the Hungarian and German languages as there is between red and green. And it is commonly known that the green color is the opposite of the red one. If we look at a white cloud through a bit of red glass, and then having suddenly removed the glass, we look at the cloud with the naked eye the cloud will appear to be green.

According to the German grammar the adverb of place comes first; according to the Magyar, it comes last, and so on; in short, one is the reverse of the other. These two youths, then venturing to overcome the difficulties, went off to Hamburg. On arriving at the first railroad station inside Germany, they were arrested by the police and brought to court, where they were subjected to very laughable proceedings. The German police could not understand them, the youths, on the other hand, could not speak German. They were detained until the next morning and then discharged. They reached Hamburg safely, at length, and attended college for four years there. It was hard work and a severe task but with the Lord's help, they accomplished it. They managed to learn German rather soon, whereby they were enabled to follow the lectures with tolerable ease. These two chaps were Louis Balough and Andrew Udvarnoki by name.

Balough was Udvarnoki's senior by two years.

Having completed their education, they returned home and set to work. They were shortly elected preachers and both of them soon gained fame all over the country.

Balough evinced untiring assiduity and energy, but developed into a stern man to a certain extent. He traveled and toiled, planned, conferred, chided, censured and reprimanded by day and by night. His congregation soon grew into the biggest in the land. Within a few years he had a chapel built that is capable of holding 1,200 believers at one time.

Alas, some narrow-mindedness got into the views of the believers at that time. For instance, they did not like to extend the right hand of fellowship to a woman who used to wear a hat unless she promised to wear a headkerchief in the future. Notwithstanding,

we take it, such little misconceptions do occur with other congregations besides ours in the childhood of such a mission. In other respects our members were characteristic for their devotion, strict piety, fervent zeal, and the very best endeavors.

Louis Balough has been elected to the presidency of the Hungarian Baptist Union repeatedly.

He was a real champion of the Sunday school. He started the periodical entitled, *The Sunday Teacher*, for the benefit of teachers, besides having translated several sermons of the great Spurgeon's into Magyar, publishing them in regular monthly copies serially. It was he, too, who for a long while edited the *Hajnal-csillag* (The Morning Star), a periodical for the use of Sunday school children. Thanks to his zealous determination, we now have two homes for invalids founded by him, where several of our brethren unable to work for their living, are being well looked after. He often undertook to go places into the country to settle difficult problems. On such occasions he often sat up whole nights doing arduous work, or traveled by night many a time. Constant toil, activity and care finally exhausted his nerves and at fifty-six he suddenly broke down and became incapable of doing his work. But he could not bear to be idle even then. Thus it is most probable that this has brought about his sudden departure after a brief illness. All those that work in the mission field generally acknowledge that he had taken a very considerable part in spreading the gospel.

The other fellow likewise has developed into a man whose work has produced remarkable fruits. Andrew Udvarnoki was made pastor of the first Budapest congregation as early as 1895. He, too, traveled a great deal all over the country, counseling and aiding the provincial congregations that wanted his advice. His sermons are being highly appreciated, for his exposition is particular, and full of enlightenment. He does like to be lengthy in his sermons, and it does happen sometimes that he stretches his peroration to an hour and a half even, that is why it seems likely that it was he, of whom a newspaper reporter wrote once saying, "It happened at a Baptist church; the preacher spoke and spoke and kept on speaking, and maybe he is still at it, if he has not finished his sermon by now."

Udvarnoki was one who had sorely felt the need of accomplished, qualified preachers. Therefore he directed his energies amongst other aims to try and promote the creating of a Theological Institute.

With Balough's co-operation he succeeded to achieve this object, and a college of this kind was established in 1906. It was a difficult task, owing to no foreign aid forthcoming. Thus in order to furnish the students with board they were obliged to ask for the support of the Baptists at home. The appeal resulted in gifts of flour, lard, eggs, vegetables, potatoes and bread which were sent from the provinces. The famous "Karcag" loaves were frequently amongst these gifts. To be sure, you would be astonished to see such a gigantic loaf of white bread, often attaining a diameter of 40 to 50 centimetres, while its height in the center is about 30 centimetres on the average. It was not less hard to find lodgings for these students, and yet they managed to get through with everything. Within four years several qualified preachers were positioned in the country and the education of newly-entered students in their places could then be taken in hand. During the latter end of the great war and the revolutions training ceased; in 1920 it was resumed, however, and the Institute in 1923 consisted of six professors

and 22 theological students, with Andrew Udvarnoki as head-master and director.

He contributed his share to literature as well. Numerous articles by his pen appeared in the *Bekehrnök* (The Messenger of Peace). He translated several hundreds of hymns besides other smaller literary pieces from German into Hungarian.

Particularly noteworthy are his works entitled, "Religious Education" and "Popular Theology." He was elected president of the "Union of Baptist Congregations," established in 1920, and stands at the head of the Mission at present.

As we have seen by this true story rich fruits are the outcome of these two peasant-boys having applied for education. May this serve as a prompting example for many a youth . . . for young men and maidens.

#### RESISTANCE

Although there has been religious liberty in Hungary for a considerable length of time, the Hungarians being a liberty-loving nation, yet the Christians disseminating the gospel from district to district often had to contend with the resistance both of the authorities as well as with that of the people in general. Incitement in most cases emanated from unconverted priests or ministers. They feared losing the adherents of their churches. If anybody was addicted to drink, to obscene language, led a licentious life or was avaricious it did not matter much in their sight. Did he, however, prompted by the voice of the gospel, awake from the sleep and turpor of sin, and incline toward the company of believers they immediately interfered and did everything in their power in order to stem the tide of further progress. They were capable of exerting mental pressure upon the authorities owing to which the police sometimes acted incorrectly toward the preachers of the Word of God. Moreover, there were places where all the inhabitants of a village had been incensed against the zealous evangelists, whose lives were frequently in imminent peril, threatened as they were by the rage of the unaccountable mob.

We possess knowledge of a village where a gang of muscular chaps rushed into a house where divine service was held by a simple man at the time. His friends, wanting to save his life, hastily concealed him inside a baking oven. At about the same time the mob set fire to the house and the poor fellow would have soon felt very hot had his friends lost their reason in the turmoil. With admirable dexterity they, however, succeeded in rescuing him from his perilous position, and hiding him from before the sight of the mob, they set him upon the road where he could seek his escape in running. Soon after this occurrence, a number of the people of the place spoken of were converted and persecution ceased simultaneously.

Cases, although not every whit as bad, yet to a certain extent similar, occurred even quite recently. It happened at the village of D . . . that a converted family invited the preacher of the village of M. . . situated at a considerable distance from the former to come to their house and bring the orchestra with him. The cordial invitation duly accepted, the preacher, accompanied by several singers and the brass band, set out for D . . . upon the appointed day. Now it must be remembered that the whole population of D . . . belonged to the Roman Catholic church, also, that the priest held forth to his adherents already beforehand in order to incite them against the Baptists. Now, the guests on arriving at their host's house, took their seats, and divine service was



just begun, when the sheriff of the village, followed by a vast crowd, marched upon the house and broke up the meeting. The populace behaved furiously. They threatened and cursed. Hereupon the Baptists took to flight. The mob, however, set upon them with brickbats and sticks, beating and severely injuring some of them. They presently came upon a party of gendarmes on the road who duly took down a report of the case. After this bloody event, however, things took an important turn, owing to the wretched fate of two of the ringleaders of this disturbance. It happened about a fortnight after the fray that one of the chief ruffians happened to get up from his bed in the dark night and injured his abdomen by walking into the corner of the table, causing a malicious hurt to his intestines. The blow was fatal. The fellow expired within a few hours.

Shortly after this calamity, the other principal accomplice went into the garden of the

man who had, in order to do good service to the gospel, entertained the Baptists at his house as related above. Well, he got into the orchard and committed suicide by hanging himself upon a tree there. By the time they found him he was dead. The people in the village gathered around the corpse of this poor wretch and discussed the case, horror and awestricken, and were deeply moved by the deplorable end of these two rowdy fellows. Then it was that a man spoke up thus: "Behold this dreadful example! Let it be a warning to everyone of us, for we have acted wickedly. We have beaten and battered pious, God-fearing people. Now, there is the punishment before our eyes. We must repent it."

After that evangelizing could go on unmolested at this village. And right soon, many individuals learned the Truth, were converted, and a tiny but faithful congregation was speedily formed there.

**Missionary Topic:** HOW GOD WINS IN AN EVIL WORLD

**Missionary Text—Verses 15, 16:** *Jehovah said unto him, Go, return on thy way . . . anoint Hazael to be king over Syria; and Jehu . . . king over Israel; and Elisha . . . to be prophet in thy room.*

Elijah was surprised and disappointed that his dramatic victory over the prophets of Baal and Ashtoreth and their paganism at Carmel had not completely changed the attitude of people and rulers. There had never been any question in his own soul about the greatness of Jehovah. He was the one and only God. The fire test on Carmel was a complete demonstration of his own faith and of God's approval. He should have been taken to court and Ahab and Jezebel should have repented and cried for mercy. They should have led the people in a national revival. But it had all turned out very differently. Here is Elijah a long, hurried journey beyond the borders of the land he was set to reform. What did it all mean? There are some lessons which in principle apply to missionary work, as they do to all efforts to bring in the reign of God.

1. "Not by might nor by power; but by my Spirit, saith Jehovah." You may startle a multitude with a miracle, but you do not by might make men holy. Even all the wonderful miracles of Jesus failed to convert any great number of Jews in the deep sense of his yearning for them. A few hundred was all that could be mustered to own him when Ascension Day came. His wonderful personality and work aroused more hatred than love and led on speedily to his crucifixion. You don't save the heathen by slaying their prophets. Elijah's great demonstration had its value, and a very great value; but the real work remained yet to be done.

2. Kingdom growing requires time and involves a work of education. Elijah was to appoint successors to kings, of Syria and of Israel; and to appoint a successor to himself. Then there must be schools for training prophets to teach the people. There soon came to be three such schools presided over by Elijah and Elisha. This means instruction and leadership; means patience and persistence; means that God's religion calls for conviction, conscience, intelligence, devotion. The overwrought emotion of the multitude at Carmel was not the stuff out of which to construct a worthy religion.

For a long while Southern Baptists, for the most part, paid little heed to the value of education and training in mission work. Even yet a Convention does not pass without devout demand that our chief concern shall be "evangelism." Lately we are beginning to learn that training of workers was the method of Jesus and must be the way of Christ's missionary work if we are to cope with an entrenched heathenism and a superstitious and arrogant Romanism. "God was not in the wind, or the earthquake or the fire." As the "sound of a gentle stillness" was God's way with his prophet, so it must be the chief reliance of the prophet with God's work.

3. The political and social forces are not to be destroyed that God's way may come into human life. Syria was the national enemy of Israel. Yet Israel's prophet must go to Damascus and anoint a vigorous man to carry on in Syria, one who shall even punish Israel. He must anoint a violent, forceful man not only to displace the wicked king and queen of Israel but himself to be a selfish and defiant ruler. In the midst of this political ambition, intrigue and confusion God's trained prophets are to carry on for God and for religion. So we win for God today—all days. We must change men and institutions by changing ideals and motives. We must win

## The Missionary Message in the Sunday School Lessons

Rev. W. O. CARVER, D.D.

OCTOBER 2—ELIJAH ON MOUNT CARMEL.  
1 KINGS 18

**General Topic:** THE COURAGE OF CONVICTION

**Missionary Topic:** CALL FOR CHRISTIAN COURAGE IN THE FACE OF PAGANISM

**Missionary Text—Verse 39:** . . . and they said, Jehovah, he is God; Jehovah, he is God.

Elijah is one of the great characters of history. His dramatic figures and dramatic methods would not account for it if he had not been an heroic man. His courage, loyalty and capacity to permit God to act through him, these are the diamond cluster in the lustrous setting of his person, his time and his methods.

1. Elijah powerfully illustrates the need for, and the value of, courage in the face of paganism. Paganism had swamped Israel and had well-nigh overwhelmed the religion of Jehovah. There was one man at court who was still loyal in heart to the true religion, but he kept the fact to himself while he secretly provided food for a hundred prophets of Jehovah hidden in two caves (1 Kings 18: 3). It was a bad day for God's religion. It always is when paganism prevails. It is hard to prevent the recurrence of paganism. As it was with Israel, so it was with the Roman Empire after the people had professed to become Christian; and so it has been in Europe these thousand years since her "conversion" to the Christian faith; and so it is with America. At the present moment there is a wave of paganism that calls for courageous and clear-sighted resistance by the prophets of Jesus Christ.

2. If it requires courage to maintain the true religion when once it has become dominant in a nation how much more does it require courage to face a heathenism long regnant among a people. This is the test of the missionary in every land.

(1) God recognizes this need for courage in the days of Isaiah and challenges his people to courageous testimony before the heathen nations. This may be seen especially in Chapters 43 and 44 of Isaiah's prophecies.

(2) The early apostles felt this need and prayed especially for courage "to speak God's word with all boldness," and in answer to their prayer "they were all filled with the Holy Spirit, and they spake the word of God with boldness" (Acts 4: 29-31).

(3) Paul writes of this need for courage in carrying Christ to the heathen in every epistle of his. He pleads for the prayers of the Lord's people "on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in a chain; that in it I may speak boldly, as I ought to speak" (Ephesians 6: 19, 20).

(4) This fine quality of courage has been called for in the missionaries of Christ in all lands. One thinks of Carey and of Judson and of a hundred others. It is the same story. They face ridicule, contempt, opposition, persecution. They are "made a spectacle unto the world, both to angels and men," "fools for Christ's sake" (1 Cor. 4: 9f).

(5) At the present moment the missionaries need just such courage, in China where they suffer persecution from some Chinese; antagonism from many westerners; and cowardly caution of the politicians. In Rumania they are subject to all sorts of cruel and oppressive treatment. In America there is opposition and indifference to missions, even in high places in organized Christian life. It takes boldness today to be a true missionary, or to be truly missionary.

3. Elijah had a great passion that it might be known that Jehovah was God in Israel. We need such a passion in America today and in the churches of Jesus Christ everywhere. God gives the proof of his presence when his spokesmen give him a free way in their lives. The call of the hour is for a faith that grows strong and outspoken in the day of opposition. Our method is not to be that of Elijah, but our God is the same and our passion should be like his. Then it will be known that this is a God in all the earth.

OCTOBER 9—ELIJAH HEARS GOD'S VOICE.  
1 KINGS 19

**General Topic:** HOW GOD SPEAKS TO MEN

by bringing God into the lives of men, and not by reliance on God's ability to destroy. Political force and economic pressure have opened the way for the missionary, true; also they have hampered the work of the missionary in a measure beyond computing.

4. It is well for those who are prone to be discouraged over the present outlook to recall that when Elijah thought he was the only lover of Jehovah left and that it was time for him to quit, Jehovah informed him that he was but one in seven thousand loyal worshippers. Thank God he is not wanting many witnesses. Let the discouraged take heart and go on with the task worth while.

OCTOBER 16—ELIJAH IN NABOTH'S VINEYARD. 1 KINGS 21

*General Topic:* EXPOSING OFFICIAL CORRUPTION

*Missionary Topic:* SELFISHNESS AND THE WORLD'S SALVATION

*Missionary Text—Verse 7: Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel?*

Jezebel's words reveal an utterly selfish and arrogant attitude toward power. All sense of stewardship, of responsibility, of opportunity, of rights of fellows was lacking in her sordid, sinful soul. To be king or queen meant to her having one's selfish way with no thought of rights. Power is dangerous for all men and all women. Jezebel is an example and an exponent of the full surrender of the soul to the selfish, autocratic use of power and position.

1. Could this happen in any part of the world today? The answer has to be, Yes. Still, we may add that the places where it might occur are few, and there is a sense of horror at any modern instance of it. It is a reproach to humanity that such things are possible; and a proof of humanity's need of redemption. It may and it does happen still in the dealing of nations, of the powerful nations with the weak nations. As I write the press dispatches are telling how Abyssinia is appealing in vain to the League of Nations to protect her from the predatory partition of "spheres of influence" among Great Britain, France and Italy. These "powers" saw opportunity for gain and satisfaction in exploiting Abyssinia's resources, and proceeded to agree among themselves on the method and measure of such exploitation. The League replies that nothing can be done. Ahab is in Naboth's vineyard in this ancient African land, as Ahab, nationally identified, is in the vineyard of many a poor Naboth over the world today.

Looking in another sphere, have not the great corporations, oil, steel and the rest offered the Naboth "small dealers" "a fair price" for their business; and when the poor Naboths preferred to keep their business rather than to take cash, have not the Ahabs slaughtered the small men and taken over their business?

Ahab and Jezebel in personal relations have largely been converted to better ways of conduct. Ahab and Jezebel still flourish and rob in politics and economic life. "The right of self-determination" is still to be recognized in many of the group relations of men. The clashing of nationalisms and the conflicts of classes in our world today are the proof; and are the problem.

2. Who and what have changed the order among individuals? Jesus Christ and his gospel. That is the one answer. Who and what can bring the needed change into the group relations of men? The answer can only be, Christ Jesus and his reign among men. He is calling upon men, upon churches, upon denominations, upon nations, upon

Christendom today to accept his commission to give a new heart and a new spirit to mankind. It is time not for a few missionaries to heathen peoples; it is time for all the forces of the Christian following to denounce the Ahab-Jezebel way and to live, first, and to proclaim everywhere the way of God's mercy and love.

3. What stands in the way of a worldwide gospel of love, of redemption so that men may be sons of God and brothers in all relations? The answer is simple. It is selfishness—the same sin that damned Ahab and Jezebel. At bottom and at the heart of it that is the explanation of the "slump" in missionary effort and support at this time.

OCTOBER 23—THE CALL OF THE PROPHET. 1 Kings 19: 19, 20; Amos 7: 10-15; Isaiah 6: 1-8

*General Topic:* THE NEED FOR MODERN PROPHETS

*Missionary Topic:* THE MISSIONARY ELEMENT IN THE WORK OF THESE THREE PROPHETS

*Missionary Text—Isaiah 6: 8: I heard the voice of the Lord . . . then said I, Here am I, send me.*

The religion and the messages of all the Old Testament prophets imply the missionary projection; and a number of them were actually missionaries. The New Testament prophets appear mainly in connection with the missionary duty and service of the early churches. Since we have three prophets for study in this lesson, let us glance at the missionary factor in their call and work.

1. Elisha was called to make known God's will in relation to Israel (Northern Kingdom) first of all, but also in relation to Judah. What is more notable, his ministry and mission involved Syria also. His God sent him to anoint Syria's King. He was God's instrument to heal Naaman. These two incidents are typical and show the attitude of Elisha's God toward other peoples.

2. Amos was a man of Judah, but a prophet in Israel—a missionary, therefore. His messages, of which we have the summary outlines in chapters 1 and 2, deal with five nations besides the two Hebrew Kingdoms. They show that the God of the Hebrews is equally in control of the other peoples and that he deals with them all on the same principles—principles spiritual, moral, ethical. In his ninth chapter the prophet is used to announce that Israel is to Jehovah no more than the Ethiopians, save for high religious ends; that Jehovah had located Philistines and Syrians as definitely as Hebrews; and that God's plan is to bring in an epoch in which "the residue of men shall call upon him." This purpose, James tells us in Acts 15, was being realized in the work of missions to heathen in their beginnings under Peter, Barnabas and Paul.

3. Isaiah is missionary from beginning to end. It is quite impossible even to cite here the missionary passages in his prophecies. Thirteen of his chapters are taken up with "the burden of the nations" and chapters 43, 44, 49, 59, 60, 66, are compelling in their missionary meaning for any attentive reader who seeks the will of God.

OCTOBER 30—AMOS DENOUNCES SIN. AMOS 2: 4 TO 3: 15

*General Topic:* INTEMPERANCE AND ASSOCIATED EVILS

*Missionary Topic:* WORLDWIDE ASPECTS OF REFORMATION MOVEMENTS

*Missionary Text—Verse 6: Thus saith Jehovah: For three transgressions of Israel, yea, for four, I will not turn away the punishment thereof.*

1. Moral improvement in society is increasingly a question of the whole race. When Jehovah sent Amos to preach reform to Israel he caused him to include all the contiguous and surrounding peoples. It is not easy for one nation alone to work reform of evil practices or to destroy vicious institutions. It is less so now than ever before because of the interrelations and intercourse of the peoples of the world. America's second greatest difficulty in her prohibition undertaking is the attitude of people in other countries. The first difficulty is, of course, the attitude of so many of our own citizens. Slavery was, in its day, another example. The different civilized nations all moved against slavery within one century. Economic justice is very difficult for the country that takes the lead in it.

2. Yet reforms can be wrought by nations singly. Jehovah sent similar messages to all seven of the peoples in and around Palestine, yet each message was specific and absolute. He did not demand that Israel or Syria or Moab reform and put away their evil, "if all the rest should join in it." Each was to be punished for its sins whatever might be the course or the consequences in the case of the rest. Right and righteousness are not dependent upon the course of others. Sobriety, integrity, patriotism, high idealism are needed and demanded for Americans whether other nations join with us or not. We should seek all possible fellowship and co-operation in reform; but we should work out our own salvation in the fear of God.

3. It is the glory of any people to lead in reformation and in righteousness. It really does pay to do so, although that is not the right motive. An able and distinguished British correspondent studied prohibition in the United States to oppose it, but concluded by urging that Great Britain must follow us if her economic interests are to thrive with ours. Our prohibition experiment has a worldwide significance. If the Lord shall bless us with success—as he surely will if we are loyal—then "all the ends of the earth shall fear him."

Nations are ambitious for primacy in science, in industrialism, in education, in culture. It is surely more worthy to be ambitious to lead in righteousness, in social idealism, in moral integrity.

4. No reforms can be made and succeed except upon the basis of religion. It takes the motive of godliness to make social reconstruction successful. It is God's ideal that must be our imperative. And God calls us all, in all the world.

\* \* \*

## Enlistment Stories and Demonstrations

(Special Helps in Ruby Anniversary)

	Cents
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Ask Somebody Else . . . . .	2
"As Thy Servant Was Busy Here and There" . . . . .	2
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The Women Who Did and Those Who Didn't . . . . .	3
The W.M.S. a Factor in the Evangelization of the World . . . . .	3
The Contribution of W.M.U. to Religious Education Program . . . . .	4
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Give Us A Chance (7 Characters—Children before the W.M.S.) . . . . .	3
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Order, please, from W.M.U. LITERATURE DEPARTMENT, 1111 Comer Bldg., Birmingham, Ala.	

## From the Woman's Missionary Union

MISS KATHLEEN MALLORY

### More Than 5,000 Lenses

Scientists have discovered that the eye of a small butterfly has between 5,000 and 6,000 facets or lenses. No wonder they see and flee before a hand or net can make them captive! To be sure, many of them are caught as the exhibits in museums and homes prove. The wonder is that having such multiplied ways of seeing they did not effect an escape. One answer may be that they "were caught napping."

That Union members, whether young people or women, may not have a similar experience October is given prominence as "W.M.U. Enlistment Month." This does not mean that all during the other eleven months of the year the members are to "sleep on their job" but it simply means that during this particular month they are to have their "eyes wide open" to see and to seize every opportunity to win little children, boys and girls, young women, adult women as members of W.M.U. organizations and also to sense ways in which those who are already members may be more completely enlisted. In such an undertaking one craves not only the 5,000 lenses of the butterfly's eye but also the speed of its wings, for certainly one needs "eyes that see" and much time for effective enlistment.

Just here the genius of organization in W.M.U. has a chance to manifest itself by the simple process of dividing the enlistment task into as many parts as there are members in the society. Shut-ins can pray; others can telephone; some can write; many can open their homes for social contact; others can lend their cars; some can act as chauffeurs; selected ones can serve as leaders of new organizations; many can distribute literature; more than one might think can quietly yet firmly press the invitation. As W.M.S. president, as counselor for a group of W.M.U. young people, will you thus demonstrate the ease with which union members co-operate in winning others? Will you thus demonstrate the joy which comes when every member is assured that his or her help is essential and that all alike share in the victory?

Referring once more to the many lenses of the butterfly's eye, envy melts into humble gratitude as one tries to enumerate all the things which the human eye can see at just one glance—well-nigh numberless the objects and

countless the associations which they recall. Therefore, every missionary-hearted woman or young person knows that in one's own community it is easy to discover those who do not belong to a mission band, that it is perhaps equally easy to realize that all who are members are not fully enlisted. Telescopes, rarified atmospheres, mountain outlooks have proved that it is comparatively easy to see beyond one's own community. Therefore, Woman's Missionary Union urges its stronger societies or circles to see the need of the weaker churches in nearby sections, to win the friendship of their pastors, the women and young people and then to organize them into societies according to their several needs. The union very practically suggests further that these stronger societies or circles enter into the sacred contract of continuing to help these struggling societies, promising to "keep them growing for at least nine months." If you will thus promise, write to your State W.M.U. headquarters and the simple pledge card and enlistment literature will be sent you.

While all such work carries responsibility and perhaps "rebuffs" it is the proof of experience that success and gratitude are uppermost. If one's heart is right, every effort for missionary progress will prove a blessing to one or the other. Wordsworth teaches that "children know, instinctive taught, the friend or foe." Even so, those who earnestly desire to enlist others may rest assured that those in whom they are interested will recognize them as friendly and will be courteous, if not convinced. Howbeit, there is the assuring promise: "The entrance of my Word giveth light."

Referring once more to the butterfly, one could become discouraged over the slower modes of human transportation, although there are the automobile, the street car, the exhilarating walk, the handy telephone, the swift postman. From this last named help there comes a convincing—aye often convicting—example as is set forth on the facade of the postoffice building in New York: "Neither summer's heat nor winter's snow can deter these messengers in the swift performance of their round of daily duty."

"So—you get to work in your church,  
And I'll get to work in my own;  
In all kinds of weather  
We'll all work together,  
And the goal will then be won."

### Program for October

TOPIC—THE HEATHEN INVASION OF AMERICA

Enlistment Hymn—"Jesus Calls Us"

Enlistment Slogan (in Unison)—"The Master is come and calleth for thee."—John 11: 28

Prayer that the program may persuade many members to enlist others

Scripture Lesson—Enlistment Verses: (1) Seek: Matt. 6: 33; Luke 19: 10; I Cor. 10: 24; Col. 3: 1; Isa. 11: 10; (2) Find: Luke 15: 3-10; Eccles. 11: 1; Matt. 10: 38, 39; 7: 7, 8; Prov. 21: 21; (3) Bring: Matt. 12: 35; 3: 8; John 15: 16; Isa. 56: 6-8; Rev. 21: 25, 26.

Enlistment Hymn—"Sowing in the Morning"  
Reading of Enlistment Leaflet—"Who Is My Neighbor?" (Order leaflet for 3 cents from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala.)

Talk—How Well Evangelized Is the South? (See pages 2-12; 16.)

Prayer for all individuals, churches and other agencies that are trying to evangelize the South.

Enlistment Hymn—"In the Harvest Field There Is Work to Do"

Talk—"What Is Meant by the Expression: The Heathen Invasion of America?" (See pages 19-22.)

Discussion—(1) How nearly "invaded" is our community? (2) The power of prayer to "turn back the enemy from the gates"

Hymn—"Guide Me, O Thou Great Jehovah"

Reading of Enlistment Leaflet—"The Church's Opportunity among Foreign-Speaking Peoples (order leaflet for 2 cents from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala.)

Reading and Discussion of the Article—"More than 5,000 Lenses" (See page 29.)

Prayer that society members may enter heartily into October's enlistment plans

Enlistment Hymn—"Work, for the Night Is Coming"

Business Session—Reports concerning: Season of Prayer for State Missions; Enlistment Plans for October and throughout Ruby Anniversary; Efforts to Have All Members Redeem Pledges to S.B.C. Co-operative Program; Mission Study; Personal Service; W.M.U. Young People's Work

Repeating of Enlistment Slogans as Benediction (in Unison)—"Behold, I send an angel before thee to keep thee by the way and to bring thee into the place which I have prepared" (Exodus 23: 20)—"Ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judaea and Samaria and unto the uttermost part of the earth" (Acts 1: 8).

### Suggested Leaflets—Supplement to Program

OCTOBER—THE HEATHEN INVASION OF AMERICA

	Cents
Zelig Arnovitch .....	3
Who Is My Neighbor? .....	3
Prejudice or Co-operation .....	2
The Church's Opportunity Among Foreign-Speaking Peoples .....	2
The Vision (Devotional) .....	2
Our Inheritance (Playlet) .....	10

Order any or all of the above leaflets, please, from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala. They are selected as special supplemental helps for the month's program.



## From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

### Ridgecrest Conference

The Annual Conference of the Baptist Brotherhood of the South met at Ridgecrest, 10:00 A.M., August 20, and continued with two sessions each of the first three days, closing on the fourth day, August 23, at noon.

Effort is made to call attention to a few of the features of the program that especially impressed the writer:

Of the twenty-seven speakers who participated in the program, twenty-four were laymen and three were preachers; of the preachers, one was a pastor, another a seminary professor and the third a State missionary.

The program was varied. Each session closed with an inspirational address and the rest of the time was given to the discussion of practical topics by laymen, in speeches ranging from ten to twenty minutes. The following topics of this nature were considered: "The Work of Laymen in the Association"; "Study Classes for Men"; "The Morning Watch"; "The Weekly Offering"; "Stewardship—of Talents, Time, Influence, Money"; "The Scriptural Qualifications and Duties of the Deacon"; "Personal Soul-Winning"; "Paying the Tithes."

The program also included class study each day, using the new book by Dr. Alldredge, "The New Challenge of Home Missions." This class was conducted by the Rev. A. C. Hamby in a most attractive manner and was well attended.

The opening session closed with an address by the Honorable E. B. Jackson, ex-Lieutenant Governor of South Carolina, on "The Civic Duties of the Christian." Mr. Jackson insisted that it is the civic duty of the Christian man to have an orderly home, well governed, to serve on a jury, to study the affairs of government and cast his ballot as a sacred duty.

Dr. John R. Sampey preached a thrilling sermon on Sunday morning on Psalm 103; he also delivered three great addresses on his Missionary Tours in Brazil; these were informing and were given with great earnestness and spiritual power.

The Honorable W. F. George, U. S. Senator from Georgia, delivered a marvelous address in defense of the Christian school; indeed, he made an unanswerable plea for it. He claimed that there are some things essential, not only

to the progress of Christianity but also necessary to the maintenance of righteous government, that cannot be taught in a State institution.

It is perhaps not proper to make any sort of discrimination among the laymen who appeared on the program; they all acquitted themselves with such credit that they are entitled to words of commendation, although some of them appeared before such a meeting for the first time. The writer only wishes that space would allow a full report of each address.

It is perhaps allowable, however, to call attention to the deeply spiritual address of Mr. J. H. Anderson on Sunday morning on the topic: "The Morning Watch"; both the topic and the discussion were unusual.

All were profoundly moved, as Mr. H. D. Blanc of Knoxville, Tennessee, in a very simple and modest manner, recounted his own experience in business. Some twenty-eight years ago he decided to take God into his business and to appropriate not less than a tenth of his income to the Lord. At the close of his heart-searching appeal, nearly every man in the audience committed himself to the tenth.

Professor R. L. Moore, president of Mars Hill College, made a very striking address on the Sunday School Lesson to the visiting men on Sunday morning.

The final address of Dr. J. E. Dillard on the Theory and Practice of Stewardship was a fitting climax to this meeting that abounded in mountain-top experiences.

#### ASSOCIATE SECRETARY

Professor George J. Burnett, associate secretary, has been engaged during the past month in delivering addresses on Stewardship and Scriptural Finance and conducting study classes and conferences in Arkansas, Oklahoma and Tennessee. He attended the Ridgecrest conference and delivered a most forcible blackboard address on The Budget and Spiritual Giving. He has promised to make a brief report of his activities each month in the future for publication.

#### Eastern Shore

The closing week of July was spent on that rich peninsula in Maryland that lies between the Chesapeake Bay and the Atlantic Ocean. The Baptists got a late start on the Eastern Shore and while their growth in recent years has not been rapid, it has been steady and substantial.

The Baptist church at Easton, a town of thirty-five hundred people, has about two hundred members, a neat and adequate building, and Pastor Tombes enjoys the esteem of the entire community.

The General Secretary had a very pleasant and satisfactory day with this church on Sunday, August 24, speaking to the Men's Bible Class, with thirty-five present, also at the regular hours for worship, both morning and evening.

The chief object of this visit to the Eastern Shore, however, was to participate in the proceedings of the Annual Training School which was held at Cambridge. There was a good representation from most of the churches in this section, the fellowship was delightful and the work conducted in an orderly and a serious way.

The most hopeful feature in the Baptist work on the Eastern Shore is the capable, consecrated and aggressive leadership that the churches have in their pastors. It was cheering to the Secretary that most of these pastors attended the class in Scriptural Finance and expressed their purpose to conduct a similar study in their churches before the time for the Annual Every-Member Canvass.

Lack of space forbids proper reference to the valuable work of Dr. W. R. Cullom of Wake Forest and other visitors.

Increasing numbers and prestige are bound to come to these loyal Baptists.

#### Mississippi Baptist Assembly

This Annual Meeting opened with a dinner at 6:00 P. M. on Saturday, August 6, in the buildings of the Gulf Coast Military Academy near Gulfport, Mississippi, and continued through Friday of the following week.

The General Secretary reached the Assembly on Sunday evening, August 7, and made his first address at 8:00 P. M. in the open air under a gigantic oak on the campus, discussing "The Abundant Life."

He had the responsibility at the morning hour, August 7, of speaking briefly to the large Men's Class in the Sunday school of the First Baptist Church of Gulfport, and then to occupy the pulpit at 11:00 A. M.

It was a pleasure to find Dr. W. A. McComb growing in favor and in usefulness in this great church, week after week. He gave his most hearty support to the work of the Assembly, in fact, he was present every day and attended all the sessions of the class in Scriptural Finance, qualifying for one of the Brotherhood Certificates. The work of the Secretary embraced the direction of this study each day, also an address on some phase of Stewardship and Men's Obligation to the Kingdom, each evening. The large class room was virtually full each day for the study of Scriptural Finance; in this number were a few women, some representative laymen and several prominent pastors. It was gratifying to hear these pastors announce their purpose to conduct similar classes in their churches prior to the time for the Every-Member Canvass.

All who qualified for the Brotherhood Certificate were tithers.

Prominent among those who rendered service outside of the class work were Dr. T. L. Holcomb, Sherman, Texas, who was the inspirational speaker, and Dr. P. I. Lipsey of the *Baptist Record*, Jackson, Mississippi, who lectured each day on the book of Colossians.

The following delivered addresses each day at 10:45 on some topic related to the cause which they represented:

Mr. W. A. Harrell of the Sunday School Board, Nashville, Tennessee; Miss Juliette Mather, Birmingham, Alabama, representing the W.M.U.; Miss Lilian S. Forbes, Nashville, Tennessee, representing the Sunday School Board; and Miss Mary Alice Bibb



also of the Sunday School Board, Nashville, Tennessee.

Mr. J. E. Byrd, A. J. Wilds and G. C. Hodge, all representing the State Board, were present and active in promoting the work of the Assembly.

### Asheville

On his return from Ridgecrest, following the Conference, the General Secretary had the responsibility of speaking at a banquet to the Service Club of the First Baptist Church of that city. There were perhaps seventy-five representative laymen present and it was highly gratifying to note their sympathetic interest in the discussion of a Man's Obligation to the Kingdom.

Mr. Walker, the President, has some large plans for this Brotherhood, and Dr. Bateman, the pastor, attaches great significance to this Organization.

### Deliverance of Ridgecrest Conference

The Baptist Brotherhood of the South in session at Ridgecrest, N. C., August 20-23, would offer the following recommendations:

First, that classes, including the laymen, for the study of Stewardship Missions and Scriptural Finance be conducted in the churches throughout the South during November, preparatory to the Every-Member Canvass.

Second, that associations be so thoroughly organized and such provision made for capable helpers that this work of instruction and enlistment, with a thorough Every-Member Canvass, may be made effective in all the churches.

Third, that interested and capable laymen all over the South be urged to respond to every opportunity to render such service without money and without price.

Fourth, this Conference of laymen considers the Campaign for the Budget the first of December an event of paramount importance and would insist that it be made universal and thorough, stressing the tithe as the minimum standard in making our pledges.

### Echoes

At a recent meeting of the Executive Committee of the Baptist Brotherhood, it was suggested that the publication of some extracts from letters that come to the office regarding the work of the Brotherhood among the churches, might be of value to the cause. In response to the action of the Committee, the General Secretary will, from time to time, in addition to his own reports, publish some echoes from the field, eliminating the personal element to as great extent as practicable.

The first report comes from Geo. A. Lea, a leading deacon of the First Baptist Church, Danville, Va.

"Following the suggestion in one of your lectures, the writer presented a resolution before the Board of Deacons and pastor, proposing to be the first to contribute every Sunday morning *before taking the collection*; this is being carried out and from the example we find an increase in the weekly offerings. Your instruction as to systematic giving appeals to business men and is very much needed, especially when we consider the financial condition of our denomination."

Dr. T. Clagett Skinner of the First Baptist Church of Lynchburg, has written more than once of the helpful service of the Brotherhood, through its representative, in preparation for the Every-Member Canvass, both in

the First Baptist Church of Columbia, S. C., and in his present pastorate. Modesty would not allow the General Secretary to publish his full statement, much as it is appreciated.

The following is an extract from a letter to the Executive Committee from Rev. Richard N. Owen of Elizabethton, Tennessee:

"Your General Secretary led us in our Every-Member Canvass the last Sunday in June of this year; he was with us for a longer period about one year ago. More members made pledges this year and more money was pledged than ever before. Following his appeal at the morning hour, signed pledges were made from practically the whole congregation. By evening of this day, 83 per cent of the local and 111 per cent of the benevolent and mission budgets had been subscribed. The canvassers continued their work until the whole membership was seen.

"Our Weekly Offerings now for local expenses average 30 per cent more than those of last year, while missions and benevolences have doubled. All this has been a spiritual tonic to the church."

### Mistake Corrected

The writer would call attention to the fact that in the opening sentence of the first article in the August issue of this magazine, the name of *Dr. Campbell* is used instead of that of *Dr. Gambrell*.

## Missionary Miscellany

Secretary T. B. RAY, D.D.

### Arrivals on Furlough:

Rev. and Mrs. A. R. Crabtree, Rio de Janeiro, Brazil. Home address, Louisville, Ky.

Mrs. E. H. Crouch, Maranhao, Brazil. Home address, China Spring, Texas.

Rev. and Mrs. T. B. Hawkins, Mendoza, Argentina. Home address, Route No. 1, Bedford, Va.

Miss Florence Conrad, Fukuoka, Japan. Home address, Neosho, Mo.

Miss Susan Anderson, Abeokuta, Africa. Home address, 114 E. 14th St., Wichita, Kans.

Rev. and Mrs. J. A. Abernathy, Tsinan, China. Home address, Hiddenite, N. C.

Miss Bernice Neel, Rio de Janeiro, Brazil. Home address, 214 Archway St., Austin, Texas.

Rev. and Mrs. John Mein, Maceio, Brazil. Home address, 109 N. Hite Ave., Louisville, Ky.

Rev. and Mrs. J. H. Wiley, Shanghai, China. Home address, 3230 Patterson Ave., Richmond, Va.

### Sailings:

August 20, on *S. S. Vauban*, to Bahia, Brazil:

Rev. and Mrs. M. G. White, Rev. and Mrs. J. A. Tumblin, and Rev. and Mrs. F. W. Taylor.

August 26 on *S. S. Siberia Maru*, to Tsingtao, China:

Rev. and Mrs. I. V. Larson.

### Suggested Program for the Monthly Meeting of the Baptist Brotherhood

The usual song and praise service, followed by a brief business session.

#### TOPIC—THE DEACON AND RELIGIOUS MEETINGS

1. The Deacon and the worship of his church on Sunday. (Five minutes.)

2. The Deacon and the Mid-week Prayer Meeting. (Five minutes.)

#### Song.

3. The Deacon and his Association. (Five minutes.)

4. The Deacon and the State Convention. (Five minutes.)

*Voluntary talks of one minute each.*

#### Suggestions:

In considering the first and second topics, reference is directed to Hebrews 10:25: "Not forsaking the assembling of ourselves together as the manner of some is." Leviticus 19:30: "Ye shall keep my sabbaths and reverence my sanctuary; I am the Lord." The deacon's spiritual development and the setting of a worthy example demand that he shall be faithful in attending worship.

In discussing the third and fourth topics, let it be urged that every deacon should be sympathetic with and well informed about the enterprises of his denomination in general. He must not confine his interest to his local church. Attending these meetings not only deepens his interest but expands his vision.

These are very simple suggestions; every speaker will be able to offer other suggestions of value.

### Death:

We are profoundly grieved to learn of the death of little Emma Katherine Hawkins, age 2, daughter of Rev. and Mrs. T. B. Hawkins, of Mendoza, Argentina. Emma Katherine died of pneumonia on July 18. These dear friends have our tenderest sympathy and heart-felt prayers.

### The Passing of a Great Friend to China:

We learn with great grief of the death in California of Mrs. J. F. Seaman, who was the daughter of Dr. and Mrs. Matthew T. Yates. Mrs. Seaman, who was the wife of J. F. Seaman, a successful business man of Shanghai, was one of the most generous friends our work in Central China has ever had. She gave more to the work in China than the salary of Dr. and Mrs. Yates amounted to during their whole lives.

While she spent much of her time in America, her church membership has always been in North Gate Church, Shanghai, where she was baptized, and to which she paid her dues until the day of her death.

It was largely through her generosity that the North Gate Church was able to erect its present splendid building. She helped the Board in building operations in Sochow and Chinkiang and made generous offerings to Shanghai College and other phases of our Central China work.

Miss Willie Kelly, in writing of Mrs. Seaman, says: "I have lost the best friend I ever had, and the Baptist cause in China, her native land, has sustained a very real loss."

She was a faithful woman and caught and lived out in a remarkable degree the spirit of her missionary parents.

*The Needs in China.*—"The Chinese need as never before, Christian churches, schools, hospitals, and publishing houses. They need the Christ, the Son of the Living God, and his gospel, 'the power of God unto salvation to every one that believeth.' This does not mean that we should pour into China at this time a great number of missionaries. It does mean that some of us who are here should stay here, and that others of the right type should be in waiting so that when the time comes for them to renew their work, they may come to it. We shall in the future have to use new methods and new approaches, but the same old gospel. We shall need missionaries of a type who can develop the Chinese in doing their own work, church and school."—*Chas. G. McDaniel, Soochow, China.*

*A Fine Year in Italy.*—"I am glad to state that the Lord has blessed us in many ways. We have had a large number of baptisms this year so far and if we keep up as heretofore we shall have a larger number to report than ever. In one church in the South we had 18 baptisms. One church in Rome had 14, another 12 and another 10 during the last few months and I have just heard that the church in Rurin has had 22 applications for baptism. The reports in other parts of our field are also very encouraging. All of this has happened in the midst of great difficulties and severe persecution of which I shall tell you more later on."—*D. G. Whittinghill, Rome, Italy.*

*Sober Words about Southern Baptists.*—"I am sure the missions situation is going to take a turn for the better. The prayers and work of the large body of missionaries in the United States will not be disregarded by our God. The people need their hearts educated. I was impressed, while on my furlough, by the general worldliness of our mass of church members. They are living for this present age. Only the Holy Spirit can change that, can change their interests and the emphasis of their thoughts. The little contact that I had made me wonder that we had as much response as we had. Of course there is always the faithful group, and many large givers, too, but we surely need to pray for the average church member. He is the hope and the despair of the mission situation."—*Miss Ruth Randall, Rio de Janeiro, Brazil.*

*Blessings in Disguise.*—"From the looks of things in this Province now we have no hope of getting back to our stations soon, unless for short periods at a time, and though we are crowded up here we were finding work to do in Chefoo, and some of us haven't time to return! I believe our temporary leave of absence from our work is going to mean a lot to the Chinese leaders in thrusting the responsibility of leadership on them, and will do us good, too. In fact it has already done some of us good. I had been trying to get the principalship of the Girls' School of Lai-chowfu on the head Chinese teacher but was making slow progress at it until I was suddenly called away, and left the whole responsibility on her and the other Chinese teachers and they carried on the school beautifully, having a commencement and graduating a class, losing only ten days of the term, and that was because I had them close lest defeated soldiers returning through the Province should molest the girls. I had surely loved the school and work with my whole heart, but in a wonderful way the Lord enabled me to turn it over to him and the Chinese and come to port at the consul's orders without a murmur or a moment's worry."—*Miss Bertha Smith, Chefoo, China.*

*Need of School Building in Lagos.*—"The school, or as we call it, 'The Lagos Academy,' in continuation of the name given it years ago by Brother David, has continued to grow, and has reached its limits of capacity—until we are able to erect a new building. The enrollment last term was about four hundred; another hundred had to be turned away. Each term large numbers have to be turned away for lack of room. We have a wonderful opportunity in this school, for we not only have Baptists and other Protestant denominations, but Roman Catholics, Mohammedan and heathen children coming. It is one of the greatest opportunities we have in the whole country. Our need is a new and larger building."—*Louis M. Duval, Lagos, Africa.*

*An Encouraging Note from South China.*—"After a good session, the Seminary—I am the chairman of the Board of Trustees—closed for the summer at the usual time. So did the Woman's Bible School, and Pui Ching Academy; and Pooi To Academy closes today. Isn't it wonderful that these schools at Tung Shan, in Canton, with these more than two thousand students, could get through the term so well, when so many institutions in Canton and other parts of China, went down? We haven't had to keep anything closed at Tung Shan except the Publication Society. In the field assigned to my wife and me (including two of the churches here in Canton) there has never been any let up in the work. I look after more than thirty chapels, and often a gospel tent and a gospel boat (both of these going all the time) and often two congregations of lepers, and often the building work on Tai Kam Island, and we are having baptisms constantly (eleven in one of my churches a few days ago), while pastors are being ordained, and a general advance is seen all along the line. You know what the mission said in its annual report to the Board—well, things are better in our part of the field this year than last year, thank the Lord."—*John Lake, Canton, China.*

*God Grant It.*—"It is good to know you are so optimistic as to the future of the work here, an optimism which I whole-heartedly share. I believe that when this tide of lawlessness with its accompanying unrest and dislocation of everything has passed we shall have an opportunity as never before to preach the gospel to the people."—*Sydney J. Townshend, Tsingtao, China.*

*Victory in Curityba, Brazil.*—"We have won a great victory in Curityba during the last few months. The church has called a pastor, has built him a house on the second story of the church and has paid his salary, besides giving last month \$50.00 to missions. That sounds good to me! All the leading members are tithers. He is doing fine work and I feel sure I have turned this church loose for good. In spite of the financial crisis—and it is terrible this year—we will dedicate two new church buildings next month. One is a fine little brick building on which we will owe about \$150.00, and the other will be dedicated absolutely free of debt. We have 18 houses of worship now in this field, worth at the very least figure \$54,000. They could not be built for \$60,000.00 today. I am still worrying with a small debt, both on the school and on evangelization. I hope to be out, or nearly so, by the end of the year. We have taken on two more new men in our field since the beginning of the year in spite of the cut by the Board. For the sake of our great Master, do not cut us any more next year! It will be terrible to see work die that has cost so much to build up. More than ever we need the school and its work in

the training of young men and women for service in all our great fields."—*A. B. Deter, Curityba, Brazil.*

*A Sad Closing.*—"We closed the school in Juarez last month, and I have all the furniture stored in the basement of the church. I am afraid we are laying the ax to the very root of our work when we close these schools. Eight of my pupils and former pupils were baptized recently, children who might never have been reached but for the school. But perhaps the Lord has some other way for us to do his work."—*Mrs. Katherine H. Cheavens, El Paso, Texas.*

*Progress in South Brazil.*—"There were two churches organized in the interior in the month of June. One was organized with twenty-five members and the other with sixteen. There have been seven baptisms here in the Floresta Church since the first of the year. Several are waiting baptism. Some have come to us by letter. If our people only knew the day that belongeth to their opportunities, I am persuaded that they would send millions instead of thousands to evangelize the world."—*Harley Smith, Porto Alegre, Brazil.*

*Holding True.*—"A few weeks ago one of the Christian generals called the leading Christians together to discuss plans for organizing a Chinese union church. The meeting was at Cheng Chow, and a member of our Chinese Baptists was there, Rev. B. S. Ding. He called our Baptists together and after some discussion and prayer they decided not to go into the organization. We are very thankful."—*Miss Viola Humphreys, Tsingtao, China.*

\* \* \*

## The Joy of Being a Missionary

By Bessie Jackson, Missionary, Tampa, Fla.

One day after school little Dulcie Ebra waited after the other children had gone home and, sitting by me as I was arranging my papers at the close of the day's work, she said: "Teacher, how do you let Jesus come into your heart?"

That had been the application I'd made in every day's Bible lesson and it had taken a hold on her little mind and heart. I explained the best I knew how and emphasized the need of prayer, that she herself must pray.

The next afternoon she waited again and said:

"Teacher, I prayed a long time last night."

I said, "And what did you pray for?"

She told me how she thanked God for the school, the church, the Bible, for Jesus, her teacher and her loved ones, and asked him to bless them all.

"And," she added, "I asked Jesus to come into my heart."

"And do you think he did it?" I asked.

Without hesitation she said, "Yes."

I had a little prayer with her and two or three other little girls who had come in. (Later the others who were there made profession).

A few days later she came to me and said:

"Teacher, Amelia and I got angry yesterday, and last night I asked God to let us be friends, and today we are not angry any more."

Now this little girl is only ten years old and is longing to be baptized, but her mother absolutely refuses to give her consent because—"she has been baptized already"—sprinkled in the Catholic church. But the child says:

"When I get older I'll do it anyway."

What joy in the missionary's heart!

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