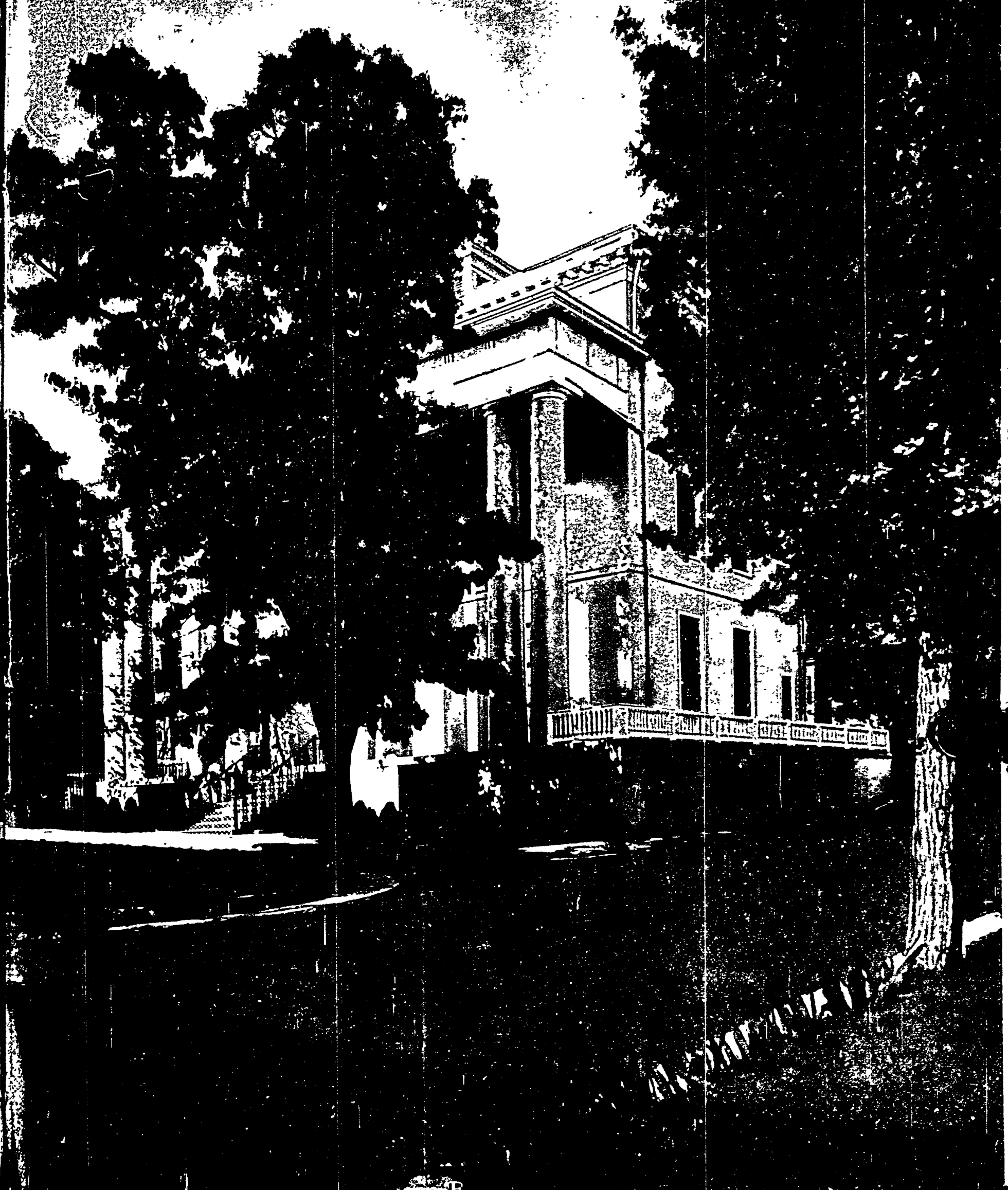


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EDITORIAL DEPARTMENT

WALLACE GREENE



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**MEXICO:** El Paso, Texas (Mexican Baptist Publishing House)—J. E. Davis, Mrs. Davis. **San Antonio, Texas**—2022 Monterey St.—J. H. Benson, Mrs. Benson, C. L. Neal, Mrs. Neal.

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# WELCOME

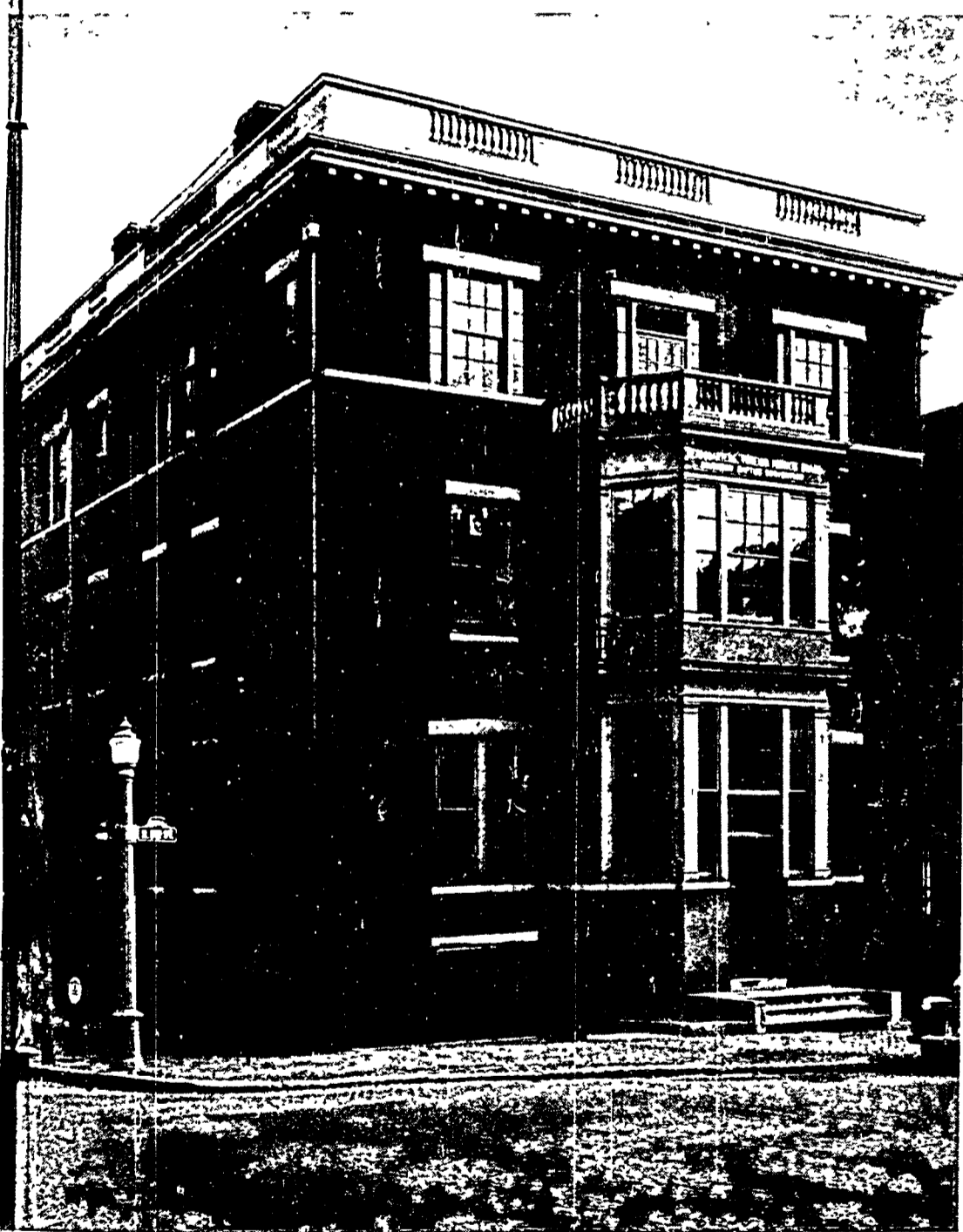
A cordial welcome is extended to every delegate to the Southern Baptist Convention, May 8-15, 1938, to come to the Headquarters of the Foreign Mission Board of the Southern Baptist Convention located on the third floor of the building on the southeast corner of Sixth and East Franklin Streets.

Southern Baptists own this building. The story of how they received this gift was told in the 1922 Report of the Foreign Mission Board:

*In 1918 Mr. and Mrs. George W. Bottoms, of Texarkana, Arkansas, long the faithful and liberal friends of foreign missions, gave to the Foreign Mission Board \$100,000 with which to purchase a headquarters building. A committee was appointed to select a building or a site for a building, and report to the Board. About this time the price of real estate and building materials in Richmond flared up. After mature consideration the committee recommended to the Board the temporary investment of the money*

*which Mr. and Mrs. Bottoms had given for the headquarters building until more favorable conditions obtained. Recently the Board has renewed its investigations, and has found a most desirable piece of property for its purpose and at what all of us believe to be a reasonable price. We have accordingly sold for a little more than their face value the Victory Bonds in which the money was invested and have purchased property on the southeast corner of Sixth and Franklin Streets. The property is now occupied by the Johnston-Willis Hospital, and cannot be occupied by the Board for two years perhaps. It consists of a lot facing 123 feet, three and one-half inches on Franklin and 84 feet, 9 inches on Sixth Street, with a thoroughly up-to-date brick office building fronting on Franklin, three stories and a basement, and also a three-story brick residence facing on Sixth Street. Heating, plumbing, and elevator service, are modern.*

*The Foreign Mission Board would record some expression of its deep and lasting gratitude to Brother and Sister Bottoms who have thus made it possible for the Board hereafter to do its work in its own buildings. We find pleasure, too, in the reflection that this building, so excellently adapted to the work of the Board, will stand as a memorial to these dear friends and as a symbol of their devotion to Christ.*



Headquarters of Foreign Mission Board of the Southern Baptist Convention. Located on southeast corner of East Franklin and Sixth Streets

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# THE COMMISSION

CHARLES E. MADDRY, *Editor*

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**THE COVER**—The White House of the Confederacy was built in 1819, and was used as a private residence until 1862, when it was purchased by the city of Richmond and was offered as a gift to Jefferson Davis for his residence, when he came to Richmond as President of the Confederacy. Mr. Davis declined to accept it as a gift. The Confederate Government then rented it for the "Executive Mansion" of the Confederate States.

On the morning of April 3, 1865, General Godfrey Weitzel, in command of the Federal troops, upon entering the city, made this house his headquarters. It was thus occupied by the United States Government during the five years Virginia was under military rule. In the present "Georgia Room," a day or two after the evacuation, Mr. Lincoln was received. Patriotic women have restored it and turned it into a memorial building and museum. A room is set apart for each State of the Confederacy, and each State is represented by relics commemorating the deeds of its sons and daughters during the war.

Upon request prints of this cover without imprint may be secured for 10 cents and postage.

# FACING RESPONSIBILITIES



*I* AM SOMETIMES addressed "Doctor" or "Reverend," but I am just a plain, ordinary business man, and what I say in this message is from the standpoint of a business man and not a preacher.

## LARGEST BUSINESS IN THE WORLD

As such, I want to write of the Foreign Mission Board as a great business enterprise. We usually think of this Board as a spiritual power house, with lines extending to the far corners of the globe. Of course, it is just that, and we rejoice in that fact. If it were not for this, it could not justify its existence, but, at the same time, it is one section of the greatest business in the world. Some might think that the American Telephone and Telegraph Company is the greatest business in the world, for with its 641,000

stockholders, and \$4,000,000,000 capital it is outstanding among the businesses of this country and the world. But it is not so. The greatest enterprise in the world today is the Christian enterprise. I dare say more people are employed in Christian work, and more money is invested in churches, hospitals and schools and the like, than in any one enterprise existing today. Literally, millions are employed in Christian work, and hundreds of millions of dollars are invested in the buildings and equipment with which this work is carried on.

Your Foreign Mission Board belongs to the foreign mission section of this Christian enterprise. This foreign mission section touches many points of the earth, and influences millions of people in every country of the world. I want to speak of the work of your own Board as it shares, with other Boards, the responsibility of giving the Gospel to those who know Him not.

## AN OPEN BOOK

The work of your Board is an open book. The records and files of the Board are open to the inspection of any interested and co-operative Baptist at any convenient time. It is your work. The members of the Board simply have the direction of the work for a temporary period. The work itself belongs to Southern Baptists, and the Board itself looks to you for direction. This Board believes in absolute frankness. We feel that the people who furnish the money have a right to be informed as to the direction in which the Board is going. At the same time, they have a perfect right to criticize anything they do not like. Constructive criticism is welcomed at any time and from any source.

You have the right to ask if the money you send in to the Board is handled wisely and well. As a business man, I should answer this in the affirmative if the question were asked me. Nothing known to modern business practice is left undone. Your money is handled with even greater care than the members of the Board use in handling their own funds. I should say that your money is handled

*(Continued on page 100)*

**L. HOWARD JENKINS, President, Foreign Mission Board**



*The Acca Temple Mosque, located at the corner of Laurel and Main Streets, and facing Monroe Park. The Southern Baptist Convention will hold its 1938 sessions in the spacious auditorium of the Mosque*

## Baptists Will Want to See Richmond

"For the most perfect beauty, Nature gives us a hill-top and flowing waters," declares the Oriental. And so it is for Richmond, set upon seven hills by the flowing James.

Mellowed by two centuries of strong personalities who have called Richmond home, and modern because of the alert creativeness of her citizen, this old city, the capital of Virginia, has many mile-stones of history and spots of beauty to interest the visitors who come this way.

The Mosque, in which the sessions of the Southern Baptist Convention will be held (see picture above), faces Monroe Park, at one time the old Fair Grounds of Richmond. The famous first regiment of South Carolina encamped here.

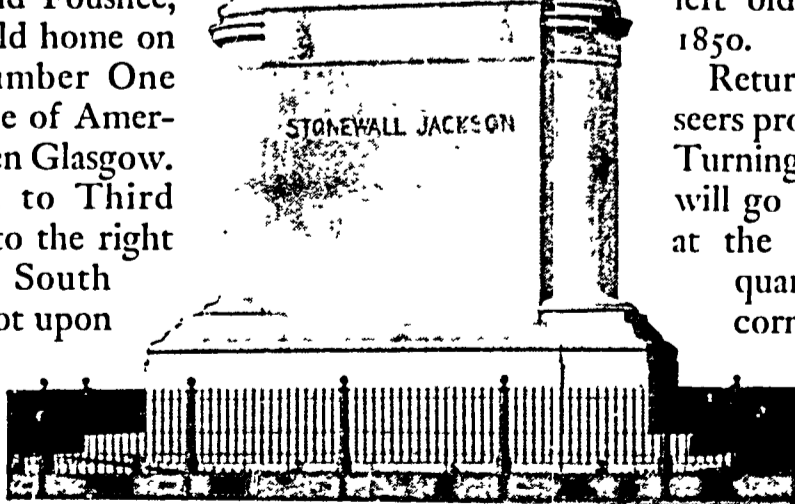
On leaving the Mosque and going east down Main Street Southern Baptists will pass Monroe Park on the left. Pausing at the intersection of Main and Foushee, the visitors will locate the old home on the southwest corner, Number One West Main. This is the home of America's famous author, Miss Ellen Glasgow.

Proceeding down Main to Third Street, the guests will turn to the right and going to the end of South Third, stand on the exact spot upon which the explorers of Richmond first set foot two centuries ago. Standing by the memorial cross—"Dei

Gratia Virginia Conditam"—planted in the rugged boulders and high upon Gamble's Hill, the guests can visualize one day in June, 1607, when Captain John Smith and his comrades came up the James, met Chief Powhatan and lovely Pocahontas there, and planted a cross. From this vantage point, one not only can see the old Richmond founded by Colonel William Byrd in 1737, but also the Richmond across the James, formerly known as Manchester. To the right and rising from the river banks, one locates beautiful Hollywood Cemetery in which lie buried not only two presidents of the United States, the president of the Confederate States, and other national notables, but also three executive secretaries of the Foreign Mission Board, Drs. R. J. Willingham, J. F. Love and T. B. Ray.

Leaving this park one passes to the left old Pratt's Castle, constructed in 1850.

Returning to Main Street, the sight-seers proceed down Main to Sixth Street. Turning left on Sixth, Southern Baptists will go only one block before stopping at the Foreign Mission Board headquarters, located on the southeast corner of Sixth and East Franklin,



*Equestrian Statue of "Stonewall" Jackson located at Monument Avenue and the Boulevard, and to the left front of the First Baptist Church*

(see page 73). This building belongs to Southern Baptists. The Board Rooms are on the third floor. The staff extends a cordial welcome to every one.

From the Foreign Mission Board, the visitors will turn east down Franklin, stopping at 707, the home of General Robert E. Lee from 1861-1865, and at present the Virginia Historical Society. In this museum is a priceless collection of papers and original documents of America's history.

Leaving Lee's home, the visitors will face the ten acres of capitol grounds and buildings. The old Bell Tower at the intersection of East Franklin and Ninth Street was built in 1824. From its belfry has pealed forth many a call to colors for the regular and volunteer troops to defend old Richmond.

Upon entering the Capitol grounds, one sees to the left the magnificent statue of Washington. The first building to the left is the Capitol of Virginia. The central section was constructed after the designs prepared from a model and plans of the Maison Carrée at Nîmes by Thomas Jefferson while he was the minister of France from the United States of America. In the rotunda is Houdon's most celebrated masterpiece, the life-sized statue of Washington, the only one posed from life that is in existence today. The Governor's Mansion stands back of the Capitol, and parallel with it are the State Library and Museum, and the State Building.

Looking to the south across the Capitol grounds one sees Richmond's main Post Office located between Tenth and Eleventh Streets on Main.

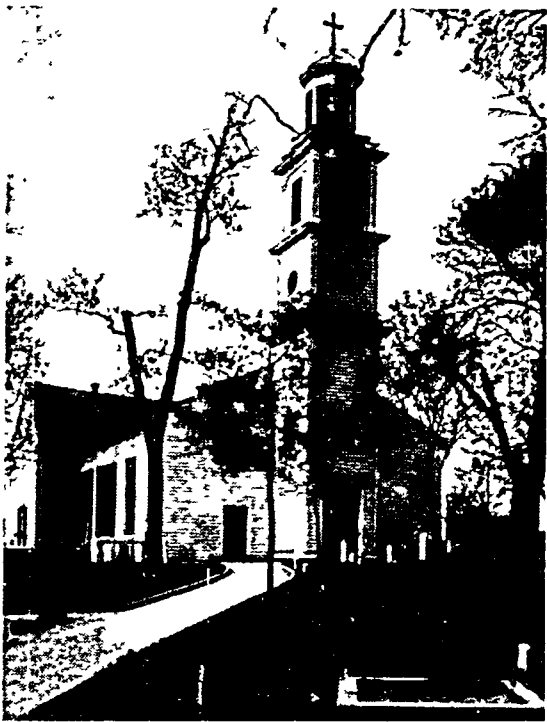
Upon leaving the Capitol grounds either to the south or to the east, the guests may return south one block to Main.

Continuing down Main to Nineteenth, one will locate on the left between Nineteenth and Twentieth, the oldest house in Richmond, erected in 1686. It is now used as a combination shrine and museum, housing many interesting and valuable mementoes of Edgar Allen Poe.

In the rear is an enchanted garden leading to a classical loggia.

Making a U-turn at Poe's Shrine, the guests will return on Main to Eighteenth, turn right on Eighteenth, proceed to Franklin, turn right and proceed east on Franklin for half block. The wooden building on the right is the Oldest Masonic Hall in the U.S.A. Governor Randolph participated in laying the corner stone in 1785. Lafayette was given a reception here in 1824.

Proceeding east on Franklin, one



*St. John's Church, located on E. Broad between 24th and 25th Streets, is the oldest and most historic in Richmond*

sees between Twenty-first and Twenty-second a typical old gal-leried home of early Richmond, now a part of Monte Maria Roman Catholic Convent.

Turn left on Franklin at Twenty-third, proceed uphill to Grace, turn right on Grace to Twenty-fourth, turn left on Twenty-fourth to Broad Street, and right on Broad to the center of the block. Here is St. John's Episcopal Church, built in 1741, the oldest church in the city, (see picture above). It was here that Patrick Henry uttered his ringing challenge: "Give me liberty or give me death." The Second Virginia Convention met in St. John's. On the left as one faces the church, one sees the grave of Elizabeth Arnold Poe, the tiny actress mother of the

short-story writer. The sexton will be glad to show tourists the church and to tell them the stories that cling to that historic spot.

Making a U-turn in front of St. John's, the guests will proceed westward on Broad to College Street (Fourteenth). Upon this site stood the old First Baptist Church, erected in 1780. From this spot went forth J. Lewis and Henrietta Hall Shuck to China. After the burning of the first building, the present structure was built in 1870 (see p. 97). This is now the house of worship for the First African Baptist Church.

Continuing on Broad, one sees between Thirteenth and Twelfth Streets, the famous Monumental Church (see p. 97), built in 1812 as a memorial to more than seventy people, including the Governor of Virginia, who lost their lives in a fire which destroyed a theatre on this site on December 26, 1811. In this theatre Edgar Allen Poe's mother had acted a few short months before, and in this same theatre the Virginia Convention of 1788 had ratified the Federal Constitution.

Turning right on Twelfth drive one block to Marshall, and go to center of block. On the right at St. Philip's Negro Hospital and Dooley Crippled Children Hospital, units of the Medical College of Virginia, of which the Egyptian building adjoining them is the earliest. It is said to be an almost perfect example of Egyptian architecture.

Making a U-turn and proceeding west on Marshall to Twelfth, turning right on Twelfth to Clay and right on Clay, one comes to the White House of the Confederacy (see cover), now the Confederate Museum.

Making a U-turn, proceed on Clay to Eleventh, and spend a while in the Valentine Museum, built in 1812.

Proceeding west on Clay to Ninth, turn left on Ninth to Marshall, and see John Marshall's house.

Continuing on Ninth to Grace, visitors will find St. Paul's Episcopal Church located on the southwest

*(Continued on page 109)*

FIFTY years ago this May, 1938, thirty-two delegates from ten southern states organized Woman's Missionary Union, auxiliary to the Southern Baptist Convention. It took courage for these women to go against the conventions and customs of their day. Refined, cultured southern women did not do public work; they, themselves, thought it "unscriptural" to speak in public. But the needs of the womanhood of the world, the ills of childhood that knew not the Jesus who loved little children tugged at their heart strings; the invitation of Christ to "go ye" as His representatives brought a conviction of personal responsibility; despite the protests of many of the leaders and many of their own loved ones, they followed the dictates of their own consciences and brought about the organization of Woman's Missionary Union. That their motives were pure and their purposes right finds proof in the blessing of God upon the organization which has made great growth in numbers and activity during the half-century since its small beginning.

Anniversaries are always interesting. One sees things through a "triple mirror." An appraising look backward weighs the plans and programs by the results they have produced; present projects are judged by the achievements and the mistakes of the years; the future beckons with its possibilities of greater accomplishments. Fifty years ago those thirty-two women chose as their watchword, "Laborers together with God." Having taken God as their partner, they made their plans large. The women today, realizing that success can come to their efforts only as they keep their plans worthy of God's continued blessing, acknowledging their dependence upon Him for wisdom in their plans and the promotion of them, have faith to make plans much too large for accomplishment in their own strength.

Plans for the Golden Jubilee year have been in the making for sev-

eral years. Two years ago a committee of eight members was appointed. Since that time the committee has been enlarged to include the Golden Jubilee Chairman from each state and three Virginia members.

The annual meeting will be held in Richmond, Virginia, May 8-11. There will be eleven sessions beginning with a praise service Sunday afternoon. One of the sessions will be held in the Broad Street Methodist Church where Woman's Missionary Union was organized

fifty years ago. At this time a memorial bronze tablet will be placed. An unusual exhibit depicting much of the history of the past fifty years will be one of the outstanding features of the meeting; breakfasts, giving opportunity for all to meet the missionaries and visitors, will be planned; time will be given for visits to the places of Baptist interest in this old Baptist city; W.M.U. representatives from countries where Baptists have mission work will be guests of the Conven-

## IT SHALL BE A JUBILEE

MRS. GEORGE MCWILLIAMS, *Chairman of Golden Jubilee Committee*

Mrs. L. Howard Jenkins  
5908 Three Chopt Road  
Richmond, Virginia

*Richmond, gladly welcomes every member of the Woman's Missionary Union of the Southern Baptist Convention. We feel you have honored us by holding your Jubilee Session in our historic City.*

*The women of Richmond are splendidly organized. We take care of the meeting, and are giving their time and thought to making the meeting a success. Let the watch word be now, as it was in the dark days of the war between the States, "On to Richmond!"*

*Richmond will gladly surrender, and offers to the women of the South, our homes, our hearts, and a willingness to serve.*

*Mrs. L. Howard Jenkins, Chairman.*

tion; other guests will be those leaders who throughout the years have had a large part in the growth of this organization; it will be a joyous time of fellowship and worship.

With the exception of a special gift of \$60,000, the entire Golden Jubilee year program will be the regular Cooperative Program of the Southern Baptist Convention. Woman's Missionary Union has never had any program other than the program of the Convention to which it is auxiliary. A program that includes preaching, teaching and healing in sixteen foreign countries and our own homeland is worthy of the sacrificial giving of self and money of all who make up the constituency of the promotional agencies of our great Baptist denomination. The increased goals of gifts, membership, and organizations will be the normal ten per cent. There will be attractive ways of ingathering and recording, but it is hoped that no high pressure methods will produce a depression drop in interest and enthusiasm after the special Jubilee year is past. The motto for the Jubilee observance was deliberately chosen with this thought in mind—"Ye shall hallow the fiftieth year; it shall be a jubilee; it shall be holy."

An anniversary is not a celebration of something that is *past* and *gone*. It is a celebration of something that has never ceased to be. The devotion of Southern Baptist women for their Lord, their deep desire to share with the world their knowledge of salvation through belief in Him and acceptance of Him are the undying, eternal things which the Golden Jubilee anniversary is celebrating. The purpose of the organization has never been changed, has never been forgotten—"To stimulate a missionary spirit and the grace of giving among the women and young people of the churches and wishing to aid in collecting funds for missionary purposes to be disbursed by Boards of the Southern Baptist Convention."

The states in their W.M.U. annual meetings will review the

## KEY LEADERS

*Woman's Missionary Union's Golden Jubilee Year, May, 1938, Richmond, Virginia*

*Mrs. George McWilliams, Chairman, Golden Jubilee Anniversary*



*Mrs. F. W. Armstrong, President, W.M.U., S.B.C.*



*Miss Kathleen Mallory, executive secretary, Woman's Missionary Union, Auxiliary to the Southern Baptist Convention*



*Miss Blanche Sydnor White, Corresponding Secretary, W.M.U. of Virginia*

# The Cooperative Program

## Fair and Adequate

J. E. DILLARD,  
*Secretary of Promotion, S.B.C.*

The Cooperative Program is slowly but surely winning its way into the hearts of Southern Baptists. They recognize it as the best plan so far devised for providing means for carrying out the great commission of our Lord.

The Cooperative Program did not spring suddenly and full grown from the mind of any man or group of men. It is the result of thought, prayer and experience through many years. It has been modified

*(Continued on page 129)*

growth of the missionary spirit and program in their own states—the gifts, the enlistment of members and churches in the denominational program, the number of missionaries going out from their states, an appraisal of their efforts and program by results which are judged by the purpose for which they have organized. It should be a year of heart-searching, of reconsecration of self to the Lord that His will may prevail in a confused, chaotic world that needs Him very sorely.

"Ye shall hallow the fiftieth year; it shall be a jubilee; it shall be holy."

# KINGDOM FACTS AND FACTORS . . . . . W. O. CARVER,

*Professor of Missions, Southern Baptist Theological Seminary*

## TURNING TO CHRIST IN CHINA

Early in March the Associated Press carried an extended news item from Hankow reporting that great numbers of Chinese were thronging the churches and other places of Christian worship. Missionaries and Chinese Christian evangelists were held in grateful appreciation because of their faithful and courageous course in remaining with the people in the terrible distresses and afflictions in the cruel war. Churches, hospitals and mission compounds had been centers of refuge, comfort, relief and steadying morale. Where all other help and helpers had failed, here the distraught people found the tangible symbols of that which is steadfast and eternal. Here was a calmness and a confidence which rested on something far different from the stoical fatalism which compels a blind admiration for Chinese endurance. Here the people seemed to hear God speak, and saw men and women whose ways confirmed their words of testimony to the living presence of a loving God even in the midst of the tornadoes of hatred and wrecking ruin. Here were sacrificial love and unselfish risking of life by those who might easily have run out of it all and been in safe refuge. They had rejected the repeated calls and commands of their own governments, the urging of families and friends in the homeland, choosing to suffer with their harassed and harried Chinese flocks and friends. They bore themselves as men and women who endured as seeing the invisible God, and ministered by word and deed in the name of God's Son, the Saviour.

The press news reported thousands accepting Christ Jesus and seeking membership in the churches. Care will be called for in clarifying the ideas and motives of such converts; but the war conditions do not contribute to too hasty baptism in most cases. There will be ample time to try out the faith of these new believers. However the conflict may terminate, the opportunities and the demand for Christian ministry in China will enter upon an unprecedented era.

It is highly significant that the Associated Press finds occasion for so glowing an account of missionary influence. In past crises in China the Press has usually discounted and censured Missions.

## JAPANESE CHRISTIANS AND THE WAR

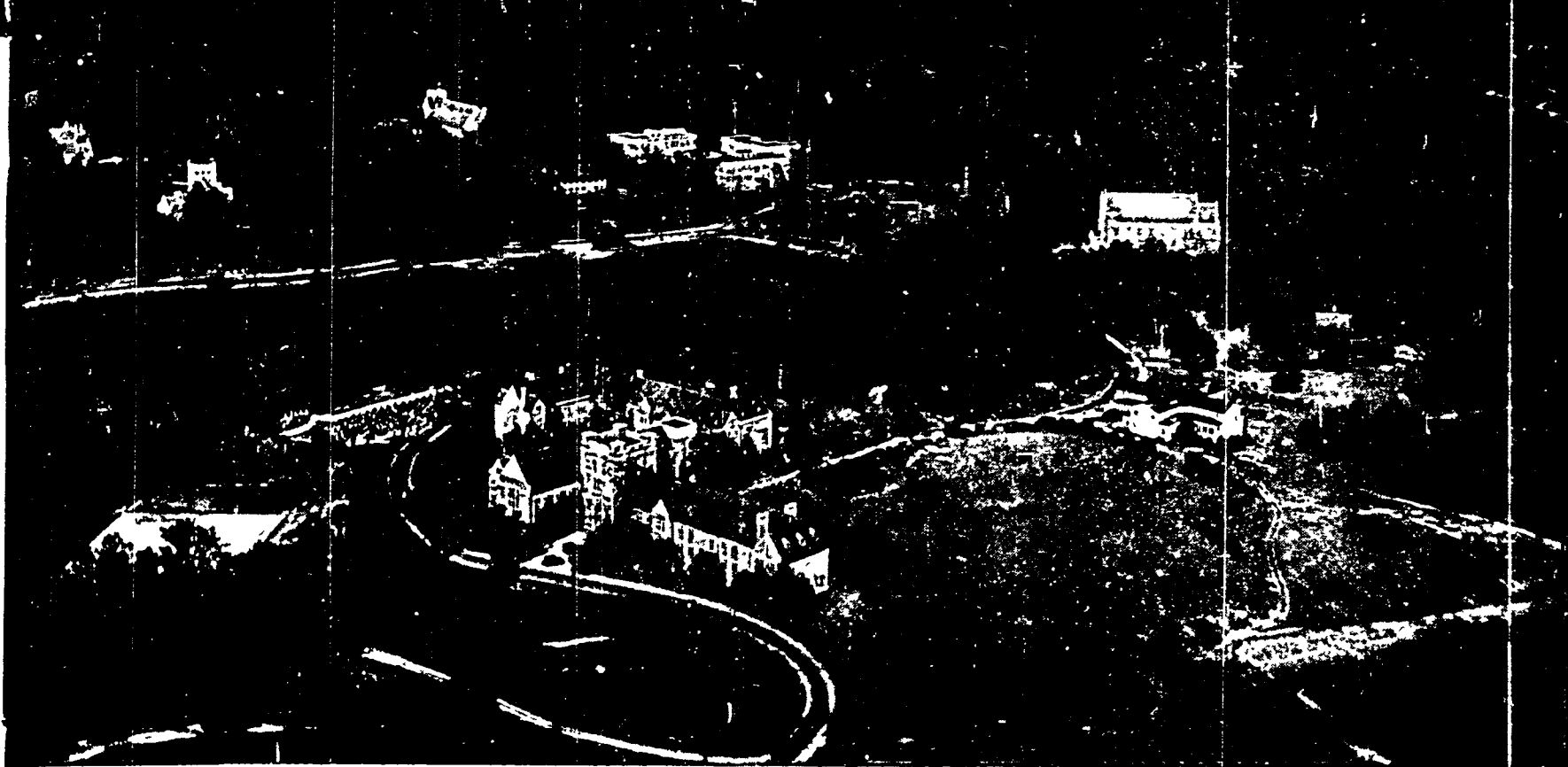
That Christians in Japan were strongly opposed to the militaristic imperialism of their country until hostilities were actually begun, there is no ground for doubting. In the actual progress of the war, just as in all countries when warfare is on, the government has 'mobilized the spirit of the nation' in support of its course and campaign. It has 'rationalized' its campaign of conquest and for this purpose has stressed ethical and moral principles. Japan proclaims herself the child and the instrument of diety and of destiny. She will discharge an obligation alike to God (or to the gods) and to the unfortunate and ignorant millions of Chinese, by delivering them from false and oppressive leadership and domination and will give them ordered society, progressive administration and more abundant living. They even identify their motives

and plans with the highest and most central urges of Christian Gospel.

In justifying her course Japan's war lords make most effective use of the fact that for more than a century "the Christian Powers" of the West have exploited, and, actually in ever increasing measure, dominated the Chinese people and country. Racial and geographical propinquity, community of culture and blood kinship indicate that Japan can far better serve as patron, friend and guide to China in attaining a new era of living, than can any, or all, the white races and governments. The argument carries convincing force when presented to willing minds, and when supporting obvious and inescapable needs of the Japanese people.

For it is obligatory upon us all to try to understand Japanese psychology. Three fundamental urges are pressing Japan in her twentieth century imperialistic expansion: the hunger urge of an overcrowded population; the idealistic urge of desire for more abundant life, since her introduction to the higher standards of living in this modern era, into which the United States began opening Japan's doors in 1853-4; and the urge of national pride and of ambition for power and glory. For the first two closely related urges, Japan must have the raw materials and the open markets which are essential to an industrial civilization, as contrasted with the agricultural civilization by which Japan had existed for twenty-five hundred years. These urges could best be satisfied by peaceful and friendly expansion and cooperation, which would be helpful alike to Japanese and to their neighbors, and to all with whom they might deal over all the world. For this no wars would be needed; cruel oppression and wicked exploitations would be unnecessary.

But this was not the way of history, not the way of those Western peoples whose expansions had forced or persuaded the opening of the gates of the Orient. No, to the natural and legitimate urges



*Airplane view of University of Richmond. Dr. Carver is an alumnus of this University*

of hunger and of enlarged living, "great peoples" have always added the urge of empires, the pride of power. To satisfy this urge, not friendly cooperation but imperial domination is demanded. This devil of imperialism took possession of Japan, even as it had possessed other nations. Thus Japan goes forth to incorporate in her imperialistic sway the oldest, most numerous and internationally the most peaceful of all peoples. With the characteristic incapacity of exploiting peoples to understand the psychology of people marked for exploitation, Japan was—and remains—unable to comprehend the patriotism, the self-respect, the endurance of the Chinese people and their will to pay any price for the retention or the recovery of their national integrity and independence. The Japanese must assume the responsibility for the destruction of more Chinese men, women and children than the total number of Japanese in their islands and possessions as the slaughter toll of "attaining her objectives" in China. Even after the slaughter, the starvation and the butchery of a hundred million Chinese—more human lives than were ever sacrificed to the ambitions of any empire in history—Japan will still find her conquest unachieved and her own resources wrecked and her soul ruined.

With complete control of the

sources of information and the means of propaganda, the Japanese government conceals the facts, obscures the thought and perverts the emotions of her people. Thus it is that whereas Kagawa and other Christian leaders of Japan were probably correct in telling us even a year ago that nine-tenths of the Japanese people were opposed to the use of force and domination in solving their pressing problems, today the people are mobilized almost one hundred per cent behind such ruthless and wholesale destruction as no nation has heretofore inflicted on another people.

Japanese Christians are seeking genuinely to keep bitterness out of their hearts. They are actually, if willingly, ignorant of the extent of ruin being wrought in China. They are rationalizing, and even sanctifying, their prayerful backing of this campaign of conquest, as a means to China's larger life. It is all very tragic. Fellow Christians in all lands should earnestly seek to understand and sympathize with Japanese Christians, while we cannot approve their course, nor, at the present time, influence that course by any direct approach.

### MARS AND MISSIONS

In every country on the Continent of Europe the free churches and the evangelical element in State

churches are facing increasingly serious difficulties. The Roman Church has given its benediction to the raping of Ethiopia and is largely supporting Mussolini's ambitious schemes. In Rumania the head of the Orthodox Church is now the prime minister of the State. Nowhere are the rights of religious minorities respected or even frankly recognized. It is demanded that organized religion shall support the policies of the State. Mars is the god of the rulers and citizens must have no other god who will not support the Nation. God is not recognized unless his worshipers will enlist Him in the service of national policies.

Under present conditions it requires clear thinking and continuous heart-searching to maintain that truly Christian experience and outlook which are necessary to the maintenance of missionary conviction and support. Yet the truest service to the confused world of today lies in the vigorous proclamation of the Gospel of the reign of God and His redeeming love in Christ Jesus, and in sustaining and expanding world-wide missions. A large increase of missionary support in the current crisis of the world by all churches would be of the utmost significance for good in all directions. Missions on a truly worthy scale would overthrow the usurped rule of Mars.

# Atlanta Prepares for the Alliance

LOUIE D. NEWTON,  
*General Chairman, Atlanta, Georgia*

Atlanta is happy in its task of preparation for the Sixth Congress of the Baptist World Alliance the last week in July, 1939. A united community—city-wide and state-wide—including the churches and civic organizations of both races, is responding to every suggestion for the fullest and finest expression of hospitality to the thousands of friends who will come from many lands for this great Baptist meeting.

Dr. J. H. Rushbrooke, London, General Secretary of the Alliance, will be in Atlanta for extended conferences in connection with his visit to the Southern Baptist Convention in May. President George W. Truett has been in constant and frequent conference with our committee since the meeting in Berlin. We are happy and grateful to have the gracious guidance of these beloved leaders in our preparation.

This is the first time the Alliance has met in the South—the center of the Baptist population of the world. It has met once in the United States—Philadelphia, 1911. Other sessions, London, 1905; Stockholm, 1923; Toronto, 1928; Berlin, 1934.

One of the very heartening aspects of our preparation for the world gathering of Baptists in Atlanta is the spirit of cooperation between the races. The Negro Baptists of Atlanta and of Georgia and of the South are giving their fullest measure of cooperation in every possible way. A strong committee of Negro Baptist pastors in Atlanta is working with a similar committee from the white Baptist ministers, and the Georgia Baptist Convention of Negroes has appointed a committee to work with a committee from our white convention.

Our Negro Baptist friends have

proposed that the white Baptists take care of the white guests and they will take care of the Negroes. And yet there will be the closest spirit of cooperation in the hospitality extended all visitors.

The hotels of the city propose to give notice well in advance that all space will be reserved for the Alliance during that week. In addition to our splendid hotel facilities, the several colleges and universities of the city, white and colored, will open their dormitory space for the care of our visitors. The boarding houses and apartment hotels will make available many additional rooms. The people of Atlanta have indicated their desire to open their homes for the entertainment of visitors, and it is our judgment that one of the finest things that will happen in connection with the meeting will be the fellowship which will be extended to Baptists from distant lands.

Committees are at work on arranging for a large open-air amphitheater for the evening sessions, seating 50,000 people. The Georgia

Tech stadium is admirably suited for this purpose, centrally located and already lighted. It was here that President Roosevelt spoke in November, 1936, to the largest audience ever assembled in Atlanta.

Our new municipal auditorium will be available for the day meetings, seating 7,000 people with an auxiliary auditorium for smaller meetings and ample exhibit space. The new auditorium, completed this spring, will be air-conditioned and will be one of the most beautiful auditoriums in the South.

Committees, business men of Atlanta, newspapers, radio stations, railroads, steamship lines, and air lines are cooperating beautifully.

Atlanta looks forward to July, 1939, as one of the great events in the history of this city and of the entire South. The coming of thousands of Baptists from our own nation and from every nation of earth will provide an occasion of limitless opportunity to further the cause of our blessed Lord. We confidently count upon the prayers of our brethren everywhere.



*The Edgar Allan Poe Shrine and Museum. Located at 1916 E. Main St.*

# The Dangers of High Churchmanship of Baptists

J. H. Rushbrooke, London, England

What is the Baptist World Alliance? I undertook to answer that question at the Toronto Congress, and what I had to say was this: It is no accidental, superfluous, transient phenomenon, but the abiding and essential expression of our unity. We are Congregationalists in church polity. Independency is in our blood and bones. Nothing will ever induce Baptists, so long as they are true to themselves, to renounce their basic congregational doctrine that "Where Christ is, there is the

church." The "two or three" gathered in His name, covenanting one with another and with Him, like the group of exiles led at the opening of the seventeenth century by John Smyth, to "walk in all His ways known and to be made known unto them," are a church by a Divine authority which we cannot and will not attempt to override. No caste or priests or order of bishops can constitute a church of Christ; nothing is needed beyond the fellowship of loyal and loving hearts. By that principle we stand; like Martin Luther, we "can no other."

But though congregationalism in this sense is vital, and though we are always ready to vindicate the right of the local church to find for itself the will of the Lord, and to answer for its obedience to Him alone, we are not blind to other aspects of New Testament teaching. We cannot close our eyes to the fact that the churches of the Apostolic age, owning no subjection to one another, were deeply conscious of spiritual oneness. By exchange of letters, by intervisitation, by sacrifices to meet the necessities of "saints" outside the local community, and by contri-

butions to further the work of the missionaries who laboured in the Gospel, they gave practical expression to the idea of interdependence. Freedom in Christ did not imply isolation; to stand apart from others could be justified only if some vital issue arose and truth itself were at stake. Congregational liberty is freedom to cooperate and the cooperation which springs out of a common life and love is far grander than that which is secured by ecclesiastical machinery and legal compulsion.

Is a body of bishops or a pope a necessary condition of unity? The proof to the contrary is the Baptist World Alliance. It is a living demonstration that men and women of all races and conditions can stand together, with no other link than a common spiritual experience. Our Baptist polity includes "independent" congregations; it also includes fraternal associations and unions and conventions, missionary boards and societies; these are essential to fullness of life and witness. And the polity is rounded off and completed in our voluntary world-embracing fraternal fellowship—the Baptist World Alliance. Liberty in Christ is uncoerced unity in Him.

Such words sum up what I regard as the true "High Church" doctrine of Baptists. It is dangerous. Independency is easily abused; indeed, the abuses have led many brethren in certain countries even to demand that it shall be abandoned. It must be frankly recognized that congregational independency makes heavy demands upon the individual. It is not too much to say that it cannot work apart from a lofty and noble Christian temper. Where it works, it is

(Continued on page 101)

*The Virginia War Memorial Carillon in Byrd Park, Richmond, Virginia*



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WHILE ATTENDING  
The Southern Baptist Convention  
RICHMOND, VIRGINIA

In mission work as in all other things we must face realities. It is a fact that war is on in China, and the accustomed activities of a large number of our missionaries have been interrupted. Many have had to flee from their homes and work to avoid the horrors that modern warfare brings to a country. Native Christians have had to flee from the line of battle, or be destroyed.

Naturally, those in America who love and support the cause of foreign missions have begun to ask questions. How is the war affecting our mission work? What can the missionary do while the war is on? What of the future in mission work in China? These, and perhaps many other questions are arising.

At this time it is not my purpose to attempt to answer the many questions that have arisen, and may yet arise, but I want to record some thoughts that have come to me during my first week back in China after a prolonged furlough.

We were at Ridgecrest, North Carolina, packed and ready to start back to China when the war broke out in Shanghai. Finally, after months of delay it was my privilege to arrive in Shanghai on January 2nd of this year. During those months of delay in America it was only through imagination that I could know what our missionaries and native Christians in and around Shanghai were doing.

Upon arrival I did not find a group of discouraged and defeated

missionaries, but a group who, with smiling faces and buoyant hope, were loyally carrying on in faithful witnessing for the Master. True, they were not at the regular peace time assignments of work, but they were doing something in the name of the Master. Some were teaching in schools that had been able to carry on their work in rented, but unsatisfactory buildings in the International Settlement. Some were assisting in the management of refugee camps, while others were distributing tracts, preaching and doing personal work with the refugees. All of them were busy about the Master's work.

One man was spending his working hours managing a station for old clothes. Bundles of old clothing were received, sorted, bundled, labeled, stored and sent out again as calls came in from refugee camps for emergency help for those who had lost their all in the war. Not a spiritual ministry did some one say? Maybe not, but the Lord himself said that one who gives even a cup of water in His name shall have his reward. Warm clothing given to those who are suffering from the bitter cold of winter, if given in

# Hope in the Midst of Calamity

J. T. WILLIAMS, *Shanghai, China*

His name can mean as much as a cup of cold water on a summer day.

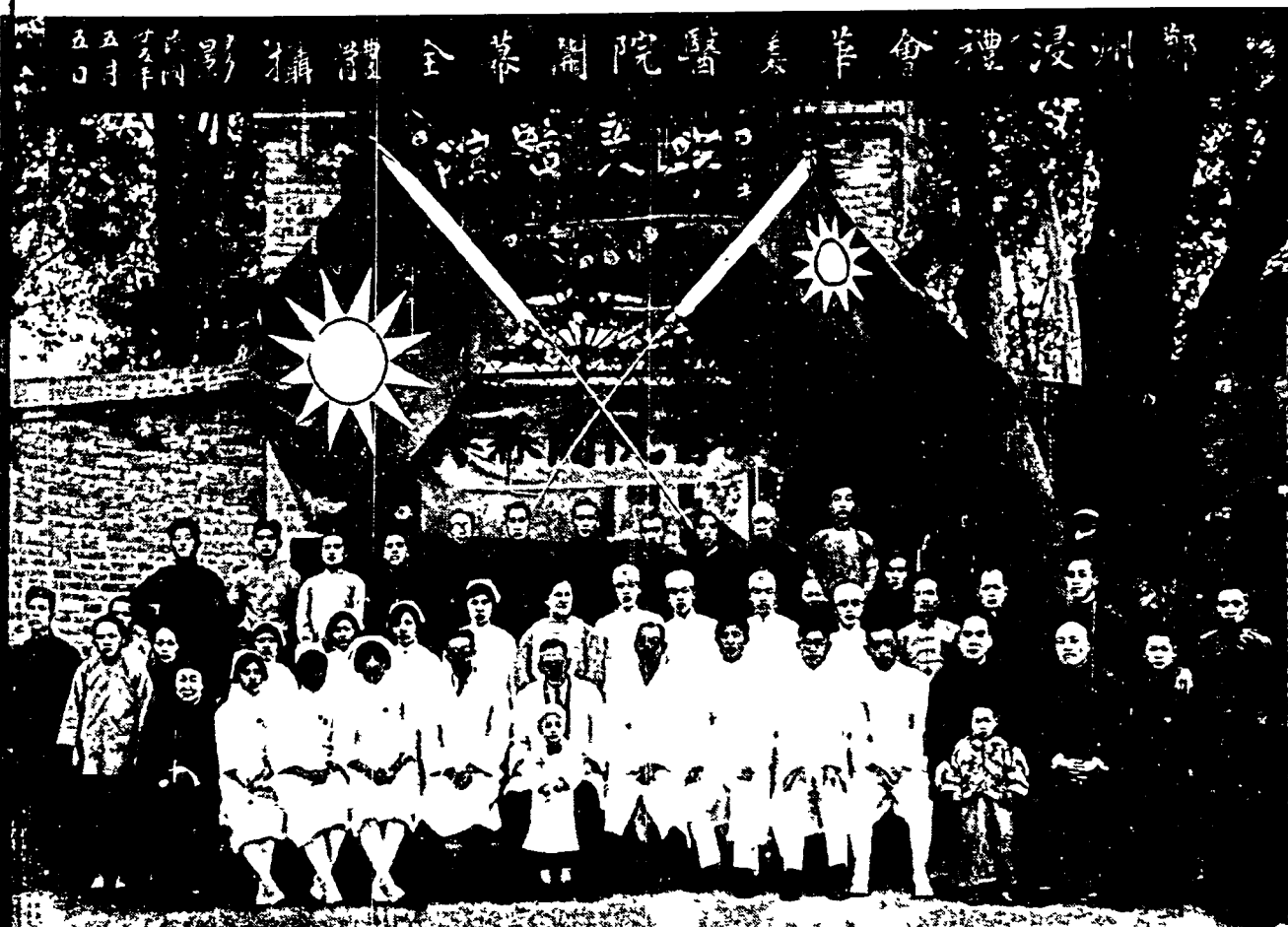
Most people do not like horrible details, but for the sake of contrast I ask your indulgence of a few lines concerning the destruction of mission property by the war. My heart was sick and my spirit terribly depressed that first afternoon when I went out to view the ruins of churches, schools and residences. The buildings of two of our strongest churches in Shanghai were destroyed almost beyond repair. Some school buildings were burned to the ground, others blown and twisted almost beyond recognition by bursting shells and exploding aerial bombs, while still others were terribly damaged but not entirely beyond repair. How terrible is war!

As I stood depressed and awe-struck among these ruins, I could but think of the loyal and faithful men and women and happy children who once worshipped and labored there. I asked myself, is the church destroyed, or is it just the buildings that lie in ruins? From the experience of this first afternoon among the ruins, I am pleased to skip over the experiences of the next few days to Sunday morning.

It was a beautiful blue cold winter day. After a walk of a mile or so, I came to an old two storied residence. It was packed full of people. From the upper floor I heard the voices of happy children singing Christian songs. Downstairs in the two fair sized rooms and the hallway were crowded about two

*Missionary S. E. Ayers, M.D., and Chengchow Hospital staff. In response to airplane warning notes, this corps agreed to stay on duty. The hospital was bombed. None of the staff was killed*

**FIELDS  
AND FACTS**



hundred men and women. After some difficulty, I found standing room in the hall.

As I looked into the faces of those worshippers, I fancied I could see traces of the effects of some calamity that had befallen them. If it could be detected, only a trace of it remained. Their thoughts seemed to be far away from any calamity as they listened intently to the faithful testimony of their beloved pastor pouring out his soul to them in thankfulness for God's wonderful blessing and care of them during the past year, and calling upon them to stand together in hopeful determination to go forward with the Master during the coming year.

Do you wonder what this is I am telling about? It is the Cantonese Baptist Church of Shanghai. Their church home and schools were destroyed. The homes, household effects and personal belongings of some of them went the way of all property in front of modern war machines and fire. But these people are continuing faithfully to carry on every department of the work of the church. They did not miss a single Sunday of worship on account of the war. Even on the Sunday after that terribly bloody Saturday a few of them got together for a service of prayer and worship.

This opportunity of worshipping with our Chinese friends brought comfort to my heart. At times, I found my thoughts wandering from what the speaker was saying.

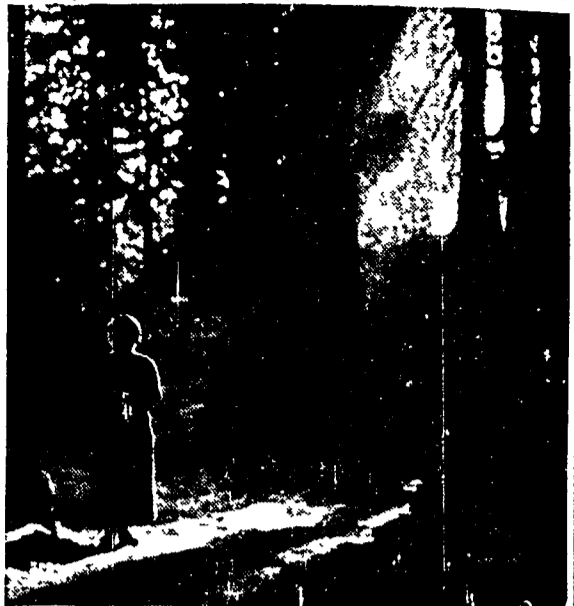
Maybe it was because I could not see him. I am not sure about it. My heart was filled with joy by what I saw and heard. It occurred to me that the heap of ruins I had seen a few days before was not the Cantonese Baptist Church. Here crowded in this old house is the real church, and as long as the brethren and sisters are faithful to Him, it is as indestructible as the living Christ. Here is the kind of material out of which is built the Kingdom of God on earth.

Other churches in Shanghai which have had their buildings destroyed are hopefully carrying on their work in rented buildings in the International Settlement. With this spirit there is no fear for the future of the Kingdom in China. The war has left its destruction in and around Shanghai and has gone to other parts of China. I have faith to believe that all over the country our brethren and sisters will be faithful to Christ to the very limit of human endurance. In the midst of indescribable calamity they will do their best for the Master.

At the present time no one knows when the war will be over or what the result will be. We cannot now tell what kind of work will be most fruitful for our missionaries in the period of reconstruction behind the lines and after the war is over. But we do know that our Savior has come to China to stay, to save and to bless all those who trust in Him.

(Continued on page 135)

As you face life's sunset . . .



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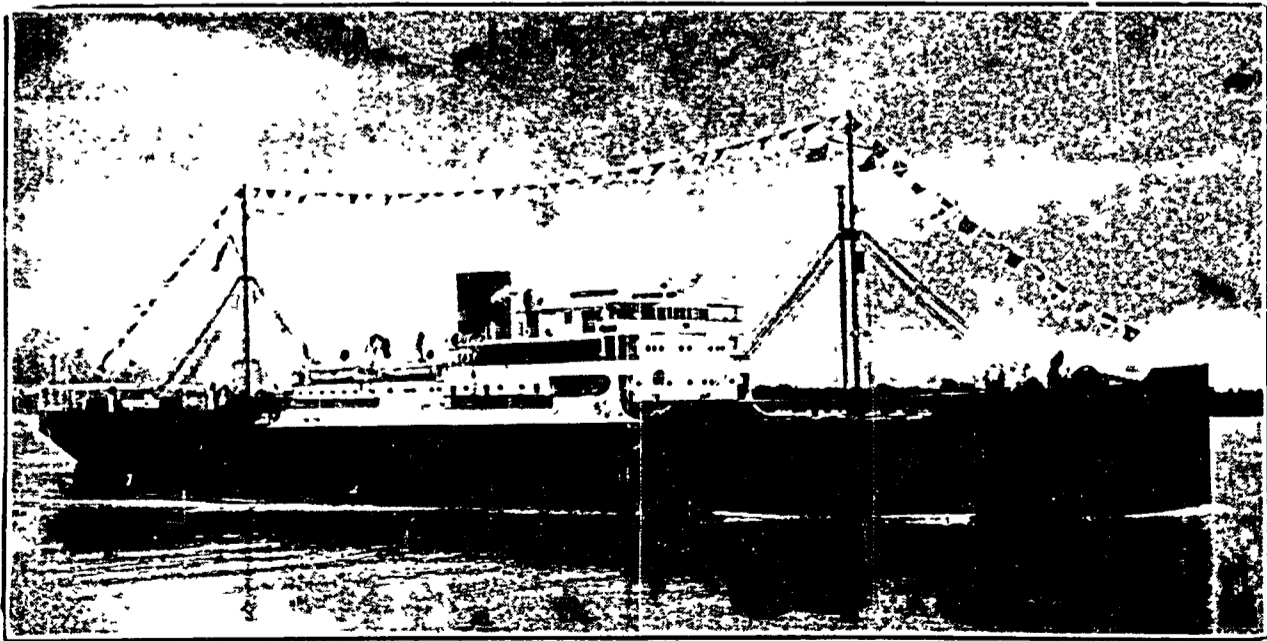
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# Jottings from Yugoslavia

EVERETT GILL, *European Representative*

The new Baptist chapel at *Severin na Kupi*, in the mountains, in Yugoslavia, built with only a small grant from the Board, is situated on what was an ancient Roman road running to the Adriatic Sea.

One member gave the land, the others gave the materials—stone from near-by fields; timber from their woodlands, the larger logs being sawed by a hand rip-saw as in pioneer days in America; the limestone kiln, made and burnt by the members. All the members worked—men, women and children. All labor was donated except that of the master-mason.

\* \* \*

## THE STORY OF GOD USING "THE WEAK THINGS OF THIS WORLD"

The story of the origin of the *Severin na Kupi* Baptist Church in the mountains of southern Yugoslavia is unusual, and even weird.

There was a man living in the adjoining Italian territory on the Adriatic coast. He got hold of a copy of the New Testament which turned him away from Catholicism. During a public procession he refused to kneel before the images, which brought him into trouble with the police.

He then came over into Yugoslavia. Evidently he was abnormal, for he left his family to be a missionary and to preach the new religion he found in the New Testament. He became tremendously interested in the Second Coming of Christ. Whether this hastened any natural unbalanced mentality or not, is not known. He began to make acquaintances among the

people of Southern Yugoslavia and to preach his doctrines in small circles. He attracted people of normal mentality and made an impression. In fact, he aroused much interest in New Testament religion. His stress-



*Jugo Slavian Music Makers for the Worship Services*

ing the imminent appearance of Christ deeply impressed the Bible-reading groups. These groups, meeting in private houses, got into trouble with the police who did not allow people to read the Bible in this fashion.

Finally, the self-appointed missionary disappeared. After a search of many days his body was found up in the mountains. It was found inside a circle, made in some simple way, either by small stones or scratched with a stick. He had been dead some days. It is supposed that his death was in connection with his expectation of the Second Coming, and brought about by starvation or exhaustion.

Our Baptist leaders having heard of these Bible-reading groups got in touch with them, visited them, and taught them the way of the Lord more perfectly. Finally, in the summer of 1933, a large group of them was baptized in the crystal-clear mountain stream of the Kupi river in the presence of thousands,

the first New Testament baptism witnessed in those parts in recent centuries. A church was organized that day with the help of the Board's European Secretary.

Persecution broke out almost immediately. The meetings were closed. But finally, the central government did the just thing and ordered the local authorities to give the Baptists their rights before the law. The authorities obeyed, and are now ashamed of their former attitude and actions.

Now, the Baptists have their own beautiful chapel and a located pastor, who is a well-trained young man.

\* \* \*

A few years ago an idealistic and humanitarian young Yugoslav, a Roman Catholic, seeing how our economic system was hard and unChristian in so many ways, read all the books on the subject he could find of how to make the world better and society more just. At last he came upon a New Testament which taught all he had desired. He had never read one before. He is now a fervent leader in the new *Severin na Kupi* church.

\* \* \*

An old lady in Jugoslavia had given her heart to Christ in her old age. Her grandson also wished to confess Christ. Knowing the struggle and temptations he would have to endure as a young man, she advised him to wait till he was older. His reply was: "Grandmother, you have given God only *the bones* of your life, I want to give Him my flesh!"

\* \* \*

In Rome, Italy, there is a bank called *The Bank of the Holy Spirit*.

FIELDS  
AND FACTS



Miss Ola Lee, Shanghai, China



Mrs. M. S. Blair, Rosario, Argentina



Mrs. Annie J. Sallee, Kaifeng, China



Miss Florence Lide, Chinese co-worker,  
and Miss Martha Linda Franks,  
Hwanghsien, China



Miss Flora Dodson,  
Canton, China

## Baptists

In the last issue of THE COMMISSION we gave a brief sketch of several of our woman's missionary training schools in various lands. We here present the brief story of further efforts now being made in the training of young women for service in the churches in several other lands.

### IN SOUTH CHINA

For many years, under the direction of Mrs. Valeria Page Greene, we carried on a Bible Training School for Women at Tungshan, Canton, China. After her death her daughter, Mrs. M. T. Rankin, was made the director of this growing institution, henceforth to be known as Pooi In Bible Training School. Woman's Missionary Union of the Southern Baptist Convention adopted this school.

This institution has grown in influence and power until now it is one of the great recognized Kingdom agencies in the Baptist Convention of South China. When Dr. M. T. Rankin was made Secretary for the Orient and was transferred to Shanghai, Mrs. Rankin was compelled to give up the active direction of the School. Miss Flora Dodson was elected to succeed Mrs. Rankin. Woman's Missionary Union of the Southern Baptist Convention has recently given the sum of \$8,000.00 for a new building to be known as the Henrietta Hall Shuck Memorial Building. The war in China has held up for the time, the actual construction of this building.

### IN NORTH CHINA

The Woman's Missionary Training School promoted in connection with our Seminary at Hwanghsien, Shantung, North China, has rendered a great service in training young women for leadership in the churches throughout Shantung.

## in Christian Training

CHARLES E. MADDRY, *Executive Secretary*

The support and enlargement of this school has been made possible by Woman's Missionary Union of the homeland. This institution is under the directorship of the two Lide sisters, Misses Florence and Jane Lide and Miss Martha Linda Franks.

### IN CENTRAL CHINA

Just three years ago, the leaders of woman's work in Shanghai and of the Central China area, launched a new Missionary Training School on the campus of the Eliza Yates Girls' School, located on the Baptist Compound. Miss Ola Lea was made the directing principal and a splendid building was erected largely by local gifts. The school was just getting fairly started on its work when the war came and the entire Baptist Compound was almost wholly destroyed. No plans as yet have been made for the re-opening of the school.

### IN INTERIOR CHINA

For many years Mrs. Annie J. Sallee, Miss Josephine Ward, and Miss Zemina Hare have been carrying on a small Bible school for women at Kaifeng in the Interior Mission. This school has been made possible from the beginning by the support given by the women in the home land. If the proposed All-

China Theological Seminary for advanced students is located at Kaifeng as contemplated before the Sino-Japanese war began, doubtless this Bible school will be enlarged and made into a training school that will be a vital part of the new seminary.

### IN ROSARIO, ARGENTINA

In Rosario, Argentina, the missionaries and local leaders in woman's work have been conducting for two or three years a Bible Institute for the training of young people in plans and methods of church work. Rev. and Mrs. M. S. Blair, our missionaries in Rosario, have led in the founding and conducting of this school. The women of the Southern Baptist Convention gave funds for the purchase of the building and, likewise, provided funds through the Foreign Mission Board for the current support of the Institute.

### IN CHILE

As soon as possible it is the purpose of our Board to establish in Chile a small theological seminary and training school for the education and training of native leaders. For the present the missionaries are doing something for the training of our young people in the school at Temuco. This work is under the leadership of Miss Agnes Graham.

## Three Chinese Pastors Express Gratitude

At Christmas time the staff of workers in the Foreign Mission Board Rooms happily agreed to give the amount of their intended gifts to one another to the suffering Baptists in Shanghai. The day before Christmas eve, Dr. Chas. E. Maddry, the executive secretary, cabled this gift of \$51.00 to Dr. M.

T. Rankin, secretary for the Orient, Shanghai.

In reply the following letter has come to Dr. Maddry:

"Thank you and all the office staff for your memorable gift last Christmas. This gift is the expression of your full sympathy, your loving care and your earnest

prayers toward us and for us. We can understand and share through your gift the real fellowship in Christ and unmeasurable love of God. Surely your gift encourages us to serve more for our fellow countrymen and to work more for His Kingdom.

"The present situation in China speaking generally makes us feel concerning our work in two opposing views. As we see destruction, oppression, humiliation and death in the areas and around the vicinities of our mission stations, we feel a little pessimistic. But on the other hand we are greatly encouraged when we see the grand opportunity for Christian service and evangelistic work, and the ready response of many thousands.

"The same thing is obvious in war-torn Shanghai. Though all of our Baptist church buildings are demolished or damaged except North Gate, yet thank God that none of our Baptist people is killed by the bombs and shells. Though a great number of Christians materially have lost everything, yet spiritually they make steady advance. Though it is pathetic to see the unimaginable picture painted by the modern militarists with iron and blood, yet it is joyous to see the redemptive power of Christ Jesus in making and remaking men, women and children at time of war and tribulation. Though the non-Christian community today does not ask for large amount of money, yet she does ask for leadership from the Christian churches. In this critical hour we pray that the Lord may open our eyes and give us strength so that we may bear His testimonies under any circumstance and with any price. Pray for us. We need your prayers. Thank you. Faithfully yours in Christ,

Wong Quon Hoi, Pastor of Cantonese Church; Charlie Chi, Pastor of Grace Church; Ching Yen Ching, Pastor of Old North Gate Church."

Heaven knows the deceitful heart.—Chinese Proverb.

# Mexican Baptist Theological Seminary

J. H. BENSON, *San Antonio, Texas*

It is well known that seminary work for the training of young Mexican men for the Baptist ministry has been fostered by our Foreign Mission Board for nearly fifty years.

Two years ago on account of the political conditions in Mexico, our Seminary was forced to close its doors. However, through the kindness, interest, and cooperation of the friends of missions, September 7th, 1936, the Seminary was opened in San Antonio, Texas. During the term of 1936-37, there were enrolled a total of thirty-two fine young men and women. The average attendance for the year was twenty-five. For the present year, there is an enrollment of thirty-one with an actual attendance of twenty-nine. There are twenty men and nine women. This enrollment could have been materially increased the present year, but for the lack of equipment and resources.

At the beginning of the present year, we opened, definitely, the Training School for Young Women in connection with the Seminary. Five young women attending the Training School are living in their own Boarding Hall. Also the wives

of four of the young preachers are taking a full course. This gives us an enrollment of nine in the Training School the first year. We think that this is very good. The prospects for next year exceed this number.

As has already been announced, the Seminary and Training School will be transferred, at the close of the present school year, to the spacious building formerly known as the Tubercular Sanatorium in El Paso, Texas. In the building of this plant, we will have teaching and dormitory space for at least seventy-five pupils. There is a separate building on the grounds in which fifteen young women can be accommodated.

We are planning to open next fall in El Paso, a preparatory department in connection with the Seminary and Training School. Many of the students who come, on account of not having received the proper preparatory training, are not ready to enter either the Seminary or Training School. It is absolutely necessary that we take care of this deficiency and that we do it at once. It is evident that not only must these students have this prep-

aration before entering the Seminary or Training School, but that this preparation also be in the Spanish language, and as nearly as possible under the environment of the people to whom they will have to preach after their graduation. For the present the work of this department will correspond to that found in the high schools of this country. Later we hope to extend it to a junior college course.

The call for cultured, consecrated workers in the Spanish speaking world is so imperative at this time, that we will be recreants to our opportunity and our obligation to God unless we take care of this need. Most of the Latin-American world is breaking away from old customs and old beliefs, and if these nations are to be saved from communism and chaos, they must be given the Gospel of the Son of God.

We are profoundly convinced that with the cooperation of the Lord's people and His own rich mercies, there may be set up in El Paso, Texas, an institution that shall go far towards the accomplishment of God's great purpose for the salvation of this people.

The Seminary will have the support and cooperation of the Mexican National Baptist Convention of Mexico, the Woman's Missionary Union of Mexico, the Woman's Missionary Union of Texas, the Texas State Baptist Convention, the Home Mission Board of the Southern Baptist Convention, the Foreign

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*Mexican Seminary and Training School Students and Faculty,  
San Antonio, Texas*

Mission Board of the Southern Baptist Convention, and of a great host of friends who love the Lord and are anxious to see the salvation of the more than sixty millions of Spanish speaking peoples, scattered over the American Continent from our own northern border to Cape Horn.

We cover the prayers and cooperation of all our brethren that God may help us to establish and maintain such an institution as will glorify His name.

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Chicago, U. S. A.

# Southwestern Seminary Must Live!

The Seminary has been functioning for thirty years and has served six thousand students. It has only a half million dollars endowment. It should have several millions and must have a million soon for the following reasons:

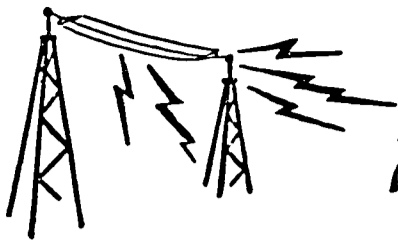


1. *For the sake of Christ. The Gospel must have trained leaders.*
2. *For the sake of the Gospel. It must have a trained advocacy.*
3. *For its own sake. It must have a guaranteed security to live and to serve.*
4. *For the sake of the thousands of God-called preachers and other workers. They must have the advantages of the right sort of training.*
5. *For the sake of the denomination. They need more trained leaders of the right sort.*
6. *For the sake of the lost. They must have someone to show them the way to Christ.*

*Investment in this endowment brings the largest and best dividends to the glory of Christ.*

*You can have a part by gifts of cash, property, or security, or by putting the Seminary in your will. This would be a perpetual memorial.*

L. R. SCARBOROUGH  
Seminary Hill, Texas



# Christians Stand By



## CHINESE AMBASSADOR SAYS—

I am trying to be a Christian who works at it. I have a pew in my church at home, and I sit in it regularly. I take time to talk over my political moves and statecraft with Jesus Christ. I think that needs to be done in China and in America and in diplomatic circles around the world. We all need to listen for the Voice. I have been playing the game of statecraft now for many years as foreign minister, prime minister, and minister of this or that, not one of which is as important as being a good minister of Jesus Christ.

I am proud of the fact that Christ is gaining the heart and sympathy of China. Believe me, that is happening. His footsteps become clear and clearer in the good earth of China with every passing hour.

Once we looked at the handful of Christians on the one hand and the massed millions of China on the other and said, "You better go home and forget it." But the handful stayed. The story of their staying is an epic which makes the de-

fense of modern Madrid a sham battle.

Today the handful is winning.—  
C. T. Wang in *Christian Herald*.

## MISSIONARY ELIZABETH STAMPS SAYS—

Mr. Yang Hwei Foh writes that in one series of services there in our two compounds (Yangchow) 300 people have confessed Christ. Miss Mary Demarest writes of one man, who is now a refugee in the school compound, who has been converted. That seems almost too good to be true. In the past he wouldn't even let any Christians come near him. A number of the refugees are hardened people from the neighborhood who wouldn't listen to the Gospel.—Now, they are listening and believing.

## MISSIONARY PEARL CALDWELL SAYS—

Evangelistic bands were out holding meetings from church to church all fall. Souls were saved, churches strengthened, and many volunteers enlisted in reaching the unreached. Truly we seem never to have had a more satisfactory fall's

work. Each one seemed to realize that each hour was important for we never know what a day will bring forth. It was "Work for the Night is Coming." Things seem now to be closing in on us, but even this may mean more opportunity for winning the lost. We can't see the future, not even the near future. We are conscious that much prayer is being made for us and that great distress fills the land.—Pingtu.

## CHINESE RECORDER SAYS—

The refugee camps are filled with children. Their laughter rings out merrily in the midst of the gloomiest surroundings. Children must be doing something. In one camp, two little girls found a pleasure in twirling wet straw into twine.

In every camp there are school children who already know how to read. Some have reached the higher forms in school. Many, however, have not had this privilege. That the destructive influences of idleness may be changed into constructive opportunity, classes are being formed in the camps. Even with-

# China's Christians Are Winning



out stimulus from the authorities, Boy and Girl Scouts have gathered together the children and taught them. Books have been donated or sold at a discount by the book companies. Slates and pencils have been given out. In the more efficiently managed camps, a programme of regular school work is carried on, rooms are set aside for the work, volunteer teachers have so graded the children that three or four standards of work are possible. Perhaps even examinations and certificates will follow.

## MISSIONARY W. H. TIPTON SAYS—

You probably know that the University of Shanghai is carrying on here in our Baptist Headquarters Building, three shifts using the same quarters. The University High School in the forenoon, the University in the afternoons and the School of Commerce in the evenings. This means that considerably over a thousand students are taken care of here each day. These schools have been carrying on right along, even during the local hostilities. Often the teaching had to

stop until the roar of airplanes and the crash of bombs had passed over. During those terrible days we had the experience of having to move from one room to another and from the upper floors toward the basement even to the boiler room to escape the danger of bombs, while trying to dictate letters. Now we seem to have settled down to an endurance test which in some ways proves to be an even greater test of one's patience and faith.—Shanghai.

## STANLEY JONES SAYS—

Before I came into Central and West China I was told that China would be in no mood to listen to the Christian message; her soul was too preoccupied with this bitter struggle; the only thing that would get across would be jingoism and a whooping it up for the war.

I doubted this from my Hongkong experience. But I also knew that Hongkong was not China; it was sheltered from the ravages of war and was safe. Yet in Hongkong I had the greatest response I ever had in that city. For two weeks the meetings were packed with eager

students, and hundreds made decisions to become Christians, among them teachers who had hesitated to take the step for years. A meeting of about sixty Chinese bankers was breathless in its interest in the Christian message, related, of course, to this national crisis.—Though the city (Changsha) was nervous, the meetings were well filled and responsive. In the meeting for government students 250 stayed for personal surrender. I spoke at government headquarters at Wuchang, the historic hall where the republic was born, to a packed hall, also at the government headquarters at Changsha.

I am now at Canton,—BUT THE POINT OF IT ALL IS THAT THE MEETINGS ARE PACKED WITH EAGER THRONGS. EVERYTHING IS WIDE OPEN TO THE GOSPEL. THE GOVERNOR WILL HAVE HIS OFFICIALS PRESENT TO HEAR MY MESSAGE TODAY AT A SPECIAL MEETING. I CAN HAVE ALL THE RADIO TIME I CAN USE. CHINA PRESENTS THE WORLD'S GREATEST CHRISTIAN CHALLENGE. CHRISTIANS OF AMERICA, STAND BY! —*Christian Century*.

**FIELDS  
AND FACTS**

# THE COMMISSION

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VOL. I

MAY, 1938

No. III

## A Cordial Welcome

The Southern Baptist Convention is meeting in Richmond for the fourth time in ninety-three years. The first session to be held in this city was in 1859, fourteen years after the Convention was organized in Augusta, Georgia, and two years before the outbreak of the Civil War. The next session to be held in Richmond was in 1888, fifty years ago. The last session to meet in Richmond was 1907, thirty-one years ago.

And now the Convention meets again in historic Richmond, the home of the Foreign Mission Board, since its organization in 1845. We feel highly honored in having the Convention meet in our home city and we extend to every messenger a cordial and sincere welcome. Our homes and our hearts are open to you, and we extend to one and all a gracious Virginia welcome. The Foreign Mission Rooms are located at the corner of Sixth and Franklin Streets, on the third floor of our own building. We shall keep open house for our visitors and extend to every messenger an invitation to visit the Mission Rooms.

## THE BEGINNING

At the first meeting of the Southern Baptist Convention held in Augusta, Georgia, May 8-12, 1845, a Foreign Mission Board was appointed, with Jeremiah B. Jeter as President, and C. D. Mallory, Corresponding Secretary. The first regular meeting of the Board was held in the Second Baptist Church of Richmond, May 20, 1845. Two important decisions were made at this first meeting of the Board. A committee was appointed to report on an organ of publication for the Board, and a committee consisting of Doctors Jeter and Taylor was appointed to "correspond with the 'Boston Board' in relation . . . to the equitable division of missionary labor." Out of this negotiation came the decision to take over missionaries J. Lewis Shuck and wife, and I. J. Roberts of Canton, China. Thus began in a small and modest way, the glorious foreign missionary enterprise of Southern Baptists.

### First Foreign Missionary

At the regular monthly meeting of the Foreign Mission Board held in the meeting house of the Second Baptist Church of Richmond on

Monday afternoon, September 1, 1845, the following action was taken:

"Brother Clopton being in attendance by request, presented himself for examination, which being passed through and being satisfactory to the Board, on motion, he was unanimously appointed missionary to China." Thus S. C. Clopton of Virginia became the first missionary appointed by the Foreign Mission Board. It is pathetic to relate that he died in one year after reaching Canton, China, and sleeps on an island off Canton in an unknown grave. He died before he acquired a sufficient knowledge of the Chinese language to preach the Gospel in the native tongue. But he did not die in vain. The largest mission that Southern Baptists have in the world today is in Canton, South China. "One soweth and another reapeth."

## AN UNSOLVED PROBLEM

It is a difficult thing to balance the budget of the Foreign Mission Board at any specified date. The work is widely scattered and worldwide in its ramifications. There are many contingencies that can never be foreseen, when the annual budget is made, three months before the letters of credit go out for the new year. There is, for example, the constant rise and fall in the value of international exchange. The American dollar may be worth three to one in various lands when the budget is made in October and when the missionary treasurer has to sell dollars six months later, the exchange rate may have fallen as much as one fourth. Rents and all other expenses must be paid in native currency and we never know what to expect in the erratic and abnormal economic world situation today.

Then there is always the possibility of sickness and the unexpected furloughs of missionaries. On an average from the various lands, it costs twelve to fifteen hundred dollars to bring home a family

of five for an unexpected sick furlough. The mission treasurer draws on the Board for necessary funds and the drafts must be paid when presented in Richmond.

There are many unforeseen and unexpected expenses arising in connection with the work of the Foreign Mission Board that can never be foreseen or provided beforehand. We usually set aside ten thousand dollars as a contingent fund for emergencies on the foreign fields, but this is never enough.

It can be readily seen, therefore, how desirable and necessary it is for the Board to have the assurance of a steady and dependable income from the churches if it is to keep our current budget in balance. We have made great progress in this matter through the blessing of the Cooperative Program as a method of work whereby many of our churches have been brought to the practice of constant and systematic financial support of all phases of the educational, benevolent, and missionary work of our denomination. We have made great progress toward security and stability in the support of our work and there are untold possibilities for Kingdom growth and development, if all of our churches would adopt the Cooperative Program as the best method yet agreed upon among Baptists for the adequate support of our benevolent and missionary work. We, therefore, pledge THE COMMISSION and all of our foreign mission forces to the fullest support of and loyalty to the Cooperative Program. We are behind Dr. J. E. Dillard, the Director of Promotion, one hundred per cent, and the secretary and every field worker and missionary of the Foreign Mission Board is subject to his call whenever and wherever he needs us.

## A STUDY OF COMPARISONS

The Southern Baptist Convention has met in Richmond only three times since it was organized in 1845.

The sessions of 1859, 1888 and 1907 were held in the capital city of the Confederacy. The growth of the Convention through these 79 years since it first met in Richmond in 1859 presents an interesting and revealing story. The development of the Baptist churches of the South in the cause of foreign missions during this three-quarters of a century reads like a New Testament miracle. We present herewith quotations and excerpts from the report of the Board in the Minutes of the Southern Baptist Convention for the year 1859 and from the Foreign Mission Journal of April, 1907.

### From the Records of Seventy-Nine Years Ago

Excerpts from the Convention Minutes of 1859 record that "The President, R. B. C. Howell, called the meeting to order. Prayer was offered by Brother T. G. Jones of Virginia."

The record shows that 434 delegates were present and voted for the re-election of President Howell. Basil Manly of South Carolina was elected first vice-president.

From the Fourteenth Annual report of the Foreign Mission Board, we select the following: The treasurer reports total gifts to foreign missions of \$39,824.37, for the year ending April 1, 1859, being an increase on the receipts of the previous year of \$5,521.82.

There was a Home and Foreign Journal issued by the Foreign Mission Board with 11,500 subscribers.

THE COMMISSION, a high class and exclusive foreign mission magazine was issuing 1,700 copies.

With respect to the opening of new mission fields, the Convention adopted the following resolution: "Resolved that among the fields yet unoccupied by us, Brazil and Japan seem to present claims to our regard as necessitous and promising."

As nearly as we can estimate, there were twenty-four white, American missionaries in the employ of the Board in May, 1859.

### Nineteen Years Later

From the *Foreign Mission Journal* April 1907, we glean: "1888—what God hath wrought—1907—in the year 1888—just nineteen years ago—the Southern Baptist Convention met in this city. In a few days the Convention will be with us again. It is a good time to take a glance backward and see what progress the Foreign Mission Board has made, as indicating the blessing of God that has rested upon the foreign work of the Convention.

"The Southern Baptist Convention itself has grown tremendously. In 1888 the total number of delegates and visitors who came to Richmond is set down at 835. This year it is estimated that there will be between five and six thousand delegates and visitors. This indicates the growth of the Baptists of the South in numbers and in wealth, and shows, in part, their increase of interest in the work of the Convention. Has there been any corresponding growth in foreign mission work?

### Taking Stock

"Let us see. In 1888 the total number of missionaries on the field was fifty-two, and these reported 370 baptisms for the year. Today there are two hundred workers and they report more than two thousand two hundred baptisms. Then the entire contribution to the work was \$86,000. This year we are expecting at least \$400,000. Exact figures cannot be given at this time, but Georgia alone will give almost as much for foreign missions as did the whole South nineteen years ago. Generally speaking there has been a five-fold increase in the Convention and its foreign work since we met in Richmond.

"Nineteen years ago there was no general organization of woman's work. It was during the session of the Convention in Richmond that the Woman's Missionary Union came into existence. Now this

organization has grown into a beautiful young woman, almost nineteen years of age, whose contribution this year to foreign missions will be about as much as the whole Convention gave then, and whose influence in all the churches is incalculably great. Who can tell how much of the general increase of interest in missions is due to the educational work and the influence of the W.M.U.?

"In 1888 the Foreign Mission Board had been in existence forty-three years. At the time our entire membership on the foreign field was less than 2,000. Now we report more than that number added every year, and our total membership is nearly 15,000.

### Comparing Figures

"Up to 1888 the total contributions of the Convention for foreign work were about one and a half million dollars. This year the contributions are nearly one-third as much as they had been for forty-three years, and next year we confidently expect to reach a full half million dollars.

"In 1888 our missionaries were nearly all living in rented native houses and a few small churches were meeting in little rented chapels. There was nothing else on our fields. Now the Board owns good houses for many of its missionaries, quite a number of chapels and school buildings and several hospitals. Neat, attractive mission buildings dot the world as memorials to the fidelity of our missionaries and the generosity of our people. And yet we have only made a beginning in the matter of buildings. Why cannot our people of means see the opportunity for building in needy places noble monuments to their loved ones, so that they, being dead, will yet speak to the passing millions?

"In 1888 the missionaries confined their efforts mostly to preaching and the pastoral care of the churches. Today we have theologi-

cal seminaries where scores of young men, converted from heathenism and called of God to preach the Gospel to their own people, are being trained for the work; schools, where thousands of children are receiving a Christian education; medical missions, where thousands of patients are treated for bodily ills and their hearts made

**FOREIGN MISSION BOARD**  
OF THE  
**SOUTHERN BAPTIST CONVENTION**  
RICHMOND, VA.  
March 15, 1938.

CHARLES E. MADDY  
EXECUTIVE SECRETARY

JESSIE B. FORD  
EXECUTIVE ASSISTANT

INABELLE S. COLEMAN  
PUBLICITY SECRETARY

L. HOWARD JENNINS  
TREASURER

E. P. BUSTON  
TREASURER

R. B. JONES  
TREASURER

MARY H. HUNTER  
TREASURER

Miss Kathleen Mallory, Corresponding Secretary,  
Woman's Missionary Union,  
1111 Comer Building,  
Birmingham, Alabama.

Dear Miss Mallory:

On behalf of the Foreign Mission Board of the Southern Baptist Convention, we wish to extend to you and the Woman's Missionary Union of the South, our sincere gratitude for the generous and timely gift to foreign missions of the sum of \$286,580.74 through the 1937 Lottie Moon Christmas Offering. This will be good news indeed to four hundred and twenty-one missionaries of our Board now serving in sixteen foreign lands. Words are wholly inadequate to express to you and the women you represent the deep gratitude in our hearts for this magnificent gift.

Yours sincerely,  
*Charles E. Maddy*  
Executive Secretary.

CEM:c

### 1938—The Open Door

Excerpts from the Foreign Mission Board's report for 1938, *The Open Door* records:

Number of missionaries in active service .....	421
Number of organized churches on the several foreign fields .....	1,715
Number of baptisms last year .....	14,882
Total number of church members abroad .....	203,674
Number of Sunday schools .....	2,250
Pupils enrolled ....	109,586
Number of Missionary Societies ....	1,312
Members of Missionary Societies.	30,016
Number of Young People's Societies	1,481
Members of Young People's Societies	30,737
Total contributions by native churches .....	\$374,324
Total amount given by the churches of the Southern Baptist Convention for Foreign Missions for 1937	\$1,077,996.34

susceptible to the Gospel message, and printing presses sending forth millions of pages of Bibles and Christian literature to impress the minds and hearts of the people.

"And yet we have only been laying the foundation. We are just getting ready for great things. Unless all signs of promise fail, what we have been doing is only an earnest of what we will do in the near future. It is a good time to count up our benefits and to call upon our souls and all that is within us to bless the Lord. It is a fine opportunity to lay plans so large that our future accomplishments will dwarf our past achievements. It will be glorious to live in the next two decades of the Southern Baptist Convention."

### GOOD NEWS FROM SPAIN

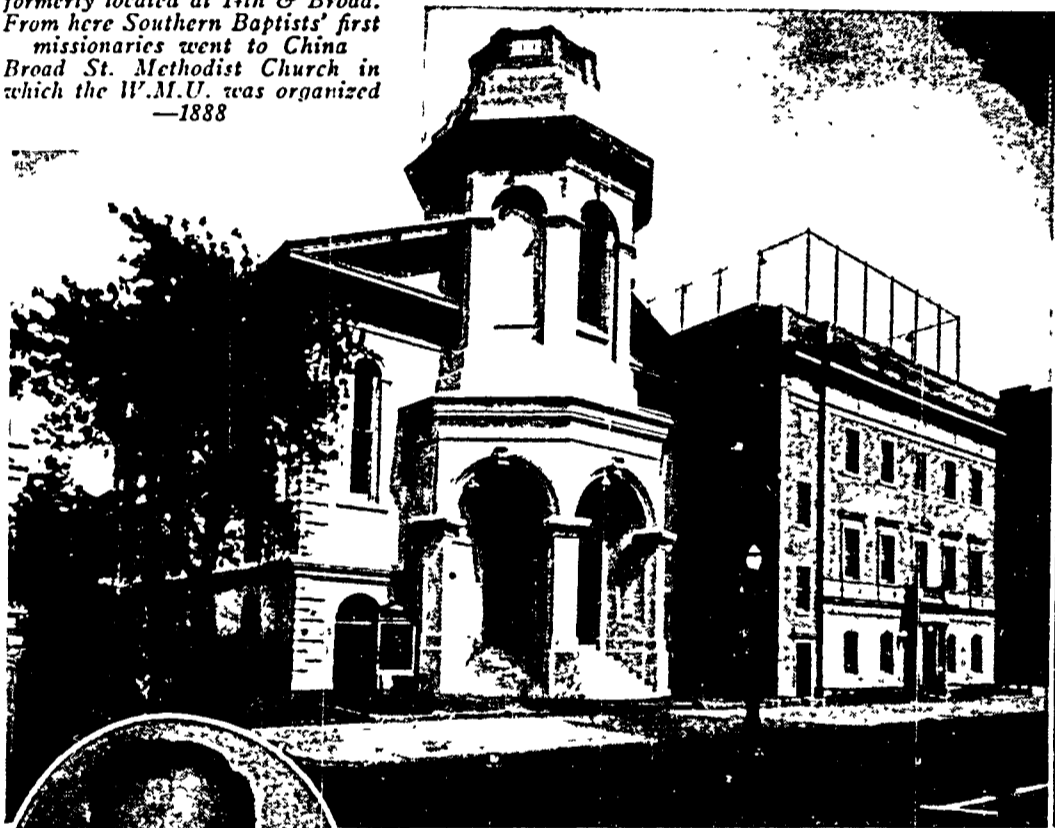
A recent letter from Rev. Ambrosio Celma, pastor of our leading church in Barcelona, Spain, brings the good news that most of our Baptist churches in Spain are still open and carrying on their work.

The little church in Madrid is still alive and the pastor is doing what he can to minister to suffering ones in the war torn capital.

Two of our pastors have been called into the military service of the government and others are serving in the civil administration. Missionary Nils Bengtson and wife are in Sweden. Our budget for pastor's support in Spain for this year is \$6,650. With the fearful increase in cost of living our pastors are having a hard time making ends meet.



Original First Baptist Church,  
formerly located at 14th & Broad.  
From here Southern Baptists' first  
missionaries went to China  
Broad St. Methodist Church in  
which the W.M.U. was organized  
—1888



Old Second Baptist, where  
F.M.B. held its first  
meeting



First African Baptist Church,  
located on site of original  
FIRST church



Dr. Theo. F. Adams, Pastor  
First Baptist Church



First Baptist Church, corner of Monument  
and Boulevard, Richmond, Virginia

## Editorial Varieties

The Southern Baptist Hospital of New Orleans, Dr. Louis J. Bristow, Superintendent, received as free guests thirty-three missionaries of the Foreign Mission Board at a cost of \$1,334.45 to the hospital. Most of our missionaries going to and from South America pass through New Orleans and receive gracious and generous treatment at our Baptist Hospital. We are deeply grateful for the Hospital.

\* \* \*

The Federal Army entered Richmond on April 3, 1865, and President Lincoln came to Richmond by boat on April 11th. He walked unattended except by a few marines and a crowd of happy, shouting, frenzied Negroes, who hailed Lincoln as the Deliverer from the bonds of slavery. The President visited the White House of the Confederacy, the deserted mansion of President Davis. In a few hours Mr. Lincoln returned to his headquarters at City Point on the James River. He returned to Washington in a few days and was assassinated by Booth in Fords Theatre on April 15th.

\* \* \*

### WOMAN'S MISSIONARY UNION ORGANIZED

Thirty-two women gathered in the Sunday school room of the Board Street Methodist Church, Friday, May 11, 1888, and organized Woman's Missionary Union Auxiliary to the Southern Baptist Convention.

\* \* \*

### FIRST WOMAN MISSIONARY

From the First Baptist Church of Richmond, Virginia, went the first woman missionary ever to enter China, Henrietta Hall Shuck.

### INSTALLATION OF NEW MISSIONARY

The *Italian National Baptist Union* will meet in Rome, Italy, June 5-12 of this year. The Foreign Mission Board will be represented by Secretary Charles E. Maddry, Dr. M. T. Andrews of Texas, and Mrs. J. B. Boatwright of South Carolina. Plans are under way for a complete reorganization of the Italian Mission. Dr. and Mrs. D. G. Whittinghill will retire from active service in Italy on July 1st. Dr. W. Dewey Moore, our new missionary in Italy, will be installed as treasurer and superintendent of our Italian Mission during the forthcoming Convention of the Italian Baptist Union.

\* \* \*

### NEW PLANS FOR OLD

Negotiations are now going on between the Sunday School Board and the Foreign Mission Board whereby the Sunday School Board will become the sole publisher and distributor for all mission study books and supplies for the Foreign Mission Board. We hope to be able to announce the consummation of this agreement by the meeting of the Convention.

\* \* \*

### FIRST TWO MISSIONARIES TO AFRICA

The first Baptist missionaries ever to go from America to Africa were Lott Carey and Colin Teague, two Negro men of Richmond who sailed for Africa, January 23, 1821. They were sent out under the patronage of the Triennial Baptist Convention. Their outfit was furnished by the Richmond African Missionary Society at a cost of \$700. This Richmond African Missionary Society was formed in 1815.

### WORLD CONFERENCE

The International Missionary Council meet in Madras, India, December 10-30, 1938. Four hundred and twenty delegates will be in attendance from every state and political division in the world. Without doubt it will be the greatest gathering of the representatives of Protestant Christianity since Pentecost. The general theme for discussion will be: the Church. The programme of the Conference will be centered on five main points—the faith by which the Church lives, the witness of the Church, the inner life and power of the Church, the Church in its relation to its environment, and lastly, the possibilities of closer cooperation within the Church.

\* \* \*

### FIRST MISSIONARY SOCIETY

Luther Rice visited Richmond for the first time in the fall of 1813. As a result of this visit, there came into existence in the First Baptist Church the "Female Missionary Society of Richmond."

A few weeks later on October 28, 1813, the Foreign Mission Society of Virginia was organized. Mr. Rice preached the annual sermon before the Richmond Female Missionary Society in 1816. During that year they gave \$500 to foreign missions.

\* \* \*

### ORGANIZED IN RICHMOND

The first Baptist church in Africa, so far as we know, was organized in Richmond, Virginia. Before Lott Carey and Colin Teague left Richmond, a little church of seven members was organized in an upper room in the home of Deacon William Crane of the First Baptist Church. Lott Carey was elected pastor. This church organized in Richmond became the First Baptist Church of Monrovia, Liberia, Africa.

## To Tears

Ah tears! Unbidden tears!  
Familiar friends since childhood's  
lonely years,  
Long separated we,  
Why do ye come again to dwell  
with me?

At midnight, dawn, midday,  
Ye come, nor wait your coming not  
delay,  
Nay fearless, with what scorn  
Ye picture China by my brothers  
torn.

Your scorn I must accept,  
But I'm no coward; pray heed ere  
more ye've wept;  
I love Japan so fair;  
And China too; this war I cannot  
bear.

"Is there no other way?"  
Thus do I search my spirit all the  
day  
Nor ever reach a goal,  
I live, but only as a phantom soul.

Like Christ who bore our sins upon  
the Cross,  
I, too, must bear my country's sins  
and dross;  
Land of my love! Thy sins are  
grievous to be borne,  
My head hangs low upon my form  
forlorn.

Ah tears! Unbidden tears!  
Long separated we  
Alas! has come another day  
When ye must dwell with me.  
—Toyohiko Kagawa.

I have frequently heard the Generalissimo remark that Christ, as a young man, willingly gave up his life for the cause, and that we shall not be able to solve our own great problems until more of us are ready to do likewise.

The Chinese people have always had a mind of their own and will continue to think for themselves. They can cooperate only with those who understand their culture, their sense of justice, and their love of freedom.

—Madame Chiang Kai-Shek.

## Changing The World

By CHARLES A. WELLS



Men have tried to vote their way into a better world, but political reform usually gives birth to two evils before it can bury one. Men have tried to teach their way into a happier mode of life, but the world was nearly destroyed a few years ago by men with university degrees. We have even tried to fight our way to an improved era of human relationships, but wars to save democracy and to end war have nearly driven democracy from the earth and have left us with a whole new family of hate bearing germs. We wind up at the end of each outburst of effort to find that we've only gained an inch where we had hoped for a mile. But at our feet lies the one logical system that the world has really never tried. We've prayed and preached about it for ages, but now let's try it. It is sure to work because it is based upon the conception that we can only change the world as we change men! The progress of society may be measured in the transformation and conversion of men's attitudes towards each other and God.

# Glimpses of

CARROLL OWENS GILLIS—I was born in 1910, in Cameron, Missouri. My earliest recollections of my boyhood days are of climbing around in the apple and maple trees in North Missouri. I attended the grammar school and high school of Cameron, Missouri, finishing in 1928.

My freshman and junior years of college were spent in Northwest Missouri State Teachers College; my sophomore year at the University of Iowa. It was in my freshman year in college that I began to think of entering the ministry. It was the same year that I met the young lady who later became my wife, Miss Mary Lou Appleman. I regard, therefore, that year one of the most important years of my life.

It was, however, not until my junior college year that I definitely decided to enter the ministry. Without finishing my college work I came to Fort Worth, Texas, and entered the Seminary. Here I spent two delightful years of study, from the fall of 1931 to the spring of 1933. My next year I spent at T. C. U. located at Fort Worth, receiving my B.A. degree in the spring of 1934. Again I returned to the Seminary, receiving the Th.M. degree in 1935 and the Th.D. degree in the year 1937.

In 1936 Miss Appleman and I were married, spending the first year of our married life in the Seminary together. We are united in our purpose to fulfill God's call to both of us to do mission work. We feel that we can best spend our lives in mission work and are hoping that we shall soon be working for Him on the mission field.

November 11, 1937, the Foreign Mission Board of the Southern Baptist Convention appointed us to service in Argentina, and we sailed December 11 from New Orleans.

MARY LOU APPLEMAN GILLIS (Mrs. Carroll Owens Gillis)—I was

born at Maryville, Missouri, February 25, 1911, the second and only girl of four children now living. Reared on a large farm in north-west Missouri, I spent a happy childhood there.

I was graduated from high school at Maryville, Missouri, in 1928, and three years later received my B.S. degree from the Northwest Missouri State Teachers College, Maryville, Missouri.

At the age of ten I had given my heart to Jesus during a revival meeting in our church. Since that time, I had a deep conviction of belonging to the Lord and a desire to serve Him.

Again at the age of seventeen, while attending a summer institute for young people, I felt the call to do Christian work. I offered myself as a volunteer for special religious service. Although I did not know how the Lord could use me, I had a vision of working in the mission field as a nurse or teacher in a training school. Three summers I attended the young people's institute and every time the Lord called me to re-consecrate myself to His cause.

During my first year in college, I met Carroll Owens Gillis and we became good friends. At the end of my third year when I graduated, there came an opportunity to teach. Unable to go on to school, I accepted the position and taught English, Social Science and Physical Education for four years at Daleviatt High School, Fairfax, Missouri.

During my fourth year I felt the call of the Lord again and again. I sought to know His will. Unable to reach a decision, I entered sum-

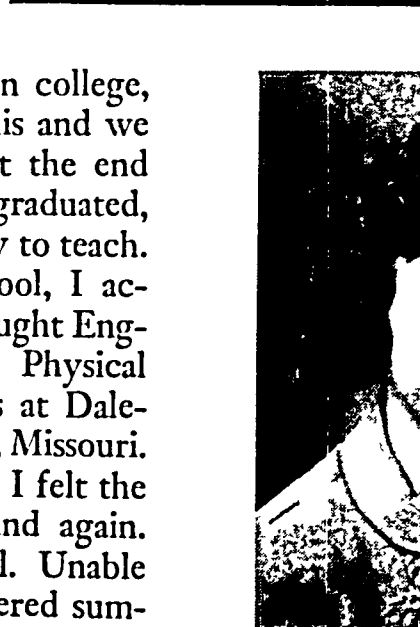
mer school at the University of Iowa, doing graduate work in English. At the end of the first term, Mr. Gillis with whom I had been corresponding announced his inten-



Mrs. Harry Cecil McConnell



Carroll Owens Gillis



Mrs. Walter B. McNealy



The Commission

# New Missionaries

## Appointed to Service in South America

tion of visiting me in my home when I returned home.

My indecision became decision when I consented to marry Mr. Gillis. We felt that the Lord had

brought our paths together again, and that we could best serve Him together.

The following year I taught in high school in the state of Iowa. That summer on June 17, 1936, Mr. Gillis and I were united in marriage. We left Missouri immediately for pastoral work, spending the summer in Gause, Texas. In the fall we entered school at the Southwestern Theological Seminary, Fort Worth, Texas.

In April, we went to Richmond, Virginia, for the physical examination given missionary applicants. We both passed the examination. At the end of the school year, we returned to Gause, Texas, where we awaited the final decision of the Board.

November 12, 1937, the Foreign Mission Board gave us our appointments to service in Argentina, and we sailed for our field of service December 11, 1937.

HARRY CECIL MCCONNELL—I was born April 5, 1913, in southeastern Ohio. Both parents were Baptist, and early instilled in my life the desire for righteousness. When

I was not quite seven, my mother died, having given an unforgettable testimony from her death-bed. The next seven years were spent with grandparents on their farm. Home influence, regular attendance at Sunday school, and the seriously-taken regulations of the Boy Scouts—all helped to set the direction of my life. In 1927 my father married a beloved cousin of my mother. I graduated from Elk Rural High School in 1929. That spring I quietly accepted Christ as

Saviour and Lord and was baptized into the Road Fork Baptist Church, near Harriettsville, Ohio. During two years at Ohio University the conviction grew that the ministry, and possibly missions, was God's will for me; and the second year I filled a student pastorate. Then, after two years of teaching school, I finished my A.B. course at Muskingum College in 1934. My three years at Southern Baptist Theological Seminary were marked by a deepening life interest in missions. I received my Th.M. from the Seminary. In 1937 I was married to Mary Elizabeth Buch. We were appointed by the Foreign Mission Board for missionary service in Santiago, Chile, November 12, 1937. In Walnut Street Baptist Church, Louisville, Kentucky, I was ordained, December 5th. My pastor, Dr. Finley F. Gibson and my professor, Dr. W. O. Carver were in charge of the service. Mrs. McConnell and I sailed for our new field of service December 11, 1937.

MARY ELIZABETH BUCH MCCONNELL (Mrs. Harry Cecil McConnell)—I was born January 29, 1913, in Lancaster County, Pennsylvania, into a Christian home. I accepted Christ as my personal Saviour when I was thirteen years of age, was immersed, and joined the family church, the United Brethren in Christ. At the age of sixteen I had a very real call to the mission field, which has provided the goal toward which I have striven ever since. When I graduated from high school in 1931, a lady in my home church agreed to finance my college work, since my plans were toward the mission field. That fall I entered Asbury College in Wilmore, Kentucky. During the summer of 1932 I met Harry Cecil McConnell, and after three years of friendship, we agreed to do our life work together. Upon graduation from college in 1935 I sought admittance to the W.M.U. Training School in Louisville, after the same friend promised to continue to help

me with my preparation for missionary service. I received the M.R.E. degree from the Training School in 1937. In 1936 I was immersed and received into the Walnut Street Baptist Church in Louisville, Kentucky. August 7, 1937, I was married to Cecil McConnell by Dr. W. O. Carver, and received my appointment with him to Santiago, Chile, November 12, 1937. We sailed from New Orleans, Louisiana, December 11, 1937, for Chile.

\* \* \*

WALTER B. McNEALY—I was born December 31, 1908, in Catlettsburg, Kentucky. I am the youngest of four sons. I have four younger sisters. Mother taught all of us to pray and we had to take turn about getting down on our knees at her side. This made an everlasting impression on my mind.

It was my junior year in high school that I gave my heart to Jesus. I had been under conviction for many years before I surrendered, but the day I was converted, joy came to my soul.

When I entered high school my ambition was to be an accountant or banker. I prepared to enter a commercial college, but after graduation, there seemed to be little hope of going off to school. To realize my ambition I had to go to work for a company that had a

good accounting system. My first position was with the American Rolling Mill Company, one of the leading steel manufacturers in America. Then I worked for several different companies for the next four years.

I had a good position when God called me to preach. I wanted to be a Christian business man, but God wanted me to proclaim his Word. At the end of one year of continuous praying over my call to enter the ministry, the Lord let heaven open to reveal His plan for my life. I resigned my position and entered the Baptist Bible Institute the fall of 1931. There I learned to know more about soul-winning, praying, preaching, and Bible study. During the following year I began to prepare for foreign mission work. I attended Baylor University, Louisiana College, Tulane University, and Louisiana State University.

The West Orange Baptist Church, Orange, Texas, called me as their pastor in 1935. They were gracious enough to let me be their pastor and attend the Baptist Bible Institute for one year so that I could graduate. I received my diploma from the Institute in 1936, then moved to Orange to give my full time to the church.

God answered my prayers when the Foreign Mission Board appointed me, November 12, 1937, to Goyaz, Brazil, a new territory,

where I can preach to my heart's content.

\* \* \*

MRS. YMOGENE M. ALEXANDER McNEALY (Mrs. Walter B. McNealy)—I was born in Lynchburg, Virginia, February 26, 1909. During the earlier years of my life, due to the business in which my father was engaged, my parents moved frequently. In 1918 they settled in New Orleans. I attended the public schools in New Orleans, and the Baptist Bible Institute. In 1928 I accepted a position with the Southern Bell Telephone and Telegraph Company in the accounting department. I held this position until after my husband's graduation from the Baptist Bible Institute in 1936.

During the years that I worked in the office, I was actively engaged in church and missionary work, especially among the French Catholics in South Louisiana. I also attended night classes at the Frances T. Nichols School and Baptist Bible Institute.

All my life I have wanted to be a missionary. Words fail to express how happy I am that the Foreign Mission Board has chosen us from among so many to represent them in Brazil, where so few know that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." We were appointed November 12, 1937, and sailed from New Orleans, Louisiana, December 11, 1937.

*"A College of Distinction"*

# COKER COLLEGE

*Emphasizing*

CHARACTER—CULTURE—CHRISTIAN SERVICE

AN ACCREDITED, STANDARD COLLEGE  
FOR WOMEN

INTERVIEWS INVITED

C. SYLVESTER GREEN, *President*  
HARTSVILLE, SOUTH CAROLINA

*Offering*

The Bachelor of Arts Degree In the Liberal  
Arts, Sciences, Applied and Public  
School Music.

\$445 for the Session

MISSIONARY  
INTEREST

# Thy Kingdom Come - - - - - Thy Will Be Done - - - - - In Japan

*From the President of Seinan Gakuin—*

Mr. T. Watanabe, teacher of the College Department has been baptized. His confession was touching. He will be a good Christian, I believe.

Six college students are now called to the army. Mr. Toshio Ito's brother was wounded at Shanghai severely. Mr. Sugimoto's brother was lost at Nanking. Two graduates died in the war. But I love the Chinese people. We have no hatred, no enemy, they all are my brothers.

Mr. and Mrs. Wilson Fielder, Miss Clifford Barratt are now living in the School campus, they are missionaries to China. Miss Barratt is very earnest in church work.

Mrs. Taniguchi, the porter's wife, confessed her belief in Christ. Mr. Amano confessed his faith, also.—Y. Mizumachi.

\* \* \*

Last evening we had the welcome meeting of the new members of our church: three college boys, three middle school boys, one teacher, one girl of the Insurance Company. Among them was Mr. Miyachi (8th year boy of our mission school) who is hoping to be a pastor. Do you remember him? On the same evening Sunako-Machi Church had also the meeting of the same kind. Among the seven new members Mrs. Matsuguma (mother of our college boy) offered the church 300 yen as a token of her thanks for the baptism which she received recently. This is the highest amount I have ever heard of offering of this kind in our denomination.

Mr. Matsuyama, teacher of drawing, Mr. Nakao, teacher of Japanese, and his wife, Mr. Wakitani, teacher of Abacus were also baptized. From these you can suppose how our school is moving, I think. Pray the Living God to lead our

school every day. May we do His will in our lives ever.—Y. Mizumachi.

\* \* \*

Mrs. Nakashina, mother of one of our students, died. The husband gave 1000 yen to the school in her memory.

The reputation of our High School is so good that we are expecting 500 to apply for entrance in March. And about 350 will apply for our college.

About 90% of the Commercial College graduates have been promised employment after their graduation in March.

The Twentieth Anniversary Drive has progressed as follows—Pledged to date (Feb. 5) 47000 yen. Paid in by end of 1937 15000 yen.—Y. Mizumachi.

\* \* \*

Our requests to Southern Baptists—Two or three teachers of English, Bible and Music (Mr. Edwin Dozier is teaching twenty-four hours or more every week); school buildings for those that are old and condemned; the new site and buildings. We have to have more room. It is the best time to evangelize Japan. Pray for her. Yours sincerely, Y. Mizumachi.

\* \* \*

## *Japanese Baptized in a Chinese Church*

For some time there has been in Dairen, Manchuria, a Japanese missionary and his wife sent by Baptists in Japan to evangelize the Japanese in Manchuria. One day the pastor's wife came to Mrs. W. W. Adams, and in perfect English said that they had quite a number of converts who wished to be baptized. But the Japanese chapel had no baptistry. Would it be possible for them to use the baptistry in the Chinese Baptist church?

Mrs. Adams knew there could be but one answer—"Yes." Would they not be baptized into one Lord

and Saviour Jesus Christ? And then wouldn't they be brethren?

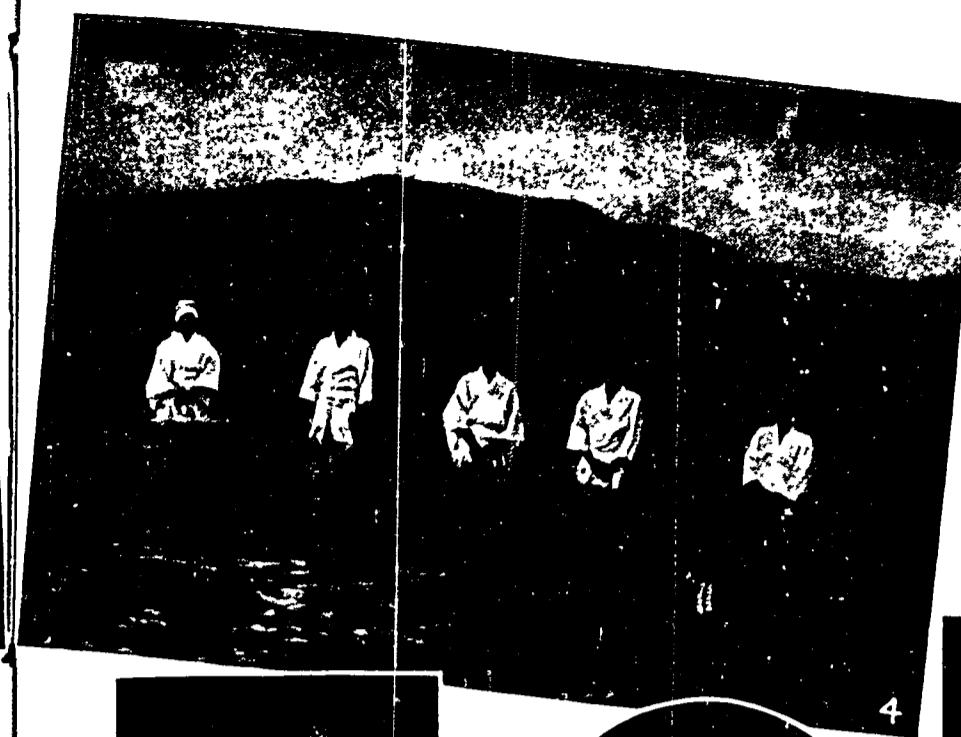
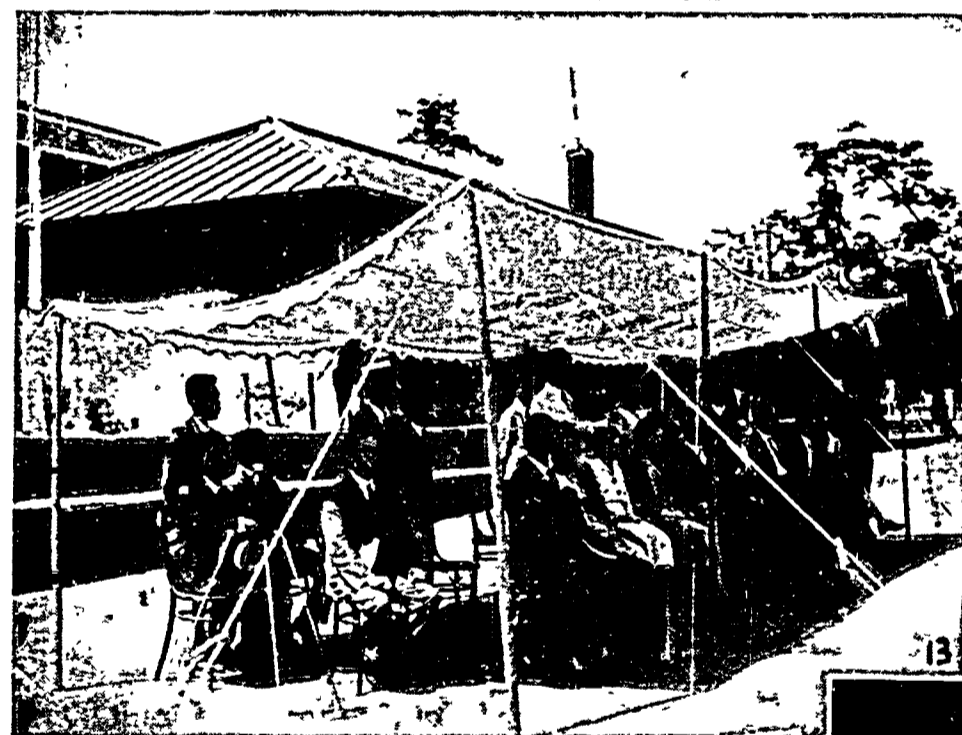
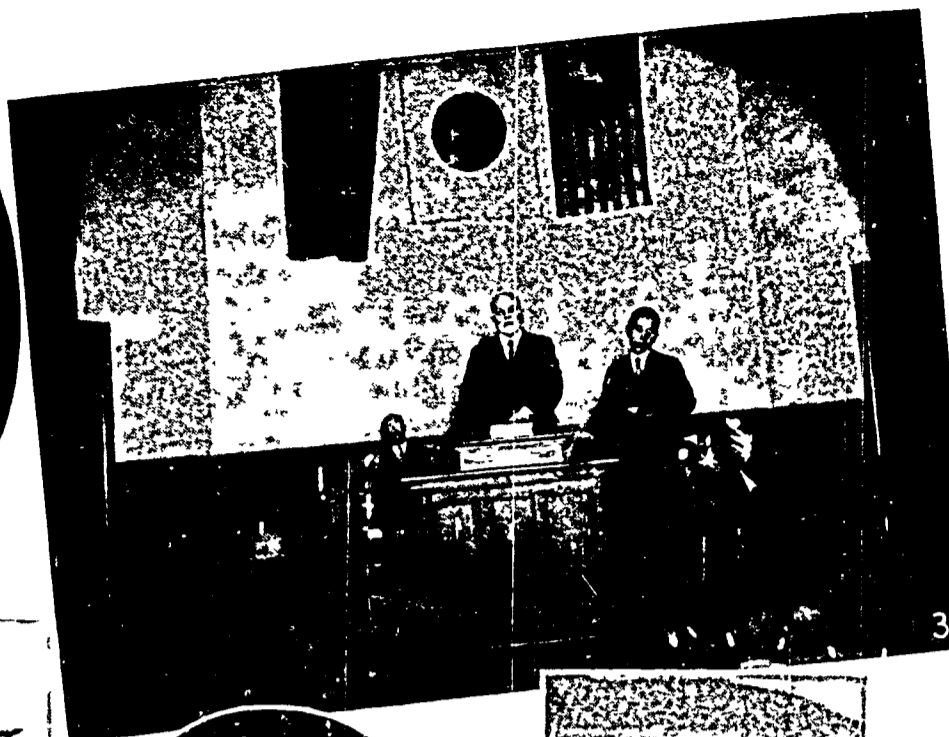
The Chinese Christians also wanted the answer to be affirmative. On the appointed Sunday a great crowd of people came to the Chinese church. There were the local Chinese Christians. There were the Russian Baptists, for there are many Russians in Dairen. Then there was one Christian Jew in the city. He came to behold the strange sight of Japanese converts being baptized in a Chinese church's baptistry. Although war held these two nations in ruthless grip, LOVE was stronger than hate. The Japanese believers came in a body. The faces of all were radiant with joy. A contagion of joy seemed to overflow all hearts and the very building seemed surcharged with the breath of Heaven.

A Russian rose and asked if the congregation would sing "Ring the Bells of Heaven." The Russians are "natural-born" singers. The audience rose and the song rolled from their throats. They sang to the last verse, and the volume of song grew, and the notes gave forth such joy, that Mrs. Adams felt they must surely have pulled the ropes in the Heavenly belfry. She knew beyond doubt that there was joy in Heaven.

Then the Japanese converts were buried with Christ in baptism. There were tears in many eyes for the victory that it all meant. During the baptism they sang "Happy Day." It was in all the books, and every one, each in his own tongue, praised the Lord. Then came the giving of the right hand of fellowship to the candidates. As Japanese hands clasped Chinese hands and American, Russian, Jew, Chinese and Japanese, all clasped hands in Christian brotherhood, their voices blended in one voice of praise of one Saviour for all.

*(Continued to page 135)*

MISSIONARY  
INTEREST



1. Pastor Miyoshi's family, Seinan Jo Gakuin, Kokura Japan.
2. Dean Sasaki of Seinan Gakuin High School and Professor of English in the college.
3. Dr. J. H. Rushbrooke, London, England, and President M. Hara of Seinan Jo Gakuin, interpreting to students of Seinan Gakuin.
4. Pastor Kuriya baptizing in the sea just back of Seinan Gakuin.
5. President Y. Mizumachi of Seinan Gakuin, Baptist High School, College and Seminary, Fukuoka, Japan.
6. Professor Imaizumi and Tokunaga of Seinan Gakuin and members of faculty quartette.
7. Field Day at Seinan Gakuin, Fukuoka, Japan.
8. Rev. and Mrs. Edwin B. Dozier, missionaries to Japan.
9. Missionary Edwin Dozier baptizing Kakaguchi San in the sea near the Baptist College, Seinan Gakuin.
10. Plum Blossom, little daughter of Mr. Kagawa.
11. Mrs. Edwin B. Dozier, missionary, and her Japanese teacher, Nagata San.

12. Seinan Gakuin students in front of Baptist Church, Fukuoka.
13. Dr. and Mrs. Charles E. Maddry, missionaries and faculty reviewing Field Day, Seinan Gakuin.
14. Yoshiwara San and a group of his friends in the mining eastside of Fukuoka.
15. Field Day, Seinan Gakuin.
16. Five Seinan Gakuin faculty members with more than fifteen years service record on Twentieth Anniversary: Mrs. C. K. Dozier, Pres. Y. Mizumachi; Professors Hotano and Omura; and Mr. Ito, the Registrar.
17. Miss Sadako Nagata, who has taught Japanese to Southern Baptist young missionaries in Japan.
18. Wife and little son of Osaki San who is studying in the States this year.
19. Japanese school boys on a holiday pilgrimage to famous shrines.
20. Japanese school children pausing for picnic lunch before proceeding on their pilgrimage to famous shrines.



## FACING RESPONSIBILITIES

(Continued from page 75)

with scrupulous care. We can afford to take risks with our own money, but not with your money, much of which is sacrificial money, and which we consider sacred. Every expenditure is closely scrutinized. The books are under constant audit by certified public accountants, who annually certify to the correctness of the accounts. While we have every confidence in every one employed by the Board, we have this regular audit for the protection of the individual as well as the Board.

### TRIBUTE TO THE ADMINISTRATIVE COMMITTEE

The Administrative Committee passes on all appropriations and financial matters. This Committee consists of six business men and three preachers. This Committee has, under its supervision, the investment and reinvestment of several hundred thousand dollars, and all financial matters connected with the Board. Directly and indirectly over one million dollars is in the custody of the Board, and under the direction of this Committee. I wish to pay tribute to this Committee for the careful scrutiny they give every item coming before them for attention. No new loans can be made without the approval of the President of the Board, the Administrative Committee, or the Board itself. All items other than budget items must be approved by the Board itself before payment can be made. Every possible check is used to safeguard the funds you send in because we realize this money is no longer yours after you have laid it on the altar, but that it belongs to the Lord.

### THE FINANCIAL STATUS

Your Board itself is a great business enterprise. We have property around the world representing a cost of about \$4,400,000. At this date we have 421 missionaries, and 2,361 native workers, with hospitals and schools in many countries. The Board has an income in excess of \$1,000,000 annually.

Of this great sum 88.12 per cent or every dollar actually reaches the field, and the overhead of the Board, exclusive of Convention items, is only 4.40 per cent of every dollar. You hear some say that "only ten cents out of every dollar goes to the field." I do not believe this is true of any Board. Certainly, it is not true of your Board.

In the last five years by careful and prudent handling of the funds, the debt has been reduced from \$1,100,000 to \$319,000, and the interest rate reduced from 6 per cent to 4 per cent. Five years ago the Board was paying \$65,000 a year interest, while today the interest amounts to about \$13,000. In fact, the Board has re-established its credit with the banks, but we hope the day will never come when Southern Baptists make it necessary to do foreign mission work on borrowed money. The fact is, it is the policy of the Board not to do this, and should Southern Baptists ever fail to send in money sufficient to carry on the present work, the Board intends to retrench.

### WELCOME TO THE HEADQUARTERS

I wish every Southern Baptist could see this Board in actual operation. I hope that you, dear reader, are planning to attend the Southern Baptist Convention, which meets in Richmond this May. If so, I hope you will visit the Board Rooms on the third floor of your Baptist building formerly known as the Builders Exchange Building, and located on the southeast corner of Sixth and East Franklin Streets. The Board owns this building, which was given by Mr. and Mrs. George W. Bottoms of Arkansas. I want you to meet the staff, from Dr. Charles E. Maddry down to the courtly colored porter, Rev. Joe Brown. No Board ever had a finer staff of workers. I should like for you to meet them in person. In the library of the Board Rooms you will see the desk and chair of Mathew T. Yates, a table which belonged to Miss Lottie Moon, a chest that was the property of Dr. John Lewis Shuck, the first Southern Baptist missionary to serve in China, and many curios gathered from around the

### SIX SECRETARIES OF THE FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

James B. Taylor, 1845-1871; H. A. Tupper, 1872-1893; R. J. Willingham, 1893-1914; J. F. Lane, 1915-1928; T. B. Ray, 1930-1932; Charles E. Maddry, 1932 ———.

world. No Southern Baptist should fail to visit the Board Rooms during the Convention, when we shall hold open house, and give you a warm welcome.

Those of us here in Richmond, who have the responsibility of carrying on this sacred work, rejoice in the evidence of renewed interest in and support of this work. A concrete evidence of the renewed interest is the great reduction in the debt, made possible largely by your extra gifts, the increase in our regular income, and in the Lottie Moon offerings, which have made possible the sending out of many new missionaries in the last year or two.

For lack of funds, few missionaries have been sent out in the last five years, and, as a consequence, we face a depleted force in all the countries in which we are engaged. Today these forces are being rebuilt, and, if Southern Baptists will stand by the Board, and give adequate support, the Board can do a job worthy of you. In the absence of this, we must fail everywhere.

### WHAT A RESPONSIBILITY!

It is a great honor and responsibility to represent Southern Baptists in foreign lands. You will be judged by the work done by our

missionaries, but more than that, Christ will be judged by the missionaries we send out, and the kind of work they do. What a responsibility! This is not time for retrenchment, for if the world ever needed the Gospel of Christ, it needs it today. That is the only hope of the world. Let Southern Baptists support this work in such a way that we can do a creditable job, one that will be an honor, not only to ourselves, but to our Lord. May God help us all to measure up to the task He has given us!

### HIGH CHURCHMANSHIP

*(Continued from page 83)*

the polity in the world; if it lacks the Holy Spirit, it may easily become in its effects the worst.

A church without missionary interest or world outlook; a wealthy church indifferent to the poverty of neighbouring communities of the same faith and order; a "split-off" maintained in the spirit of envy and strife—such are the evils which adverse critics note. The remedy is not the extinction of freedom, but the far more difficult way of repentance and reconsecration. In the local church, in the association, in the union or convention, in the Baptist World Alliance, our Bap-

tist polity demands personal faith and fraternal love in the highest degree. We have no mechanical or organizational devices to save us if these are lacking.

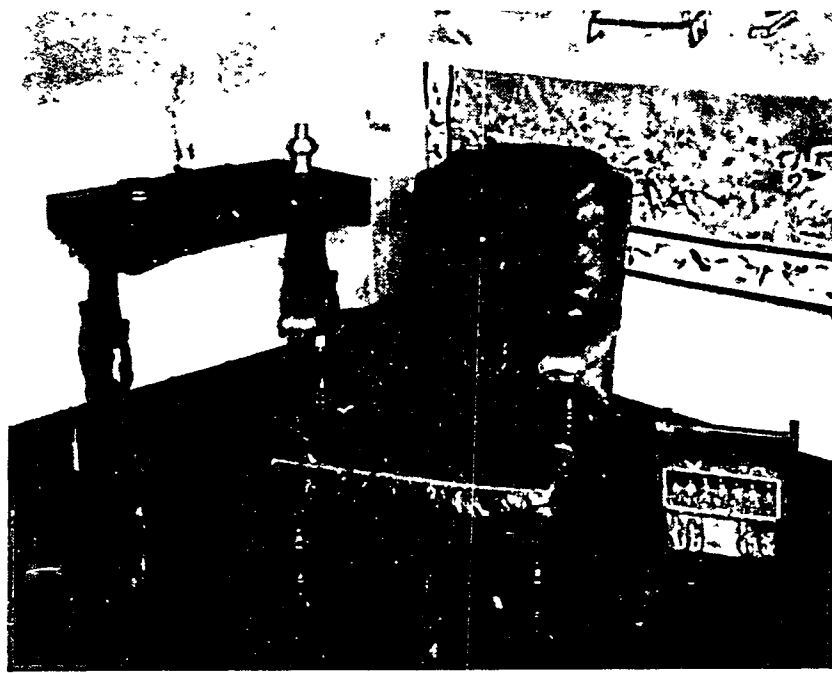
### SPRING MEETING OF THE BOARD

The state and local members of the Foreign Mission Board will convene in semi-annual session Wednesday morning, May 11, at 9:30 o'clock at the First Baptist Church. This meeting will be open to delegates and visitors of the Convention.

The annual breakfast for the foreign missionaries and members of the Foreign Mission Board is scheduled for Thursday morning at the home of the President of the Board, 5908 Three Chopt Road. Mr. and Mrs. L. Howard Jenkins are cordially inviting the foreign missionaries and board members to be their guests at 8:00 o'clock on the morning of May 12th.

What we need today is to feel certain about the call of God and to make some decisions at the price of our comfort, and if need be, of our necks. Perception and action must go together.

—Madame Chiang Kai-Shek.



*Desk and chair of Dr. Matthew T. Yates. Table of Miss Lottie Moon. These pieces of furniture were recently brought from China and are now in the library of the Foreign Mission Board headquarters, Richmond, Virginia*

# No Secretary Has Ever Visited Africa

"The Committee-on-Africa of the Foreign Mission Board urges the Board's Executive Secretary to visit the Nigerian Mission in Africa as soon as possible," says Dr. Theodore F. Adams, chairman of this group, whose major responsibility is to study and to promote Southern Baptist missionary work in Africa. The Board heartily endorsed the recommendation of this special committee. No executive secretary of this Board has ever yet visited the Southern Baptist work in Nigeria, West Africa.

Dr. Charles E. Maddry, the Executive Secretary, plans to leave for Africa as soon after the meeting of the Southern Baptist Convention as possible. He is scheduled to sail May 25 from New York, aboard the S. S. QUEEN MARY.

Immediately upon landing in Europe, Dr. Maddry expects to pass quickly through France, Switzerland and into Italy, in order to be present June 5-12 at the convention of the National Baptist Union of Italy, convening in Rome.

From Rome Dr. Maddry will proceed at once to Liverpool, England, and sail from that port June 15 aboard the S. S. ACCRA for West Africa.

After spending six weeks visiting the Southern Baptist work in Nigeria, West Africa, Dr. Maddry will return home by way of England. He expects to be back at his desk in the headquarter's rooms of the Board in Richmond early in September that he may prepare for the autumn meeting of the Foreign Mission Board.

The thirty-seven missionaries of Nigeria are looking forward eagerly to the visit of their secretary.

Eighty-eight years ago Southern Baptists opened up work in this "dark continent" frequently called "the white man's grave yard." Many missionaries have given their lives out there in Nigeria in order that some of those African people might have a chance to be saved. But through all of the eighty-eight years, not one secretary of the Board has ever visited the missionaries and their work.

The annual budget for the Nigerian work is \$48,410.83. The property of the Board is estimated into the thousands.

Accompanying Dr. Maddry on this journey will be his wife, Dr. and Mrs. M. T. Andrews of Texarkana, Texas, and Mrs. J. B. Boatwright, President of W.M.U. of South Carolina.

*Airplane view of Monument Avenue looking west from Stuart Circle. West Franklin becomes Monument at Lombardy and West of Stuart Circle*

## BAPTISTS WILL WANT TO SEE RICHMOND

(Continued from page 77)

corner of Ninth and Grace (see page 123). This church is often called "The Westminster of Richmond" because of its memorials. President Davis was worshipping here, April 2, 1865, when news came that Richmond must be evacuated.

Proceeding down Ninth to Franklin, the visitors will enjoy driving down old East Franklin arched with trees. Between Madison and Henry, they will find the Dooley Memorial Library of the city.

On the southeast corner of West Franklin and Adams, is located the far-famed Second Baptist Church. It was in the Second Baptist Church (then located between Main and Cary on Eleventh Street) that the first regular meeting of the Foreign Mission Board was held May 20, 1845.

At Lombardy, the line of the city limit of old Richmond, the guests will enter the beautiful boulevard, Monument Avenue, drawing its name from the monuments of Stuart, Lee, Davis, Jackson, Maury, and others.

On the left corner of Monument Avenue, before entering the Boulevard, is the new First Baptist Church, page 97. Pastor: Dr. Theodore F. Adams.

Turning left on the Boulevard, drive south to Kensington and see on the right Battle Abbey (Confederate Memorial Institute containing many famous paintings) and the Home for Confederate women.

Proceeding south on the Boulevard to Grove, one sees the Virginia Museum of Fine Arts containing over five million dollars worth of fine arts.

Continuing on Boulevard to Cary Street Road, turn right, and see some of the most handsome and famous homes in Virginia. Two were brought over from England.

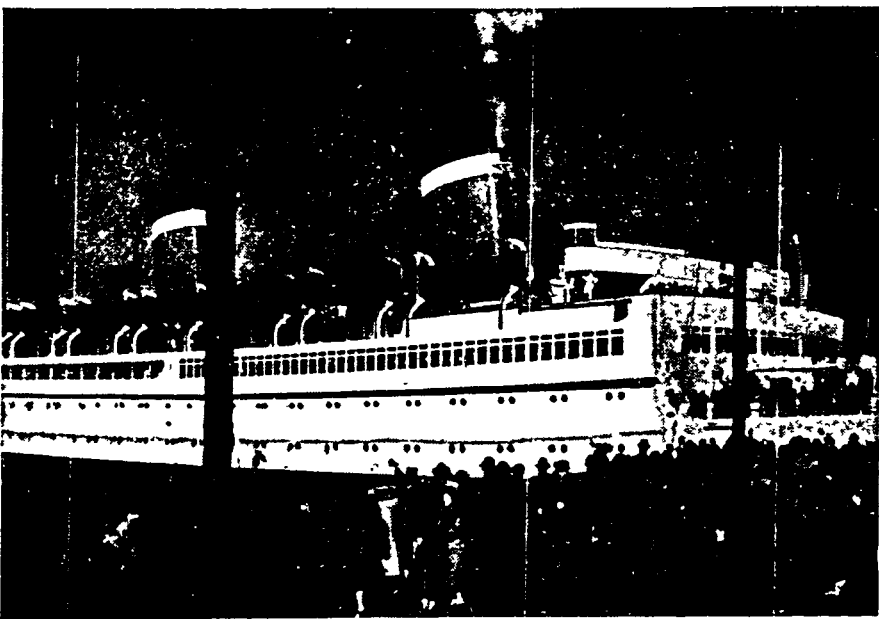
After visiting the Country Club of Virginia, proceed out St. Andrew's Lane to Three Chopt Road, drive left on Three Chopt to entrance to University of Richmond, page 81. Turning left, drive through the University grounds, cross the bridge over the lake to Westhampton College.

Proceed around Westhampton to River Road, and, turning left, return to the city along one of the most beautiful drives in Virginia. On entering Cary Street Road, turn right and proceed to South Boulevard. Turn right on South Boulevard and proceed to Columbus Monument, erected by the Italians of Richmond, and to the Carillon, Virginia's Memorial to her dead of the World War.

After resting by the lakes of Byrd Park, follow the arrow "Maymont" to the city's most beautiful park. It is located just beyond Byrd Park. Here a visitor will choose to linger long and rest awhile before returning to the Mosque by way of Byrd Park, the Boulevard back to Main, turn right, and proceed east to Laurel. The Mosque is on the northwest corner of Laurel and Main, facing Monroe Park.

## Hospitality ... Thoughtful Service ... Real VALUE too

no wonder, in 1937 alone, 37,000 people chose these popular ships.



### THE MANHATTAN AND WASHINGTON

are recognized by experienced travelers as two of the most popular ships on the Atlantic. And for ships of such size and speed there is an unusual shipboard atmosphere—informal charm and genuine hospitality. The careful planning of every detail—large staterooms—luxurious public rooms—spacious decks—the really grand food are all part of the extra *value* these huge liners offer. For these features and many others, seasoned travelers choose the Manhattan and Washington not once, but time and again.

### WEEKLY SAILINGS TO ALL EUROPE

Every Wednesday at noon a United States liner sails direct to Ireland, England, France and Germany. On the Washington and Manhattan, Cabin Class, \$186 up; Tourist, \$127 up; Third, \$95 up. Pres. Harding and Pres. Roosevelt Cabin rates, \$141 up.

#### "AMERICAN ONE CLASS" SERVICE

These popular ships, the *American Banker*, *American Farmer*, *American Merchant* and *American Trader* sail weekly to London, the *American Shipper* and *American Importer* sail fortnightly to Cobh and Liverpool—for only \$105 up.

Ask your TRAVEL AGENT for complete details

# UNITED STATES LINES

One Broadway, New York

MISSIONARY  
INTEREST

# Our Missionary Family Circle

JESSIE RUTH FORD, *Executive Assistant, Foreign Mission Board*

## Births

Word has come from Rev. and Mrs. J. E. Lingerfelt, who have been associated with our Mission at Campos, Brazil, of the arrival of a little daughter, Mary Jo, on December 12, 1937. We extend our congratulations and best wishes to this young lady and her parents.

\* \* \*

## At Home

Miss Minnie McIlroy, Buenos Aires Argentina. c/o Baylor University, Waco, Texas.

Rev. and Mrs. S. L. Watson, Bello Horizonte, Brazil. c/o Mr. Hoyt Watson, Florence, South Carolina.

Miss Eva Sanders, Lagos, Nigeria, Africa. 609 Marshall Avenue, S. W., Roanoke, Virginia.

Miss Zemma Hare, Kaifeng, China. Orange, Texas.

Miss Attie Bostick, Pochow, China. Shelby, North Carolina.

## Sailings

January 29th—S. S. MATSONIA

Rev. and Mrs. Harold Hall, Honolulu, Hawaii.

Miss Hattie Stallings, Honolulu, Hawaii.

(These missionaries are helping out in our Baptist work in Hawaii while waiting to return to China.)

January 31st—S. S. PRESIDENT

COOLIDGE

Dr. and Mrs. C. A. Hayes, Hong Kong, China.

Miss Lenora Scarlett, Hong Kong, China.

March 5th—S. S. DELSUD

Mrs. D. P. Appleby, Bello Horizonte, Brazil.

Miss Maye Bell Taylor, Rio de Janeiro, Brazil.

Miss Letha Saunders, Rio de Janeiro, Brazil.

Rev. and Mrs. J. A. Harrington, Bello Horizonte, Brazil.

## Sympathy

"It shall come to pass . . . that the Lord shall give thee rest from thy sorrow." Isaiah 14:3.

In January Mrs. R. Cecil Moore of Concepcion, Chile, was advised of the death of her father.

On February 19, 1938, Miss Elma Elam of Shaki, Nigeria, Africa, received a cable telling of the passing of her father. We extend to these dear friends our sincere sympathy.

On February 22, 1938, Missionary W. F. Hatchell of Mexico, passed away quite suddenly. His going is a great loss to our Mexican work, and we shall miss him sorely. Our hearts go out in sympathy to his wife and children.

\* \* \*

## New Missionaries

On February 10th, we had the joy of appointing the following new missionaries to work in Brazil:

Rev. and Mrs. J. A. Harrington, Bello Horizonte, Brazil.

Miss Maye Bell Taylor, Rio de Janeiro, Brazil.

Miss Letha Saunders, Rio de Janeiro, Brazil.

\* \* \*

*Best Wishes* are extended to Mr. and Mrs. Thomas S. Lamb of Rockingham, North Carolina. Mrs. Lamb was formerly Miss Mary Fay McMillan, daughter of Rev. and Mrs. H. H. McMillan of Soochow, China. She was married to Mr. Lamb on February 13, 1938.

## Resignations

On March 10th, the Board regretfully accepted the resignations of the following missionaries:

Dr. and Mrs. Leonard Long, Ogbomosh, Africa.

Miss Helen Yates, Shanghai, China.

Miss Maude Cobb, Budapest, Hungary.

Miss Ruth Mahan, Budapest, Hungary.

## Welcome

To missionaries and friends at the Convention we extend a hearty invitation to visit the Foreign Mission Board offices. Stop for a bit of rest in the missionaries' reception room, which was furnished by Mrs. Luther H. Jenkins, for the use of missionaries when in Richmond. We hope you will feel free to use this room whenever you will. *It is yours.*

## Home from Palestine

An item of news which will be of interest especially to friends in Texas, is the fact that Rev. and Mrs. Louis V. Hanna of Nazareth, Palestine, are on their way to the States. Brother Hanna, who is a native of Palestine received his education in Howard Payne College—Southwestern Seminary, Texas, and Mrs. Hanna is a native of Texas.

They have carried on the work in Nazareth in the face of many difficulties. Last year they completed the erection of a building which would house our work at Nazareth and also provide living quarters for themselves. This building was made possible by a gift from a devoted friend, not a Baptist.

After a period of rest, we trust that Mr. and Mrs. Hanna will be used widely not only in Texas, but throughout our Southern territory.

## Learning the Language

A recent letter from the W. Dewey Moores in Rome tells us, "Our babies are both well. Mary Lu speaks Italian more than English and better than either her mother or daddy. Dewey, Jr., is now four months old—a 'howling success' and a 'bouncing boy.' Except for a siege of colds, as they say here 'the fruits of the season,' Dewey and I have been quite well, and for all this, we feel very thankful to the Heavenly Father. There has been so much sickness and suffering here this winter because the cold and dampness have never been so intense—so we are told."

### *A Word of Encouragement*

"The evangelistic work is most encouraging. When nearly all the news (in China) is bad news, many are glad to hear something with a note of hope and are turning to the Lord in this time of national distress. It was heartening to see the evangelists so radiant when they came in this week for their salaries. We plan to take a group of lay workers out next week and do some intensive work before the cold weather comes.

"For three months there has been a daily Union prayer meeting for China. As never before they are confessing national sins in idolatry and rejection of the Lord for so many decades. They wrote a letter of protest to the Central government for allowing the picture of Sun Yat Sen to be worshipped or revered or whatever they call it, and they seem not to be praying for victory so much as that the Lord will cleanse China and make her a God-fearing nation."

\* \* \*

### *A Prayer*

We join in this prayer as expressed by one of our missionaries from China: "Can these gashed, gapping buildings be rebuilt? Yes, brick wood and stone can be gathered and built again. An ugly place in a wall can be covered with roses.

"With a greater ache in the heart comes the question: Can the suffering people who once lived here, whose bodies and hearts have terrible, painful wounds, live on and love life?

"God, heal those wounds! Let not the poison of hate spread until it brings death to soul and spirit! Grant that the spirits of the oppressed not be crushed, but, that they may, from suffering, lift hearts and heads in high resolve to make life worth while in spite of adversities. God, search our hearts as we think of the aggressor. Can they be proud of the destruction wrought? Let them not be proud! Help us to pray for mercy upon them, a mercy that will change pride, selfishness,

cruelty into humility and love.

"Lord, heal the wounds and scars of the oppressed with Thy mercy and love. Even let the healing spirit of Thine own prayer be balm in their sick souls. 'Father, forgive.'"

\* \* \*

### *The Newton Family*

We are glad to present in this issue the W. C. Newton family (see picture below): Mr. and Mrs. Newton and eight children, sons-in-law, daughters-in-law and grandchildren. Dr. T. W. Ayers, their life-long friend, tells the following story on Mr. Newton:

"When Mr. and Mrs. Newton arrived in China they had with them two little daughters, Rachel and Edith. The Chinese thought these two little girls beautiful, but were constantly heard saying, 'What a pity the teacher has no son.'

"After the Newtons had been in China for about a year, while they were in the Ayers' home, there came to them a little babe, and it was a girl. When the American teacher met his Chinese friends after the arrival of this little girl they congratulated him, but without enthusiasm.

"Two more years went by and there came to the Newton home a little babe, and it was a girl. When the American teacher went on the street and his Chinese friends saw him coming, they went on the other side.

"Two more years went by and

there came to the Newton home a little babe, and it was a girl. This was the limit. Now the Chinese friends of the American teacher simply turned their backs on him; they had no word they could say.

"Two more years went by and one bright sunny morning Dr. Ayers looked up into the face of Dr. Newton and said: 'He is fine.' Quickly came the reply, 'Doctor, you are not fooling me?' It was too good for him to believe. It was then that Mrs. Newton looked into the face of the doctor and said: 'You would not deceive me, would you?' And the doctor simply said, 'He is fine.' This settled it. The long looked for young man had arrived. By this time Dr. Newton had become a professor in the Bush Theological Seminary and was living on the seminary compound, with only a yard and a wall between his home and the dormitory where the young Chinese preachers roomed. The news soon went across the wall that a son had come to the Newton home, and this good news led to great rejoicing in the seminary camp. It was not long after the arrival of the son until the professor made his way over to the seminary. The young preachers were looking for him and ran into the yard and met him singing at the tops of their voices: 'Praise God from whom all blessings flow, our teacher has redeemed his reputation.'"



# THE HOME BASE

R. S. JONES, *Home Secretary*

## A GOAL FOR 1940

It is encouraging to see the large number of states showing an increase in Cooperative Program receipts from year to year and even more encouraging to note the progress being made by the states seeking to attain the ideal of a 50-50 division of funds between state and southwide causes. Fine progress has been made in the past three years. Would it be possible for all of the states to attain this goal by 1940?

## NEW PLANS FOR BETTER WORK

For sixteen years the Baptist Publishing House in El Paso, Texas, under the direction of Rev. J. E. Davis, has furnished Sunday school and other religious literature to all Spanish-speaking countries where Baptists are found. Baptists of Argentina, Chile, Uruguay, Panama, Spain, Cuba, Mexico and the U.S.A., all look to El Paso for literature. Other denominations buy largely of Brother Davis, since they say that it is the best they can buy.

The Publishing House has never been adequately housed and had long ago outgrown the four story building it occupied. For three years the Foreign Mission Board has been trying to find a site just outside the city of El Paso where it could buy land and erect a building suitable for this important institution.

Last year the Home Mission Board was forced to close the Baptist Sanatorium at El Paso and that magnificent property was vacant.

Last November the Foreign Mission Board approached the Home Mission Board and proposed to exchange the Publishing House for the Sanatorium. After conferences and considerable correspondence,

on December 1st the matter was presented to the Home Mission Board in annual session, and after full discussion, the Home Mission Board voted unanimously in favor of this transfer. Thus the Baptist Sanatorium became the property of the Foreign Mission Board and the future home of the Baptist Publishing House and of the Seminary for Spanish-speaking people, which two years ago was moved from Saltillo, Mexico, to San Antonio. The property is adequate to house the Publishing House and the Seminary with dormitory space for 80 or 100 seminary students. The dormitory is already completely furnished with beds, dressers, chairs, linens and blankets formerly used by the Sanatorium.

The home built for the director will be used as a home for training school girls and will take care of 15 to 18.

The part of the building allotted to the Publishing House had to be changed, but no extensive repairs were necessary. Numerous partitions were taken out and minor

changes made. The Publishing House is now occupying its new home.

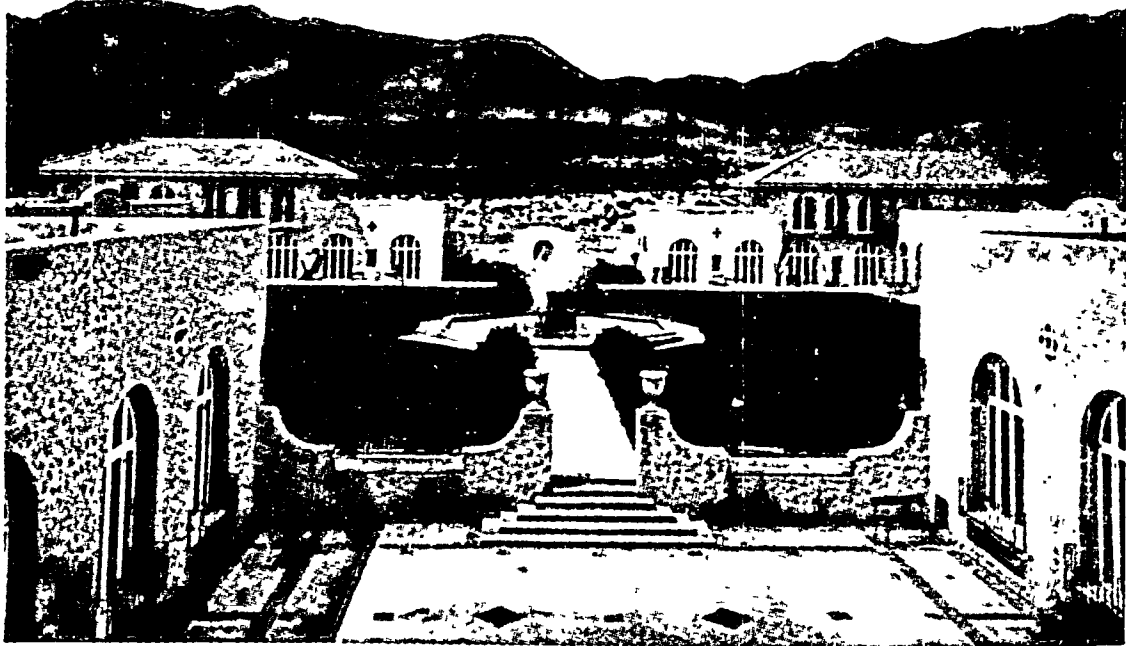
Brother J. E. Davis is one of the happiest men to be found today, and in order that Southern Baptists may share his joy, the liberty is taken of quoting from his letter written, February 8th:

"I wish you could peep into my new office. For once I have fixed it up. It is not extravagant, but real cozy and it seems to me that it should be conducive to real work now. You will remember the room—or better, pair of rooms—I picked out for my office. Well, here I am right in here and things are certainly nice.

"Friday of last week we started the grand trek. Then all day Saturday, and was I sore? Sunday I preached a couple of times in English and taught a Bible class in Spanish. Monday we started again, and here it is Tuesday afternoon—four o'clock Mountain Time.

"All the heavy machinery is here and all in place except the last load they brought a while ago. If they succeed in getting that in place without a break, then that will certainly be one RECORD—not a thing broken. Why man, this place was ordained from before the foundation of the world for this Publishing House.

*New Home for Baptist Publishing House, Seminary and Training School for Spanish Speaking People, El Paso, Texas*



"Next morning: Well, they got that other machine in place and the big cutter set up and everything is now almost ready to start grinding. We hope that 'we are duly thankful' as LeSueur used to say so often. I wonder sometimes whether we are.

"I am looking out east from my east window. Am sitting here with no fire and in my shirt sleeves writing. What wonderful weather we have had for this move. Certainly the Lord is in all this, and I am still marvelling."

The Baptist Publishing House is now ready to render greater service than ever before. It is important that Brother Davis be given additional help to direct this important work. He has wrought nobly as he has carried on alone these many years. Before many months the Board hopes to appoint a couple for the Publishing House.

Southern Baptists will pray for Brother Davis as he preaches Christ by means of the printed page in many lands.

"Thy word is a lamp unto my feet, and a light unto my path."

—Psalm 119:105.

## HE SERVED HIS GENERATION

The following note was written at the bottom of a letter written and signed by Brother W. F. Hatchell just before he was called home. The note was written by his daughter, Mrs. Marie Hatchell Stamps: "My father passed away yesterday noon before he had mailed this letter. His wife and I felt that you should have his last word to you. His going was peaceful. He just 'fell asleep' at the luncheon table. His funeral service will be tomorrow (Thursday). He died loving his Lord and His work."

Brother Hatchell was born in Livingston Parish, Louisiana, January 29, 1870, and was appointed as a missionary to Mexico, December 20, 1900. For more than thirty-seven years he served Christ in Mexico faithfully and effectively.

In his letter he writes at length about our work in Mexico which he loved with unfailing devotion. From the two paragraphs taken from his letter it is seen that he worked up almost until the hour of his death and that he was busy in planning for the future.

"I returned last Thursday from a trip to San Antonio, Texas, and



Rev. W. F. Hatchell  
(1870-1938)

other points on the border. While in San Antonio Brother Benson and I audited some of our mission books, and I had the privilege of seeing the teachers and student body of our Seminary and interviewed the students about work in Mexico during the vacation months. We hope to be able to employ several of these students.

"It is my plan to leave for a trip to our work on the Pacific Coast around the middle of next month, returning by way of Saltillo to attend our annual Baptist Convention which always holds its sessions during the Easter holidays. We should be glad to have you or Dr. Maddry, or both of you attend this year."

Brother Hatchell was greatly loved both by the Mexican people and his missionary colleagues. His going was our loss but his eternal gain. May his constant prayer for more missionaries for Mexico be speedily answered.

## For Only Twenty-five Cents!

The committee appointed by the Foreign Mission Board to direct the work of THE COMMISSION has recommended that six numbers of THE COMMISSION be published during 1938. The fine reception THE COMMISSION has received on the part of Southern Baptists makes this possible.

We are offering the last four numbers for 1938 for only twenty-five cents (25¢). The May issue is a special Convention number of 64 pages, double the regular size. This number alone is worth

the price of THE COMMISSION for the entire year.

Pastors, W.M.U. leaders, B.T.U. directors and Sunday school superintendents are requested to acquaint those whom they serve with this opportunity to secure information of our foreign mission work. How many subscribers may we expect from your church or church group?

Those desiring the back numbers to complete their files may secure them by sending 50 cents, this year's subscription price and by requesting the six issues.

"If you don't scale the mountain, you can't view the plain."

—Chinese Proverb.

CURRENT  
CHRONICLES

# RIDGECREST



*S. L. Watson*



*F. A. R. Morgan*



*Edwin B. Dozier*



*Mrs. A. B. Deter*



*Roberta Pearle Johnson*



## FOREIGN MISSION CONFERENCE

Ridgecrest, N. C., Aug. 7-12

Have you marked your calendar for this event?  
Hear the speakers whose pictures appear on these pages. You will have the privilege of hearing your missionaries—*twenty of them* during the conference.

Write Mr. Perry Morgan and make your reservations early. Hundreds were turned away the past two years for lack of accommodations. A new brick auditorium seating 3,000 and additional hotel accommodations have been constructed since last year. Thanks to the Sunday School Board for this enlargement of Ridgecrest.



*E. A. Nelson*



*A. E. Hayes*



*Minnie D. McIlroy*



*W. W. Enete*



*George A. Carver*



*Miss Ruth Walden*



*Miss Eva M. Sanders*



*J. Christopher Pool*



*Anne N. Laseter*



*W. C. Taylor*



*Miss Willie Kelly*

**CURRENT  
CHRONICLES**

*"All our people in all our work"*

## THE COOPERATIVE PROGRAM OF SOUTHERN BAPTISTS

*It is the best plan yet devised for promoting the state-wide and south-wide work of Southern Baptists.*

*It is based upon the Bible doctrine of love and loyalty to Christ and his commission.*

*It is the outgrowth of years of prayer, study, experience, and necessity.*

*It seeks to enlist all our people in the intelligent and systematic support of all our work.*

*It seeks to provide adequate funds for all our work distributing to each agency in proportion to its relative needs.*

*It assumes that all our organizations, state and southwide will cooperate and "tote fair."*

*It assumes that all our pastors will present and represent all our causes.*

*It assumes that an Every Member Canvass will be put on intelligently and thoroughly in every church.*

*It assumes that a record-keeping and follow-up system will be observed in every church.*

*It assumes that all Baptists who are intelligent, honest and loyal will help their churches and their denomination meet their obligations promptly.*

Let us show our love and loyalty by our hearty cooperation.

**Forward!**

**Together!**

**With Christ!**

**EXECUTIVE COMMITTEE, Southern Baptist Convention**

**Nashville, Tennessee**

*This ad. is contributed by THE COMMISSION as an expression of the Foreign Mission Board's interest in the Cooperative Program.*

# Old Pastor Li Is Gone

FRANK H. CONNELLY, *Tsining, China*

Word has come from Pingtu, Shantung, China, that Pastor Li Shu Ting, more familiarly known as Old Pastor Li (to distinguish him from several other pastors of the same name) went to heaven December 13, 1937, to join his yek-fellow, Rev. W. H. Sears who preceded him in death some fifteen years.

Old Pastor Li was one of the unique characters of Southern Baptist mission history. As a young man he was given a copy of the Gospels. He didn't care to read the book about the foreign religion, but it was printed on such good paper that he couldn't throw it away, but put it up on the shelf. One day when time was hanging heavily on his hands, he took the book down and started reading and became interested in it. Others in the village were interested, too, so they would bring their books to the young teacher Li to get him to help them read their books. Being a teacher in the village school, he was the natural one to whom they would turn.

Thus in helping others, he was helping himself and finally accepted Christ as Saviour and was baptized by Dr. C. W. Pruitt. He was eager to learn more, for he was a scholar of no mean ability. Eagerly following the teaching of Dr. Pruitt and Miss Lottie Moon as they made



*Rev. Li Shu Ting and Dr. Charles E. Maddry (Pingtu, China, 1935)*

their itinerating trips to Pingtu, and even walking the ninety or one hundred miles to Hwanghsien and Tengchow to attend special classes, he became the natural leader of the little group of Christians of Saling, the village ten miles northwest of Pingtu City, where the first church in Pingtu county was located.

In the beginning, he suffered much persecution from his family, being beaten severely on several occasions. But he accepted it all in a

Christ-like way and only loved his people all the more. After the Boxer uprising, when many of them had suffered very severely, he settled the local troubles in such a manner as to evoke the admiration of all the people of his own and surrounding villages. To express their gratefulness, they erected a large memorial stone, appropriately inscribed, in a prominent position in his home town and that monument stands there today, a visible expression of a heathen reaction to a Christ-like life.

When Rev. and Mrs. W. H. Sears reached China in 1891 to take up the work in Pingtu, Teacher Li was chosen as the one most suited to help the new missionaries learn the Chinese language. The missionaries used their Bible as their main text book, so, while they were learning Chinese from him, he was learning more about Jesus from them. By the time their language study was completed, his theological course was completed, too. He then became the first Chinese preacher in Pingtu County. Thus circumstances moulded the lives of these two men of God into a partnership which only death ever separated.

When Mr. and Mrs. Sears came home on their first furlough in 1900, Pastor Li was ordained as the first Chinese pastor of Pingtu. His unflagging zeal, his tireless energy and his devotion to his Master, together with his humility, his humor, and great store of common sense, made him a wonderful leader for these new churches. He never

## RICHMOND PAPER COMPANY

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CERTIFIED PUBLIC ACCOUNTANTS

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GREENSBORO, N. C.

# The Orientation of the Missionaries

JESSIE RUTH FORD, *Executive Assistant*

left the simplicity of his farmer life. Money and clothes were never a question with him. He accepted what help was given and never asked for anything. He dressed like the country people among whom he lived, for he was always "just one of them." He carefully avoided the city and city ways. His outstanding work was not that of a flaming evangelist holding great meetings, but he worked quietly, and personally. He baptized over 5,000 men and women and has known of several thousand more baptized by others in work which had its beginning through his efforts.

He helped organize the first Chinese Home Mission Society in North China and was the director and pastor of that work which spread out over several provinces. Every year he would walk hundreds and hundreds of miles through the cold and snow of winter, and the heat and rain of summer, witnessing to Christ's saving power. Several dozen Baptist churches with thousands of members were organized as a result of his life's work.

The death of Mr. Sears in 1922 was a severe blow to the old pastor, for the two had become inseparable in their work.

Many young leaders had sprung up during the years and wanted to take a greater share in managing church affairs, so the old pastor graciously took "a back seat" and let the younger ones carry on. He never let up in his work for the Lord, however, but went steadily on with his witnessing, going all over the country, assisting in meetings wherever there was need. The younger leaders were always delighted to have his help and advice. Strong and active almost to the last, his life had made a great impression for the Lord. Few men have done a more wonderful work for the Lord. He has often been called the "Paul" of China. Surely, he deserved that title more than any man in modern times.

Following the call and the preparation for missionary service, the missionary candidate, having passed successfully the examinations by the doctors, the appointment committee and the Board, finds himself a regularly appointed missionary of the Foreign Mission Board.

In due course of time he sails for his chosen field to begin the God-given task of giving the Gospel to those who know it not.

Just what does the Board expect of him, and how can he adjust himself to meet these expectations? These and many other questions press in upon his thinking as he faces the future.

## THE FIRST PERIOD

The first period of service is a time of adjustment to a new climate, a new people, a new language, new methods of work and possibly a new line of thought. Things may be so decidedly different from what he imagined that there may come a reaction and a homesickness which may prove most disturbing. This is a period which calls for calm deliberation and much prayer and patience. Time and familiarity will cure much of this trouble.

Instead of entering immediately into active work, the new missionary must spend at least one, and possibly two years, studying the language. There isn't much that is romantic or thrilling in the steady routine of language study. Nevertheless, there is no more important work that a new missionary can do than to learn to speak correctly the language of the people among whom he is to work. And so we would say that one of the things the Board expects of its new missionaries is to learn to speak the native language.

During the first year especially, and sometimes for a longer period, there is likely to be a growing feeling on the part of the new missionary that he knows how to run things just a little bit better than the older missionaries. They are behind the times, and are too slow. Things need to be changed. The whole set-up of mission work could be improved, and he is the one to show them how to do it. This is the period of missionary adolescence, which calls for a good deal of patience on the part of the older missionaries and sometimes on the part of the secretaries of the Board. One knows so much more the first year on the field than he ever does afterwards.

The new missionary needs to remember that he is new. He should take time to study well the plans and methods in vogue before making too many suggestions about changes. He should work with the older missionaries, first of all as a learner. These older missionaries have had years of practical experience and the new missionary would do well to profit by it. Mutual consideration is the secret of a happy fellowship between old and new missionaries.

## THE SECOND YEAR

About the second year, when language study has become more or less drudgery, and the novelty of new sights has passed away, there often comes a period of despondency and doubt about one's missionary call. This is a most serious time. The new missionary longs to be doing things, and yet he must devote his days to digging away at the language. He begins to think he will never get it. He is impatient at his slowness, and restless to get

COLLEGES  
AND SCHOOLS

started. He begins to wonder if, after all, he has been called to be a missionary. He is quite apt to decide to change from the kind of work to which he has been assigned or to want to change his field of service. Here again the older missionary may prove a steadying influence during these restless months. It is wise to postpone all important decisions as to change of work or field until this period of restlessness is past, and one can think more clearly and calmly.

Generally the new missionary comes through this period without serious damage to himself or the work, but sometimes there are tragic results because of the impatience of the new missionary, his lack of experience and of knowledge of conditions, and above all his lack of consideration for the feelings of the older missionaries. The new missionary needs to take time to get "seasoned" before turning the work upside down.

The Board expects of its missionaries, new and old, a thoughtful consideration of one another.

#### THE OLDER MISSIONARY

The older missionary needs to remember the day when he was new, and when he, too, knew "it all." Patient forbearance and loving understanding will avert many mis-

understandings. The new missionary should be made to feel that he has a real part in the work, and should not be shifted aside because he is new and doesn't know just how things are to be done. He should be taken into the councils of the older missionaries, and into their confidence in the discussion of plans and methods of work.

In dealing with a large group of missionaries it is necessary that the Board have certain rules and regulations which serve as a basis of cooperation between the missionaries and the Board. These rules are the outgrowth of many years of experience in dealing with the problems concerned.

#### THREE-FOLD EXPECTATION

In the carrying out of these regulations there are certain things the Board expects of its missionaries—

First, with reference to the Foreign Mission Board and its secretaries, the Board expects loyalty to its principles and program. It expects cooperation on the part of the missionaries in carrying out the policies outlined by the Board. If for any reason a missionary finds that he cannot agree with the Board on certain policies, this should be taken up frankly with the secretary, rather than with outsiders who are not in possession of com-

plete information. Generally these things originate because of misunderstanding, and may be cleared up if properly handled. The practice of writing critical and fault-finding letters should be abandoned. It does untold harm to Kingdom work, and creates personal prejudices which may take years to overcome.

#### THOUGHTFULNESS

Secondly, with reference to his fellow-missionaries, the Board expects a thoughtful consideration on the part of all. Such an attitude would eliminate thoughtless gossip which so often leads to misunderstandings, heart-aches and occasionally to actual damage to the work. It would also decrease the spirit of jealousy, which sometimes creeps in between fine Christian men and women,—even missionaries. Often jealousy grows out of a lack of comprehensive vision of the work as a whole, or out of a secret desire for a place of leadership. Whatever the cause, it is fatal to the spiritual life of those afflicted by it. The Board has a right to expect that its missionaries shall work together with a oneness of purpose and aim that will destroy the growth of jealousy. All the work is Kingdom work, and when one



*Southern Baptists' Senior Missionaries, Dr. and Mrs. W. B. Bagby appointed in 1880, and their daughter, Missionary Helen Bagby, all of Porto Alegre, Brazil.*

phase prospers, that means the advancement of the whole. There is no place among missionaries for selfishness and littleness of spirit. Surely the Board has a right to expect that it be said of its missionaries, as it was said of the early Christians, "Behold, how they love one another."

### LOVE

Thirdly, with reference to the relation of the missionary and the nationals, the Board expects a love for the people among whom the missionary lives. Without this, all else is vain. How can one make plain the love of God unless he himself exhibits that love in his own acts? It does not take long for the native to tell whether the foreigner loves him or not. One does not have to know the language to make this plain. There is a universal language of the heart that is known and read of all men. Without this love of God in the heart, it is useless to try to win a foreign people. One cannot give something which he himself does not possess.

There should also be a sincere respect and regard for the feelings and customs of the people among whom one lives. They should not be deliberately flouted or made fun of.

And above all, the missionary should show a spirit of humility in his service. He should place himself in the background in order to put forward the native Christians. "He must increase, but I must decrease" should be the constant attitude of the foreign missionary. A missionary who seeks to put himself forward for the sake of advancement is unworthy of his high calling.

### SPIRITUALITY

Fourthly, the Board expects the missionary to develop his spiritual life. We may think that missionaries do not need this, but they do. The constant giving out to others, without a corresponding infilling, means a shallow spiritual life and a lack of power. In the midst of the multitude of exacting duties, the missionary needs to stop a while for fel-

lowship with his Lord. If there is failure here, there will be failure all along the line. After all, the example of a Christ-like life will prove of more value than many sermons. It is here also that the Christian home plays its part in the midst of non-Christian people. The missionary wife and mother may exert an influence through her home life which can never be estimated.

### A SERVANT

In closing, we might add many other things the Board has a right to expect of its missionaries: courage in the face of danger; carefulness in personal conduct; carefulness in paying debts and in money matters; simplicity in manner of living; cultivating a world-wide outlook, and so on, but why go further, when what the Board expects of a missionary may be summed up in the words of the Master when He said, "Whosoever will be great among you, let him be your servant."

This is what the Board expects of its missionaries!

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# STUDENTS FROM OVERSEAS

## BY THE GRACE OF GOD

*Moonbeam Tong, Baptist Bible Institute, New Orleans, Louisiana*

By the grace of God I was born into a Christian home. My father and mother were both converted from idolatry early in their lives. My father is a native Baptist minister, and my mother is a woman evangelist and teaches a mission school.

I was especially blessed in my childhood by being taught the principles of Jesus Christ. As soon as I could talk, I was taught the name of Jesus, and early in life I was saved and baptized into the church.

I was educated in mission schools from kindergarten up through university. At six I entered the Pooi Ching Primary School in Canton. This was the Baptist mission school and we had the Sunbeam band, Sunday school, and Bible classes. But in spite of this fine environment, the devil found a way into my heart. Religion became very commonplace to me. My two closest friends were not from Christian homes, and because of their pagan influence, a contempt for religion began to grow in my heart.

When I was eleven years old, I graduated from the primary school and entered Pooi To Academy, a school founded by Miss Emma Young half a century ago under the support of the Southern Baptist Convention. It was during one of my first days in Pooi To Academy that a classmate of mine asked what my father's business was. Blushing at the question, I said, "Oh, he's just pastor of a little country church,

and Mother is a Bible woman. But I will never turn out to be a Bible woman. That is not in me. I don't care if I *am* a black sheep." Later perhaps in order to agitate me, the girls nicknamed me "The Bible Woman." I had drifted far from the Lord and I did not realize the dangerous position in which I was.

The year 1927 marked the beginning of a brighter period of my life. It was then that I came into contact with Miss Inez Lung who became the greatest blessing of my life in that she helped me to find my way back to the Lord. She came from her home in Austin, Texas, to be a missionary-teacher in Pooi To Academy. Her Christ-like spirit made the scales fall from my eyes and let me see my own self as one who had wandered from God.



One night coming back to the dormitory from the B.Y.P.U. with her, I bolted the door behind me, got on my knees for the first time in many years, and prayed this prayer, "Lord, if being a Christian worker is to be as beautiful as Miss Lung, I want to be one. Help me to be like her because she is like you."

All through the years she has been my constant guide and inspiration, and through the many mistakes I have made, she has never failed to come to my aid with love and encouragement. Truly, she has let her light shine into my life, and has brightened my outlook on the world just as she has brightened the lives of many Chinese young people who have come in contact with her beautiful life.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).



*Rev. and Mrs. C. K. Djang, Shanghai, China, studying at S.B.T.S., Louisville, Ky.*

*Miss Moonbeam Tong, Canton, China, studying at B.B.I., New Orleans, La.*

In 1933 after my Sophomore year at the University of Shanghai, the only Baptist mission university in China, I had the privilege of attending the All China B.Y.P.U. Leaders' Conference. It was at a testimony service during the Conference that I fully surrendered my life to the Lord for service. I have never lost sight of the joy that moment brought into my life. The Lord has richly blessed me since that happy day. He has given me grace to follow Him, faith to trust Him and strength to serve Him.

One of the greatest blessings that has come to me is the opportunity to study in The Baptist Bible Institute. I can never say how very thankful I am to Him who has been so good to me. Paul says that "To whom much is given, much is required." To me the Lord has given much, may I ever be ready to serve Him.



Kazue Murata, Meredith College, Raleigh, N. C.; Masako Tateishi, Wm. Jewell College, Liberty, Mo.; Itsuko Saito, Baylor University, Waco, Texas

Kiyoko Shimose, W.M.U. Training School, Louisville, Ky.

*There are 9,000 students from overseas registered in colleges and universities in the States. Missionaries say that the impressions carried back to their nations by these students will be more far-reaching for the propagation of the Gospel or for the retarding of Christianity than the sending of missionaries. Some are received into Christian fellowship, love and friendship while they study in the States. Others are overlooked entirely.*

### THE FIRST BRANCH

Kazue Murata, Meredith College, Raleigh, North Carolina

The first daughter and the first child of Mr. and Mrs. Koichiro Murata, therefore, named Kazue, meaning the first branch, I was born in the month of February at the Attached Hospital of the Imperial University in Kyoto, Japan. The Japanese are proud of Kyoto, for it is one of the most beautiful and largest cities of the Empire, with an area of about three square miles. There are many famous historical gardens, a five-storied pagoda, and many charming and beautiful dancing girls—*geisha*—whose hair is made into a special Japanese *chignon*, and who carry beautiful fans.

At the time of my birth my father, an architect, was helping an

American missionary in his work. My mother is the daughter of a Baptist pastor of Kyoto. My great grandfather was one of the first Christians, and my grandfather was one of the first graduate students from a seminary in Yokohama, Japan. So I am the fourth generation of the Christian family.

A few months after I was born, my family moved to Omi-Hachiman, where my father worked with the missionary. Now there are about five hundred members of the company my father helped to form, the Omi-Brotherhood Company.

One day when I was six years old, I quarreled with my sister about our dolls, and I made her cry. My mother was angry and came to punish us, but I hid behind the door. She took my sister and put her in the attic. I was worried about my sister, so I went up to the attic and peeped through a little window. My sister was praying very earnestly, looking at the ceiling with her hands over her heart. I was impressed by her great dignity. I had been so thoughtless. After a while I spoke to her, sorrowfully; "Marie, forgive me."

My sister smiled and said: "Kazue, the Heavenly Father tells me now: 'Do not quarrel with each other. We must love even our enemies.' I was your bad sister, but I will try to be a good sister, now. Please forgive me."

My sister, Marie, was a very bright child and the most religious girl in my family. Everybody loved her. But when she was eight years

*(Continued on page 131)*



# The Brotherhood Way of Witnessing

Lawson H. Cooke  
Associate Secretary, Baptist Brotherhood

BAPTIST men everywhere are interested in the ten point program adopted by the Baptist Brotherhood of the South at the New Orleans Convention.

## LOYALTY TO OUR PASTOR

We do not look upon our pastor as an employe of the church hired for so much a month; and such cheap expressions as, "Let the pastor do it because he is paid to do it," are resented with all of the intensity of a man's soul. The pastor is not *paid* to do anything. He is a Prophet of God, and the spiritual minister of his people. He stands by his sacred ministry as God's representative, revealing unto us the way of Life, because, without him, we would have difficulty in finding it; and we happily support him, but not pay him, as he ministers to the

development of our spiritual life. Being brethren of Christ, we must, by sacred relationship, be loyal to His minister, our pastor.

## TITHES AND OFFERINGS BROUGHT WEEKLY

Believing that the general practice of tithing will solve all of our financial problems, and in addition enrich and enlarge the spiritual life of the tither, the Brotherhood of the South is now engaged in an intense effort for tithers among the men of our churches throughout the Southern Baptist Convention. This special effort of the Brotherhood was begun in October of last year, and will continue through April of this year. Early reports indicate that many thousands of tithers will be added to the list during 1938. Through the prac-

tice of tithing, the financial program of our churches will indeed be based upon the principle of giving, "As God has prospered us."

We will occasionally find ourselves in a position of emergency which must be cared for through special offerings in addition to the tithe. The tithe is the minimum and not the maximum of our giving.

## PROGRESSIVE ADVANCE

Nowhere in the scriptures are we commanded to retreat, and we are convinced that, were Jesus Chairman of the Budget Committee, He would insist that each budget represent an increase over that of the previous year in order that His church may be adequately prepared to discharge the ever increasing responsibilities of the worldwide mission for which it was conceived.

## FIFTY-FIFTY DIVISION

We believe that the Master would also insist that, with each succeeding year, the budget be brought closer to a balancing of its two sections, until it has reached the ideal of a fifty-fifty division all along the line; fifty per cent for local purposes and fifty per cent for missions and benevolences; of the latter two fifty per cent for State causes and fifty per cent for South-wide causes. Only in this way can we practice the Golden Rule of doing unto others as we would have them do unto us.

## A DEBTLESS DENOMINATION BY 1945

Assuming that the money has been wisely spent, debt is not a liability until it has reached a point which is beyond the ability or the disposition of the debtor to pay.

The debts of Southern Baptists have never exceeded our ability to pay, but the tragedy is that they ran far beyond our disposition. Some of these debts are not only past due in principal, but, in some cases, there is an accumulation of unpaid interest. Under such circumstances a corporation suffers just as does an individual. It is as possible to impair the credit of a church as to destroy the credit of an individual.

It has not been so many years since our denomination reached the point when the credit of some of our agencies was almost completely destroyed. We cannot overstate the tragedy of such a condition in any religious group.

Happily this condition does not exist today. The receipts of the Hundred Thousand Club have undoubtedly saved some of our agencies from complete insolvency.

It is but natural, therefore, that the Brotherhood engages itself in a vigorous prosecution of the Hundred Thousand Club to the end that we shall have a debtless denomination by 1945, the Centennial of the Southern Baptist Convention.

## PROCLAMATION OF THE GOSPEL

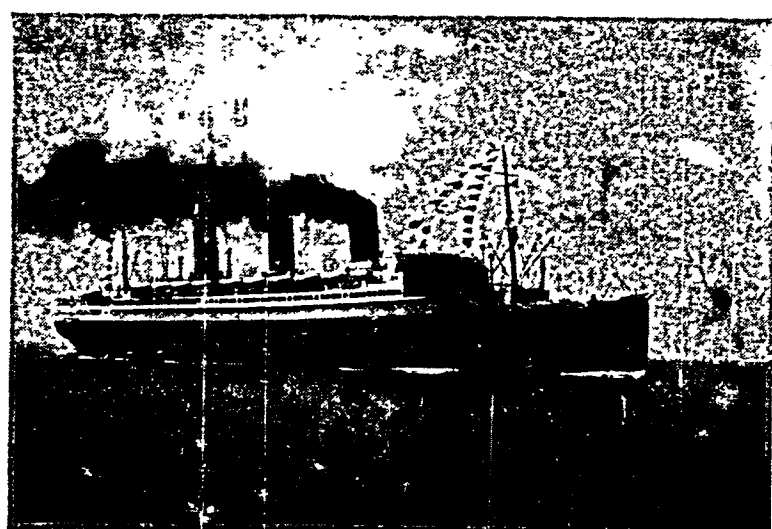
Our men are intensely interested in missions, and the extent of their financial participation can be easily discovered by deducting from our gross receipts all that has been credited to other groups. We believe in and subscribe to our entire missionary program, and are pushing forward to an even larger enlistment in this all important work.

One of the most acute economic problems facing our country today is to be found in a rapidly decreas-

(Continued on page 132)

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John F. Herget, President  
Liberty, Missouri

# Studying China

MARY M. HUNTER, *Manager of Book and Sales Department*

The new course in the Foreign Mission Board's series of text books on China for 1938 consisting of six books prepared for adults (two books), young people, intermediates, juniors, and primaries will be on sale at and after the Southern Baptist Convention, May 8, Richmond, Virginia.

For the convenience of those who are planning to study the books in classes and schools of missions at an early date, we are giving a list of texts by grades, together with the supplemental material recommended for use with the books.

*For adults* — HIS GOLDEN CYCLE, F. Catharine Bryan, life of R. T. Bryan and story of Central China (50 cents); UP FROM ZERO, Anna Seward Pruitt, story of North China (50 cents); *for young people* — CHINA THROUGH A COLLEGE WINDOW, William G. Sewell (50 cents) with *How to Study China Through a College Window*, Saxon R. Carver (10 cents); *for intermediates* — DARINGS IN THE DAWN in Central China, Laura Nance Little, story of Matthew T. Yates and the Central China Mission (50 cents); *for juniors* — WHIRLIGIGS IN CHINA, Anna Seward Pruitt and Nan F. Weeks (35 cents); *for primaries* — CHINESE BOAT BABY, Anna Seward Pruitt and Nan F. Weeks (35 cents).

\* \* \*

## BOOK DEPARTMENT WILL KEEP OPEN HOUSE

You are cordially invited to visit the special Mission Study Exhibit which will be on display in the Book Room of the Foreign Mis-



sion Board, third floor, 601 East Franklin Street, during the meeting of the Southern Baptist Convention, May 8-15, 1938. Souvenirs will be given to the friends who call.

## CHINESE CURIOS AND PIECES OF ART

A collection of rare and beautiful handiwork interpreting the manners and customs of the Chinese people, the richness and variety of Chinese art, that will delight individual collectors of Chinese cultural objects and that will increase the interest of mission study classes using the new books on China are for sale in any quantity desired. The collection consists of: Hand-painted Place Cards (50 cents a dozen); Book-marks (50 cents a dozen); Hand-painted Perfume Bottles (\$1.00 each); Chinese Ming-Ming Doll, sitting position about eight inches tall, dressed like Chinese baby in colorful costume (\$2.50 each); Chinese Character Doll, fisherman (75 cents each); Set of nine Silk Immortals or Sages mounted on paper, each figure about four inches tall (75 cents a set); Silk Plum Blossom Sprays

about twelve inches tall in colors (35 cents each); Carved Soapstone Monkeys, three sitting in a row, "See, Hear and Speak No Evil," about three inches wide and two inches high (25 cents each); Glass Jewel Picture, 7¼ inches by 5½ inches (\$1.00 each); Iron Cut-out Pictures of Chinese Scenes, 6¼ inches by 4¼ inches (25 cents each); Iron Picture of Flowers, six inches in diameter (75 cents each); Iron Picture of Flowers, five inches in diameter (60 cents each); Iron Picture of Flowers, six by four inches oblong (60 cents each); Porcelain Sages in colors, four inches high, set of three (\$1.00); Bamboo Back Scratcher, about seventeen inches long (10 cents each); Bamboo Chop Sticks, about twelve inches long (15 cents a pair); Kodak Pictures of China (7 cents each); Paper Gods (10 cents each); Paper Cut-outs (25 cents per dozen); Miniature Animals (5 cents each); False Money used in worship (collection 25 cents); Pattern of Chinese Sham (free).

\* \* \*

## SEEING OUR FOREIGN MISSION FIELDS THROUGH MOTION PICTURES

That Southern Baptist appreciate the educational value of motion pictures is demonstrated by bookings that run a month in advance. If you plan to use the pictures in the early summer, make your reservation at an early date.

In order that the widest possible use may be made of the picture service, we are requesting you to give prompt attention to our shipping instructions.

The following list covers the motion picture library:

First Century for Christ in China Series—South China, three reels; Central China, three reels; North China, three reels; Interior China, two reels.

Four general reels presenting South China taken by Missionary Rex Ray: Pooi To Girls' School, Pooi To and Other Scenes, Wuchow and the Hospital, The Leper Colony.

The Twentieth Anniversary Celebrations of Seinan Gakuin, Boys' School, Fukuoka, Japan—films one, two, and three. Japan Field Day Exercises—Girls' School, Kokura.

South American Pictures taken in Brazil during the tour of Dr. Charles E. Maddry, Dr. L. R. Scarborough and their party to South America—films, one, two, and three.

Series of Southern Baptist Work in Europe taken by Miss Inabelle G. Coleman: Film One—Hungary and Zurich; Film Two—Hungary; Film Three—Jugoslavia and Rumania.

Four reels presenting Southern Baptist work in Africa.

\* \* \*

#### SUPPLEMENTAL MATERIALS FOR STUDYING CHINA

In order to help the teachers of the new graded series of books on China make their courses more interesting for the classes, the Foreign Mission Board is offering the following supplemental materials: *Missionary Wall Map of China* (Southern Baptist stations identified) 40 x 48—60 cents; *Chinese Village Cut-outs*—50 cents; *Chinese Curios and Chinese Art Pieces*; *The Commission* (see inside back cover-page); *The Album of Southern Baptist Foreign Missionaries*—75 cents; *The Open Door*, 1938 Report of the Foreign Mission Board—free; *Leaflet on China*—free; Less Recent Books on China (see *Catalogue of Mission Study Literature*. Order all mission study books from the *Baptist Book Store* serving your state.)

\* \* \*

#### NEW MAPS

The Foreign Mission Board's Missionary Educational Department is offering a new *Map of the World*. It is more interesting, comprehensive and less expensive than the map formerly offered. The several religions of the world are identified in colors. The Southern Baptist Missions and Stations are marked in red circles. The conven-

ient size is only 42 x 50 inches. It is easy to handle, clear in detail and only \$1.00.

\* \* \*

UP FROM ZERO—Anna Seward Pruitt—50 cents.

Basing her facts upon her own research, and observations, experiences and service for a half century in Shantung Province, Mrs. Pruitt has given Southern Baptists a most interesting history of the North China Mission. This book takes the reader from the zero point of freezing heathenism up to the present year of achievements in Shantung's war-torn section. The author's keen sense of humor has electrified the facts and her talent at story telling has placed in every chapter windows through which the readers will see the real Chinese, whom to see in his everyday routine is to love and to appreciate.—"The Workshop."

CHINA THROUGH A COLLEGE WINDOW—William G. Sewell—50 cents.

—with—

HOW TO STUDY CHINA THROUGH A COLLEGE WINDOW—Saxon Rowe Carver—10 cents.

These two books combine to give Southern Baptist young people a very comprehensive understanding of the youth of China, their problems of orientation, their responsibility for building a modern nation, and Christianity's opportunities pro and con for making China's youth Christian. The text was written by a missionary of Great Britain who has served in the same medical university with Southern Baptist missionaries for thirty years. To protect the individuals whom he has portrayed with absolute candidness, the author has used fictitious names throughout, but Southern Baptists will recognize their missionaries and

their institutions in these pages. Mrs. Saxon Rowe Carver has incorporated in her "How to Study" a further adaptation of this most fascinatingly interesting story to Southern Baptist missionary activities for China's youth.—I. G. C.

DARINGS IN THE DAWN IN CENTRAL CHINA—Laura Nance Little—50 cents.

I think the intermediate book, "Darings in the Dawn in Central China" is good—very good. It is interesting and teachable, and also carries much information and inspiration. I see no reason why it should not meet a real need and be used extensively.—M. B. M., Virginia.

WHIRLIGIGS IN CHINA—Anna Seward Pruitt and Nan F. Weeks—35 cents.

I am delighted with the "Whirligigs in China" and I appreciate the privilege of reading them and having an opportunity of saying a word about this new junior mission study book. The stories are most interesting and I can see all kinds of possibilities in teaching them to a group of juniors and in using the fine helps for the teacher included in the book.—M. B., Tennessee.

HIS GOLDEN CYCLE—F. Catharine Bryan—50 cents.

The story of Dr. Bryan's life is written in a clear and vivid style, that is not only interesting and readable, but that also carries the reader along from one phase of missionary activity to another with unbroken interest. The work is primarily the life-story of one man; secondarily, the account of the development of the Central China Mission; and lastly, a mission study book. On the whole, I like the book very much and believe it will be a great addition to mission literature

STUDYING MISSIONS

and that it will appeal to every one. I think Miss Bryan has done an excellent piece of work.—Mrs. C. E. M.

THE CHINESE BOAT BABY—Anna Seward Pruitt and Nan F. Weeks —35 cents.

Little children will love the Chinese children in this book. They will learn much about the home life and play time of the little children of China. They will also learn the difference between a Chinese home in which the little children know Jesus and a home to which no missionary has ever gone. The study suggestions by Miss Weeks are simple, comprehensive and easy to use.—“The Workshop.”

### THREE NEW PLAYS

Missionary Saxon Rowe Carver (Mrs. George Carver) has given Southern Baptists three excellent plays portraying the missionaries in

China and their activities. These plays are simple and easy to present, and yet classic in form and style.

*Second Son* was prepared for children, yet, grown-ups will enjoy it equally as much as youngsters.

*A Year Hence* is a little masterpiece combining drama and simplicity in a superb manner. It presents a series of living pictures out of China's war.

*A Journey of a Thousand Miles* is a delightful play for Woman's Missionary Societies. Its major point of interest is centered in the missionary activities of a Chinese W. M. S. in China. Chinese proverbs are so cleverly woven into the lines that there is a depth of inspiration flowing along with a clever and gripping story.

Southern Baptists will enjoy these plays about China and will find them to be valuable supplements to their classes and schools of missions studying the new 1938 books on China this year.

## RICHMOND TOURIST HOMES

### THE “GABLES”

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*Garage—Free Parking Space*

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# RADIO R. A. CLUB

MRS. STILES ELLYSON, *Richmond, Virginia*

In all the world there is nothing of which to make a man but a boy. The kind of man we shall make depends largely upon how we raise our boys.

Methods of training and education are changing all the time and if we would be efficient in training our young people, we must progress with the times.

Already we read that in China some of the missionaries have raised funds for the express purpose of placing radios in the homes of the poor Chinese who would never be able to buy radios for themselves, and that religious broadcasts go over the air several times during the day. Thus many more Chinese can be reached through a single broadcast than through several mission meetings.

With the sole purpose of reaching a larger number of Royal Ambassadors throughout the State of Virginia with vital missionary programs, and to stimulate their interest in missions, some of the Virginia women met with a committee of men during the General Association Convention in Newport News in November to plan this heretofore untried method.

The services of an experienced radio playwright, Miss Ellen Graves, were secured, and the committee decided that she should use the book

"Splendor of God," (life of Adoniram Judson) by Mrs. Morrow, to be written in seven plays in continuity, these plays to be presented over WRVA by R. A. boys.

That was in November, 1937. When the *zero hour*, Saturday, January 8th, at 5:45 P. M., arrived, a host of R. A. voices came singing over the air, "I'm here on business for my King." How thrilled were all of the members of that broadcast committee as they listened breathlessly to the sound of water lapping against the boat as "Ann" and "Don" talked of their experiences while landing in India, and of the disappointments and heartaches after they landed. The R. A.'s were on the air.

In order that all R. A.'s who wish to participate may have a part in this program, there is a large chorus besides the cast in Richmond. All through the State boys in the country, mountains and lowlands, are being gathered together in the homes of their counsellors on Saturday at the hour of the broadcast that they may sing with the chorus and hear the play. This program is called "Cavaliers at Camp." The scene is R. A. Camp, Virginia Beach. The time is bedtime around a camp fire, as the counsellors here and yonder over Virginia turn on the radios and tune

in. They and their R. A.'s listen to the first Baptist missionaries to India speaking a hundred years ago.

All R. A.'s who listen to the broadcast and send in their names to the W. M. U. headquarters in Richmond are given a blue and white button to wear, bearing the inscription "Radio R. A. Club."

## HISTORICAL TOUR

Wednesday, May 11th

Sponsored by the Alumnae Association of Westhampton College

Conducted by

DR. DOUGLAS S. FREEMAN  
Editor of the News Leader  
Author of "Robert E. Lee."

The following places will be visited:

Dr. Freeman will give the historical setting for each.

St. John's church

(Scene of Patrick Henry's speech)

Capitol Square

(Rotunda, statues, etc.)

Battle Abbey

(Famous Hoffbrauer murals)

University of Richmond grounds

(Tea will be served in the Student Activities Building at Westhampton College)

Leave from the Jefferson and John Marshall Hotels at 2:30 P. M. Tickets will be on sale at the John Marshall Hotel and the Jefferson Hotel.

Price: \$1.00.

## WELCOME TO SOUTHERN BAPTISTS



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STUDYING  
MISSIONS

DID you ever climb up to the attic on a rainy Sunday afternoon, and ramble through the little round-top black trunk that belonged to your grandmother? You read some from her diary and wondered how she



wrote poetry so easily. You found her autograph book and read the loving, tender friendship messages of her school mates, and looked long at the signatures of the celebrities whom she had met in her youth. You gently untied the blue ribbon around a bunch of yellowed letters from your grandfather before he married your grandmother. You smiled about the things he wrote and the dignified compliments he paid to your grandmother. You looked at her lace and ivory fan, her silk mittens and what-not. Then you lifted out the red velvet album with the big brass clasp, and for hours you were lost to the present as you visited with these kindly faced people of yesteryears.

Woman's Missionary Union's family, each and everyone, sometime since Christmas has also spent awhile away from 1938 with the yesteryears, and each and everyone has come forth with a trumpet call of jubilee and praises unto God for his goodness to our grandmothers of yesteryears.

It was fifty years ago that Woman's Missionary Union was begun, and the very first president of North Carolina and the third president of the South was that beautiful, queenly lady, Miss Fannie E. S. Heck. Among her souvenirs we find many poems that she wrote, and stories too.

While she was president for the South she used to edit this page for children in the old Foreign Mission Journal. From one of those old, yellowed pages of forty years ago, we read:

## The Model Village

FANNIE E. S. HECK

Nora had been given a model village for a birthday gift. There was a big square painted with streets and grass plots, and on this were set up tiny pasteboard houses, children and trees. It was a most fascinating plaything, and Nora never tired of setting up her village and sending the pasteboard people to school or church or along the pasteboard streets. She was sending all the little paper folks to school one day, when her father, who had come in and was looking down at the little town asked:

"What kind of town is that, Nora?" and then added, as she looked up inquiringly, "I mean, is it a Christian or a heathen town; a town where people know and love God, or one where they do not?"

"Oh, a Christian town," answered the little girl, quickly. "See the church?"

"Suppose we make it a heathen town," said her father, taking a chair and leaning over the village. "What must we take out?"

"The church," said Nora, setting it aside.

"Is that all?" asked her father.

"Yes, I suppose so."

"No indeed," he said. "The public school must go. There are no public schools in heathen lands."

Nora set the school aside. "Then the children ought not to have books in their hands," she said.

"Certainly not the girls," said her father. "Nor ought they to be in the streets with the boys. Take them out."



Nora looked very grave, as she set the happy-faced little girls aside.

"Take the public library, too," said her father.

"Anything else?" she asked, sadly.

"Isn't that a hospital over there on Elmwood avenue?"

asked her father.

"But, Papa, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and the old."

"Then I must take out the Old Woman's Home," said Nora, still more sadly.

"Yes, and that Orphans' Home at the other end of town."

"Why, Papa, there is not a good thing left," exclaimed Nora. "I wouldn't live in such a town for anything. Does knowing about Jesus make all that difference? Are the cities in China, and Japan, and other lands where people have not yet had a chance to hear about Jesus, like this village with all the good things left out? Does knowing Jesus make all that difference?"

"Yes, it makes all the difference in the world," said her father, gravely. "I have called this a heathen village, but it is not yet bad enough for that. If I had a half a dozen saloons to scatter through it, it would look very much like some of the towns on our own frontier, except that the girls might play in the streets if they wanted. Yes," he said again, thoughtfully, looking at the changed village, "loving Christ makes all the difference."

God, who all down through history has spoken to men through revelation, can, through his Holy Spirit, speak to us here. When He speaks, we will know, for it will both convince the mind and satisfy the heart.—Madame Chiang Kai-Shek.

## COOPERATIVE PROGRAM

(Continued from page 79)

from time to time as experience and wisdom have dictated. There is not an item in it that has not won its way because of its merit. It is a well tried means to a glorious end. We give *through* this program and not *to* the program itself.

The Cooperative Program seeks to enlist all our people in the support of all our work. This is for the sake of the people as well as the work. It is for the glory of Christ and the salvation of the lost.

The Cooperative Program includes preaching, teaching, and healing; state, home, and foreign missions; schools, orphanages, and hospitals; witnessing in Jerusalem, Judea, Samaria, and unto the uttermost part of the earth. All the program of our Lord is represented in this program of Southern Baptists.

The Cooperative Program seeks to provide regular and systematic support for our work so that there need be no financial embarrassment and no borrowing of money neces-

sitating interest. To this end it advocates regular, weekly, proportionate, scriptural contributions from all members, and the prompt remittances of all funds to the agencies.

The Cooperative Program seeks to provide funds for all our agencies and institutions in proportion to their relative needs. The states decide what state objects shall be included and their percentages of participation in receipts; the Southern Baptist Convention decides the southwide causes and percentages.

The Cooperative Program funds are sent to the state mission secretaries or treasurers. Here a certain amount is taken out to care for the expenses of the office. This amount varies in the several states; the larger the amount sent in the smaller should be the percentage of receipts taken out. This usually amounts to five or six per cent. In some states there are also certain "preferred items" which are taken out of these undivided funds. It is a pity that this should be done and it is hoped that as soon as possible this practice will cease.



Dr. J. E. Dillard, Director of Promotion, S.B.C.

After caring for these overhead items the rest of the money is divided on a percentage basis for state-wide and south-wide causes. The ideal ratio of division is fifty-fifty; it is hoped that this ratio will be adopted in every state.

The Cooperative Program presupposes that all of our agencies, all of our churches, all of our organizations, all of our pastors and leaders, and all of our people who

(Continued to page 135)

## Nearly 300 Foreign Missionaries Trained



*This "Missionary Outlook" window in the Seminary's assembly hall serves as a daily challenge to the young minister's world-outlook.*

Your support of Southern Baptist Theological Seminary has made it possible to train some 300 foreign missionaries who have carried the light from this school. An investment in this Seminary is an investment in the training of your missionaries.

The first organization formed when the Seminary opened in 1859 was "The Society for Missionary Inquiry." Missionary Day is now observed every month as a day of mission study and prayer. The first Southern Seminary trained missionary was sent out in 1871.

The first chair for systematic study of mission problems in any Theological Seminary in the world was founded here in 1899. We seek your support in the further training of our missionaries.

One Thousand Alumni Expected to Attend Alumni Breakfast on May 13 at Convention.

## Southern Baptist Theological Seminary

Dr. John R. Sampey, President  
Louisville, Ky.

# Financial Statement . . . . December 31, 1937

## The Relief and Annuity Board of the Southern Baptist Convention

### ASSETS

#### EARNING ASSETS:

Bonds .....	\$2,450,987.22
First Mortgage Loans .....	1,291,839.41
Stocks .....	386,854.25
Real Estate .....	222,666.40
Notes Receivable .....	1,816.88
Accounts Receivable .....	1,301.90

TOTAL EARNING ASSETS.....\$4,355,466.06

OTHER ASSETS.....7,362.07

#### UNINVESTED FUNDS:

Cash on Hand and Deposit .....	177,721.25
--------------------------------	------------

TOTAL ASSETS.....\$4,540,549.38

### RESERVES and LIABILITIES

#### ANNUITY RESERVES:

Annuity Fund (Original) .....	\$3,025,496.95
Service Annuity .....	63,420.09
Age Security .....	8,044.89
Institutional Employees' Pension Plan—Orphanages .....	21,372.01
Foreign Mission Board Pension Plan .....	50,635.08
Baptist Boards Employees' Retirement Plan .....	8,114.38
Educational Institutions Employees' Retirement Plan .....	2,139.58
Special Annuity (Lump Sum Premiums) .....	46,452.05
Special Deferred Annuity .....	5,329.43
Savings Annuity .....	197,459.32
(Gift) Annuity Contract Funding Reserve .....	365,689.20

TOTAL ANNUITY RESERVES.....\$3,794,152.98

RELIEF RESERVES ..... 460,085.38 |

GENERAL CONTINGENT RESERVE ..... 285,049.02 |

ESCROW ACCOUNT ..... 1,262.00 |

TOTAL RESERVES AND LIABILITIES.....\$4,540,549.38

#### BENEFITS PAID *in 1937*

RELIEF .....	\$ 85,725.87
ANNUITIES .....	214,274.36

TOTAL .....

#### BENEFITS PAID *Since 1918*

RELIEF .....	\$1,998,352.08
ANNUITIES .....	1,236,798.34

TOTAL .....

EARNINGS ON INVESTED FUNDS IN 1937, \$230,970.71

(Rate earned in 1937 — 5.04%)

EARNINGS ON INVESTED FUNDS SINCE 1918, \$2,856,245.12

## STUDENTS

(Continued from page 121)

old she was taken to Our Father's Home by a fatal illness. Her beautiful smile during her illness is a happy remembrance. By it I am comforted since her death, and I often walk with her soul.

I was not a healthy child and therefore, was absent from school many times because of illness. One day I went to Osaka with my father. On the way home on the train I had an attack of cerebral anemia. The train stopped between Kyoto and Omi-Hachiman and I was almost taken out to a Hospital. Then my family moved to Kobe, for my health, for about three years, and I entered high school. Although I was getting well at Kobe, my family had to move back to Omi-Hachiman for my father's convenience, so that he could be near his work. But Omi-Hachiman was not a good place for my health, so I changed to the Seinan Jo Gakuin at Kokura, which was about ten hours by train, and fifteen minutes by boat from my home. My uncle, Rev. Matsuta Hara, is the president of the high school. There my health was excellent, for the climate was mild, although the school stands on a hill.

Sometimes I got homesick and sometimes I cried from sheer weakness of spirit. I did not want to study at all. But I practiced on the piano day and night, because I was going to be a pianist. But when I

was in the third year of high school I met with misfortune and had to change my mind.

During my third year a sports meeting was held at the school. I did not take part in the sports, but I was a member of the entertainment committee and was kept busy entertaining our guests. I was going to my uncle's house on a little hill, below the school. I was in such a hurry that I slipped and tumbled all the way down the hill. Thereafter I could not hear anything at all with my right ear. I do not know what caused my deafness, and none of the doctors knew. I became very sad because of it and cried for a whole week. I showed ill will towards God, asking him why He had deserted me and why He had taken the precious hearing of my ear. But I prayed so earnestly that God gave me a message to work for girls' education in Japan with His love. It was at this time also that I began to think seriously of my denominational connections, and it was after much thought and prayer that I changed from Congregationalist to a Baptist. My determination and hard studying was rewarded at the end of the third year, when I became one of the three honour students in my class. I was elected a monitor. I was also a teacher in our primary Sunday school at the Mt. Zion Baptist Church (the school church) until I was graduated. I was also interested in some school societies. When I was in the fifth year I be-

came president of our student body and Y.W.C.A., and I had much business to attend to.

After graduating from high school I entered Kobe College and helped in various mission works. Sometimes I went into the slums to help the mothers with their children and to study the Bible with them. I also studied typing.

While I was studying at Kobe College, Dr. M. E. Dodd came to Japan. Through the help of my uncle, Dr. Dodd gave me a scholarship to Dodd College in Shreveport, Louisiana. After my junior course in Kobe College, I took a boat to the United States, traveling alone.

I was afraid to come to the United States, because I did not speak English. But I thought that I could get an education here and gain a knowledge of America that would help me in my work at the girls' high school in Japan. My experience abroad would help my brothers and sister, too.

I plan to teach Home Economics at Seinan Jo Gakuin, my Alma Mater, after I go back to Japan. I expect to gain many experiences here in America that will enrich my life, and those whom I contact in my own country. To me Meredith College is wonderful, I shall always love and praise her for what she means to me. My deepest desire is to prove a blessing in carrying the Christian Spirit back among my people.

### MARS HILL COLLEGE

A Baptist Junior College of high standards.  
Twenty miles north of Asheville.

Enrollment, 704, from 27 states and foreign countries. Expenses average \$275 for session of nine months.

Eighty-third session opens September 6, 1938.

Illustrated catalogue on request.

R. L. MOORE, *President*  
Mars Hill, N. C.

### The Student Body

AT

### STETSON UNIVERSITY

DeLand, Florida

has grown 124%  
in four years.

THERE ARE REASONS

W. S. ALLEN, Ph.D., LL.D.  
President

## THE BROTHERHOOD WAY

(Continued from page 123)

ing foreign trade. Destroy the export business of this country, and we will die amid fields of waving grain; cut off the export business of this country, and we will starve amid bursting barns. The same law carries over into the realm of religion; destroy the exportation of the Gospel of Christ, and we will die at the home base.

### CO-OPERATION WITH EVERY DENOMINA- TIONAL AGENCY

It is the purpose of the Brotherhood to create and maintain a denominational consciousness among the men of our churches; to push out our denominational horizon until we can see our task in the full scope of its purpose, and become familiar with the denominational agencies and activities necessary to the completion of that great task.

Denominationally, many of us are living narrow and circumscribed lives, with little interest or enlistment beyond our local church, and

too frequently, the particular local organization with which we may be identified. The local church is indeed the unit of authority, but its task is by no means local. Only as it gives expression to the worldwide mission, does it fulfill the purpose for which it was founded. Each of us needs a breadth of denominational vision, and an enlarged field of denominational activity.

### CO-OPERATION WITH EVERY DEPARTMENT OF THE CHURCH

A local Brotherhood is not just another organization within the church, and there is to be no duplication of work, and no overlapping of program and purpose. Within the local church, the Brotherhood seeks to enlist each man in the particular organization or department where he can render his maximum service. The Brotherhood does not seek to expand itself, save as and when it presents the most appropriate field for the enrichment of the spiritual life of the man. The Brotherhood seeks to put the em-

phasis clearly at the center. We are not mesmerized with organizational complexities; nor are we at all interested in trying to outdo some other group for the sake of credit. The Brotherhood is appealing to our laymen to lose themselves in the program of the Church of

## BLUE MOUNTAIN COLLEGE

For Women

Blue Mountain, Mississippi

In the "Berkshire Hills" of north Mississippi, seventy-five miles from Memphis, Tennessee.

Fully accredited senior college, owned by the Mississippi Baptist Convention. Member Southern Association of Colleges and Association of American Colleges. Patronage this session from fifteen states and from China.

Send for catalogue and view booklet

LAWRENCE T. LOWREY, PRESIDENT

## Summer Vacation CALENDAR

From N. Y.	Ship	Itinerary	No. Days	Min. Rate
June 1	Carinthia	Nassau, Havana	8	\$ 75
June 11	Carinthia	Nassau, Havana	8	\$ 75
June 22	Carinthia	Nassau, Havana	8	\$ 75
July 1	Britannic	Nova Scotia	4	\$ 45
July 18	Georgic	Nova Scotia	4	\$ 45
July 26	Carinthia	Nassau, Havana	10	\$105
Aug. 1	Britannic	Nova Scotia	4	\$ 45
Aug. 6	Carinthia	Gaspé, Saguenay, Quebec, Bermuda	13	\$145
Aug. 15	Georgic	Nova Scotia	4	\$ 45
Aug. 20	Carinthia	Gaspé, Saguenay, Quebec, Bermuda	13	\$145
Sept. 2	Berengaria	Nova Scotia	4	\$ 50

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# NEW FOREIGN MISSION

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The life of R. T. Bryan. A striking and engrossing story of one of Southern Baptists' great missionaries.



#### UP FROM ZERO

Pruitt Cloth, 75¢—Paper, 50¢  
Mrs. Pruitt knows North China as it was and as it is now, this she tells in a charming and interesting way.

### FOR YOUNG PEOPLE

#### CHINA THROUGH A COLLEGE WINDOW

Sewell Paper, 50¢  
Probably the most intimate story of the Christian College in China ever given to the Western world.



### FOR INTERMEDIATES

#### DARINGS IN THE DAWN

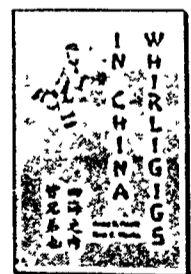
Little Paper, 50¢  
A graphic picture of a life full of thrills and adventure, as well as a stirring story of how Dr. Yates by his fearless courage and sympathy won many of the Chinese to Christ.



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#### WHIRLIGIGS IN CHINA

Pruitt and Weeks Paper, 35¢  
Portraying the life of children of China. Suggestions to leaders and lesson helps are included in the text.



### FOR PRIMARIES

#### THE CHINESE BOAT BABY

Pruitt and Weeks Paper, 35¢  
A book of rare stories of Chinese children. Suggestions to leaders and lesson helps are included in the text.



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Jesus Christ through groups of Christian gentlemen placing themselves at the disposal of the pastor and the church for any service which a Christian man may render.

### A GREATER EMPHASIS UPON PERSONAL EVANGELISM

It is not always pleasant to turn back, but it is probable that our intense organizational enthusiasm has carried us far afield, and it may be necessary to retrace our steps until we get back to a deep consciousness of the havoc which sin is working in the lives of the men, and become burdened with a consuming passion personally to win them to Christ. In some instances this will indeed mean a turning back, because statistical reports indicate the disturbing fact that, while we have been advancing in every department and organization of our denomination, we have lost much of the passion for souls.

In 1936 we had 134 more churches than in 1935; we had 92,898 more members, 227 more Church houses, 321 more Sunday schools, 15,898 more Sunday school scholars, 431 more B. T. U. organizations, 31,182 more enrolled in B. T. U. We had \$1,367,567 more invested in church equipment; we spent \$1,937,750 more for local expenses, and \$362,370 more for missions, education, and benevolences — *But — There were 10,054 Fewer Conversions.*

In 1933 we had 15,462 fewer conversions than 1932.

In 1934 we had 2,029 fewer conversions than 1933.

In 1935 we had 7,317 fewer conversions than 1934.

In 1936 we had 10,054 fewer conversions than 1935.

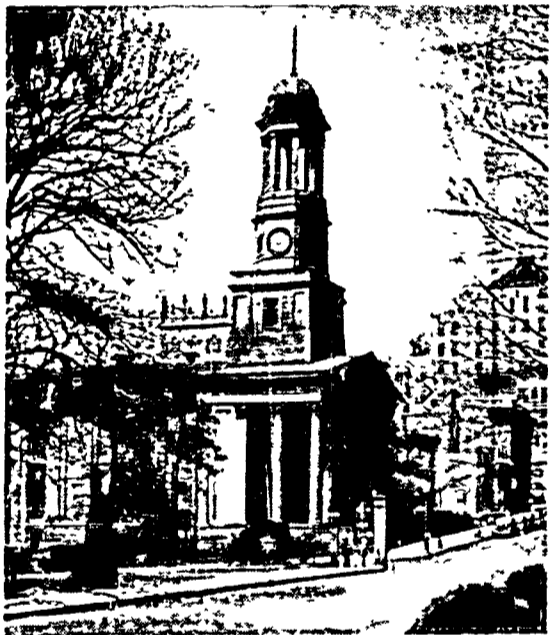
We do not undervalue the importance of mass evangelism, but we are convinced that it must be reinforced by the personal practice of brother bringing brother to Christ, and friend bringing friend. This personal touch will give an even larger fruitage to the special evangelistic seasons of the church.

# INCREASED CIRCULATION OF THE DENOMINATIONAL PAPERS

Usually an enterprise fails or succeeds in proportion to the information of those engaged in it. Our denominational periodicals furnish our only source of denominational information, and we become denominationally conscious only as we are regular readers of these periodicals. Therefore, the Brotherhood pledges itself to a vigorous effort to bring about a larger circulation of our denominational papers, particularly our State Papers.

\* \* \*

We, the men of our Southern Baptist churches, pledge our most active participation in carrying out our Master's command, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth."



*St. Paul's Church, frequently called the Westminster-of-Richmond, located on corner of East Grace and Ninth Streets*

# GARDEN TOUR

*Auspices of St. James and St. Stephens Auxiliaries*

Thursday, May 12th  
from 10:00 a. m. to 6:00 p. m.

## INFORMATION AND TICKETS

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HOTEL JEFFERSON  
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*At* RICHMOND, VIRGINIA, we believe the success of any convention depends largely on the attention shown to all who attend. BAPTIST DELEGATES will find a sincere welcome at these Hotels:

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HOTEL JEFFERSON

HOTEL RICHMOND

HOTEL MURPHY

HOTEL WM. BYRD

HOTEL RUEGER

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Coordinated colleges offering distinctive advantages for cultural growth, development in Christian living, and pre-professional training.

Courses offered leading to the degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Arts in Music, and Master of Arts.

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## HOPE IN THE MIDST OF CALAMITY

*(Continued from page 86)*

We firmly believe that in some way, out of this terrible calamity, God will bring a great spiritual blessing to the Chinese people. In their distress in the midst of destruction and horrors which language cannot describe, I am constrained to believe that there will be an unprecedented turning in hope to God and consequently a great out-pouring of His spirit upon the people.

In the reconstruction days that will follow the war our Chinese brethren and sisters will need our help. Now and always they need our prayers. With courage, determination and joy our missionaries are standing by them and doing all that they can in this time of distress. They will be shoulder to shoulder with the Chinese as they rebuild their church congregations after the war. Where church buildings have been destroyed and the homes of the members looted and

some destroyed, financial assistance will be needed. In this, too, our missionaries will stand by, giving to the limit of their ability.

I believe I can speak for my missionary and Chinese brethren and sisters in saying that in faith, in hope, and in love we are going forward in the work of the Master's Kingdom. We do not ask for elaborate buildings, for we know His Kingdom is a spiritual Kingdom. But we do ask for your earnest prayers that we may be faithful to every trust committed into our hands. When in earnest prayer you have taken us to the throne of grace, then we shall appreciate any financial assistance the Lord may lead you to give. All gifts should go to the Foreign Mission Board where they will be efficiently and economically administered in His name. Only by the power of our Lord can this work go on. That power is made available through prayer and consecration. Above all, please remember China and the cause of Christ in this land!

## THY KINGDOM COME, THY WILL BE DONE—IN JAPAN

*(Continued from page 103)*

When this story was told to the Chinese Christians in Chefoo, they were quick to see in it a foretaste of the scene described in The Revelation: "Lo, a great multitude which no man could number, of all nations, kindred and peoples, and tongues stood before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—Pearl Todd, Chefoo, China.

\* \* \*

### *Beyond Expectation*

Once a year, usually during December, girls and teachers spend one day collecting money for the poor, in a similar way that the Salvation Army

sometimes does. Large iron pots are suspended from tripods which are placed at different street corners. Passers-by are invited to contribute five or ten sens toward the cause. Girls were heard to remark a few days after the collections were taken this December, "We prayed very earnestly at chapel the day we started out to collect this offering. We felt that it was God's will for us to render this small service. Yet we

were greatly surprised that God blessed our efforts so wonderfully that we could raise Y 460.00 on one day." Part of the money collected was given to the city authorities to be used for the poor; part was given for evangelistic work in Manchukuo; and some was sent to China to two different Christian Chinese schools.



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## COOPERATIVE PROGRAM

*(Continued from page 129)*

*know and care and can* will work together to promote all of our work, pay all our debts, and do what we can to glorify our Saviour and hasten the coming of his Kingdom in all the world.

## METHODIST JUBILEE

This year marks the 25th anniversary of the founding of the Puerto Rico Methodist Mission Conference. It was 37 years ago that Charles W. Drees, who came there from Argentina, conducted the first Methodist service on the Island. By the end of the first year there were 835 members and probationers, seven Sunday schools, five preaching places, two congregations, \$139 collected for benevolences, and \$41 for ministerial support. In 1913, Puerto Rican Methodism was organized in a Conference. From the original nucleus of thirty persons with which the first service was started, a church has arisen with twenty-four pastoral charges with ninety-four congregations, comprising 3,778 members and probationers. There are eighty-nine Sunday schools, with 6,343 pupils.

Although Puerto Rico is a mission field, it has both home and foreign missionary work. It sends missionaries to the Dominican Republic.—Christian Advocate.

\* \* \*

## EPISCOPAL WOMEN PAY THANKS

"Many a little makes a mickle," a Scotch proverb which Episcopal women of the United States put into practice, but with larger results. The procedure of the "United Thank Offering" is that whenever any woman of the church feels that she has some special reason to be

thankful, she puts money in a box, and every three months turns it over to a local treasurer. Here are some of the occasions for thankfulness; a woman who had lost a pet dog dropped a dollar in the box when the dog was returned. Another time her husband was so late

## Friendly Exchanges

in coming home that she was seriously alarmed; when he showed up, the grateful woman dropped a dime in the box!

At the recent Episcopal Convention in Cincinnati, report was made of total women's thank offerings since 1934. The amount was \$861,030.52, \$70,000 more than the total of 1934. All of it will be devoted to those mission services at home and abroad conducted by women alone.—The Churchman; Cincinnati Times-Star.

\* \* \*

## METHODIST IN CHINA

I have been deeply impressed of late by the part which Southern Methodism has played in the development of modern China, as I have looked back over the years, having watched its growth from a very small beginning to its present place of influence and leadership. Many of China's greatest and most influential leaders now in Church and State have been reared in Southern Methodist homes, taught

in her schools, and baptized at her altars. God, through these formative years, has been preparing his leaders in Church and State for this great China which he loves, and which he means to save, by placing men and women who love him and are serving him and testifying for him as leaders and directors of its destiny in this so great an hour, and for so great a need. And "They of the land of Sinim" shall come to him.—World Outlook.

\* \* \*

## PRESBYTERIAN YOUTH

There has just closed in our city (Atlanta, Georgia) one of the most wonderful meetings ever held under the auspices of our Church—The Presbyterian Youth Convention on World Missions.

Early on Tuesday the young people began to arrive, and all through the day and on into the night they came. From the east and the west; from the north and the south; from hamlet and village and countryside; from town and city; from hill and valley; from mountain and plain—more than thirteen hundred strong—they came.

Clear-eyed in their vision; confident in their faith; magnificent in their courage; vibrant with life and radiant with all the splendor, beauty, and enthusiasm of their youth—they came.

We took them into our homes, our hotels, and schools, and our churches, and they won their way into our hearts.—The Presbyterian Survey.

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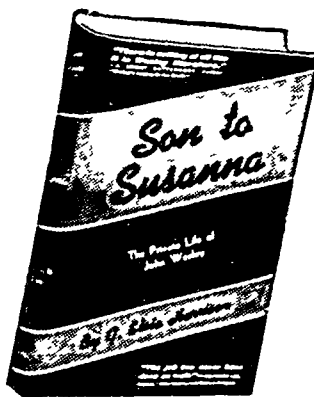
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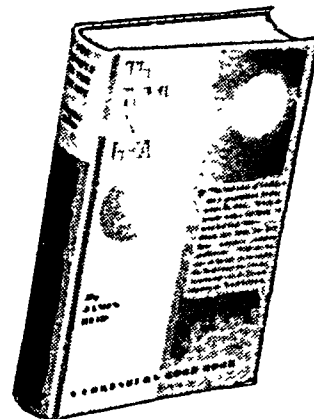
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