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WALLACE GREENE

COLLEGO BAPTISTA BRASILEIRO

JUNE

No. 4

Richmond, Virginia

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FOREIGN MISSION WEEK

RIDGECREST, N. C.

AUGUST 6-12

THEME: *"He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."* Isaiah 42:4

SATURDAY, August 6th

7:30	Music	Mr. and Mrs. Frank Cheek
8:00	Missionary Message	W. W. Enete
	Motion Pictures	Mary M. Hunter

SUNDAY, August 7th

9:45	Sunday School	
11:00	Morning Worship	Ralph A. Herring
1:00	Dinner	
6:00	Supper	
6:45	Sunset Service	W. C. Taylor
8:00	Missionary Message	J. E. Davis

MONDAY, August 8th

Topic: THE ORIENT

7:20	Morning Watch	Ralph A. Herring
8:00	Breakfast	
9:00-9:45	Missionary Message	Harriet King
9:45-10:30	Young People's Hour	Inabelle G. Coleman
10:30-11:00	Missionary Message	Harold Snuggs
11:00-11:30	Recess	
11:30-12:45	Address	J. O. Williams
1:00	Lunch	
6:00	Supper	
6:45	Sunset Service	W. C. Taylor
8:00	Missionary Message	Edwin Dozier
		Deaver Lawton
	Motion Pictures	Mary M. Hunter

TUESDAY, August 9th

Topic: SOUTH AMERICA

7:20	Morning Watch	Ralph A. Herring
8:00	Breakfast	
9:00-9:45	Missionary Message	F. A. R. Morgan
9:45-10:30	Young People's Hour	Inabelle G. Coleman
10:30-11:00	Missionary Message	S. L. Watson
11:00-11:30	Recess	
11:30-12:45	Missionary Message	W. C. Taylor
1:00	Lunch	
6:00	Supper	
6:45	Sunset Service	W. C. Taylor
8:00	Missionary Message	A. B. Deter
	Motion Pictures	Mary M. Hunter

WEDNESDAY, August 10th

Topic: W.M.U. WORK

7:20	Morning Watch	Ralph A. Herring
8:00	Breakfast	
9:00-9:45	Missionary Message	Lydia Green
9:45-10:30	Young People's Hour	Jessie R. Ford
10:30-11:00	Missionary Message	Minnie McIlroy
11:00-11:30	Recess	
11:30-12:45	Address	Miss Kathleen Mallory
1:00	Lunch	
6:00	Supper	
6:45	Sunset Service	W. C. Taylor
8:00	Missionary Message	Anne Laseter
	Margaret Fund	Mrs. H. M. Rhodes
	Motion Pictures	Mary M. Hunter

THURSDAY, August 11th

Topic: AFRICA

7:20	Morning Watch	Ralph A. Herring
8:00	Breakfast	
9:00-9:45	Missionary Message	Eva Sanders
9:45-10:30	Young People's Hour	Inabelle G. Coleman
10:30-11:00	Address	R. S. Jones
11:00-11:30	Recess	
11:30-12:45	Address	Frank Leavell
1:00	Lunch	
6:00	Supper	
6:45	Sunset Service	W. C. Taylor
8:00	Missionary Message	Ruth Walden
		J. Christie Pool
	Motion Pictures	Mary M. Hunter

FRIDAY, August 12th

Topic: AROUND THE WORLD

7:20	Morning Watch	Ralph A. Herring
8:00	Breakfast	
9:00-9:45	Missionary Message	Mrs. L. V. Hanna
9:45-10:30	Young People's Hour	Inabelle G. Coleman
10:30-11:00	Address	Kathleen Manley
11:00-11:30	Recess	
11:30-12:45	Address	M. E. Dodd
1:00	Lunch	
6:00	Supper	
6:45	Sunset Service	W. C. Taylor
8:00	Missionary Message	Inabelle G. Coleman
	Motion Pictures	Mary M. Hunter

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THE COMMISSION

CHARLES E. MADDRY, *Editor*

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No. IV

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THE COVER presents the Anna Bagby College for Women, at Sao Paulo, Brazil. Founded by Dr. and Mrs. W. B. Bagby in 1902, this College has rendered invaluable service.	
While its present directors, Rev. and Mrs. F. A. R. Morgan, are in the U.S.A. on furlough, the College is being guided by Miss Essie Fuller, who is ably assisted by Misses Mattie Baker and Alma Jackson.	

A Prince Is Fallen

By CHARLES E. MADDRY

"**K** NOW ye not that there is a prince and a great man fallen this day in Israel?" Dr. Herman Chan-En Liu, President of our Shanghai University is dead. On April 7th he was brutally assassinated on the streets of Shanghai by a hired Chinese gunman. Dr. Liu was on his way from his home in the International Settlement to the True Light Building—the place where the work of the University is being carried on, since we were driven from the campus of the University by the Japanese invasion.

Dr. Liu was waiting on the street corner for the bus and, as the crowd moved toward the bus to enter, he was shot in the back by one of the assassins. Missionary Victor Hanson, a professor in the University, was on the bus and rushed out to give what succor he could to his fallen chief. Dr. Liu died on the way to the hospital.

Our Board has suffered great material losses in Japan's "undeclared war" on China. Our property losses will amount to at least \$175,000 and the personal losses of our missionaries will total \$28,000. These are nothing as compared with the loss of this great Chinese leader and Christian statesman. He was the outstanding Chinese Baptist leader and we are sorely stricken and bereft by his untimely death.

Dr. Liu was a Christian of the third generation, a graduate of Soochow University, a Master of Arts of the University of Chicago and a Doctor of Philosophy of Columbia University. Dennison University some years ago honored him with an LL.D. degree.

He went back to China in 1923 to become national educational secretary of the Y. M. C. A. for all China. In this position he traveled extensively throughout China and became known widely for his ability, his genial, lovable personality and his simple faith in Jesus Christ.

When the Board of Directors of the University of Shanghai were looking for a Chinese for President of the University, they turned with unanimity and enthusiasm to Herman Liu. It was a trying and difficult situation, but the new president soon won the complete confidence of the directors, student body, missionary colleagues, and governmental officials throughout China. Dr. Liu was richly endowed by nature with a fine sense of wit and humor and was easily the master of any assembly or social group. He surprised everyone with his tact in dealing with difficult situations and had delighted all of the friends of the University with his administrative ability. The University of Shanghai under his leadership had the unique distinction of being the first university in all China to open its doors to women. Out from the University year by year, a fine group of trained Chinese women go to bless the nation and the world.

These are dark and trying days for the University of Shanghai. The beautiful campus and buildings of the University are occupied by the Japanese military authorities. The equipment of the University has been stolen or destroyed. The

(Continued to page 148)



KINGDOM FACTS AND FACTORS W. O. CARVER,

Professor of Missions, Southern Baptist Theological Seminary

BAPTISMS AT HOME AND IN FOREIGN FIELDS

The reports submitted at the recent Southern Baptist Convention in Richmond show that the percentage of baptisms to church membership in our home churches was about four and one half, and that on our mission fields it was more than seven per cent. At home it required more than twenty-two members to bring about the baptism of one convert; on the foreign fields fourteen. The showing is not very gratifying in either case, but is far better in the missions than at home. On account of war conditions the reports from foreign fields are incomplete, and the actual returns were probably better than the records indicate.

Evangelism to Be the Major Objective

In the Richmond Convention the emphasis was on evangelism, from the President's address to the closing call on Sunday evening. Discussion and planning toward this end had been going on for months before. This is a good direction for thought, prayer, planning and effort. Special planning was done toward implementing this evangelistic urge and purpose.

As we proceed to such evangelistic emphasis it is important that there shall be thorough thinking through the meaning and the methods of evangelism. What is it that we are seeking to have men do? What is the Gospel which we are proclaiming to men? To what are we asking them to commit themselves? What is the call of the Spirit, and what is the work that He will do in the hearts of men as we bring them to repentance and faith? There needs to be very clear thinking on this matter. It was brought

to our attention again at Richmond that not more than one-fifth of the members of our churches have any vital interest in the things for which the church is supposed to stand.

It will be far from a successful year of evangelism if we should induce half a million people to make a superficial profession of faith in Jesus for a future salvation to be revealed principally at the last time, but not to be evident and demonstrative at the present hour in the world's life. It is not enough for men to "accept Christ" in the limited understanding of that great term. Men must join Christianity. Jesus was not willing for men to leave Him to bear the cross alone, but demanded that each one must take the cross as his lot also. Unless they did, He said that they could not be His disciples. This is terribly true today. The times emphasize the call to sacrificial faith. If we will call men unto God now, it must be in terms of the Christ of the way of the cross. The world does not so much need more who profess the name of the Christ as more who reveal the Christ in their peculiar standards, conduct and spirit.

By all means let us seek and welcome a new era of evangelism, but let it be the proclaiming of the good news of the Kingdom of God, calling men into the life of the Kingdom, through the grace of God. Our first need is not more "Christians"; it is more Christian in each one of us who allow ourselves to be called after the name of the Son of God. If we are more Christian, there will be many more Christians.

True evangelism at home will stimulate and support wider and deeper evangelism throughout the world. To this end we must all pray and live.

THE WORLD COUNCIL OF CHURCHES

At Utrecht while our Convention was in session in Richmond, some sixty men from many "Churches" in many lands came together in Holland to counsel and plan about a possible Council which will have for its objective and hope a body that will represent the unity and fellowship of evangelical Christendom, and by unifying it, give to this evangelical Christianity a vast increase of influence and power in the life of the world. The agreements reached in this conference will be submitted to the "governing bodies" of all the "Churches" represented, for their consideration and reaction.

It is probable that out of this will come an active Council of some denominations. It is distinctly declared that the Council is to have no legislative or administrative control over any denomination. It is hard to see how any truly effective unification can be secured among churches with such varied and incompatible beliefs and practices as now make up the Christian bodies of the world. How would it be possible for Baptists to unite in a Council with the Greek Orthodox Church, while in Rumania this Church is doing all in its power to stamp out the very existence of the Baptist churches? It might have been well for Baptists to have been present in some representative who would have placed that question squarely up to the representatives of the "Orthodox Church." In this way it would at least have been possible to make clear to all present what are the barriers to our cooperation in a body that seeks to unite contradictory interpretations of the Gospel and conflicting bodies of professing Christians. It ought to be easy for all to see what the difficulties are. It is easy to understand the emotional resistance of Southern Baptists toward any suggestion of united fellowship and action "in the present divided state of Christendom." We might also consider whether we have not some positive

obligation with reference to this "divided state." Moreover, we may be sure that in the measure that this movement shall succeed in uniting denominations that can be united, it will affect our work in many ways and in many places. Thus it is incumbent on us to know the facts, the actual facts, concerning the purpose and the progress of this effort to "heal the divisions in the Body of Christ." The Southern Convention stands definitely apart from this movement, believing it to be diverting, if not dangerous.

Looking Ahead

The recent meeting of the Foreign Mission Board considered with serious earnestness the complicated and difficult problems which it will have to face during the next few years, problems that are already pressing hard upon us. The Executive Secretary will be in Nigeria when this note reaches our readers. He is to stop in Europe to seek solution for some difficult questions that are urgent there. In Nigeria our problems are chiefly problems produced by the success of our work and the small number of our workers and our limited equipment and support of the rapidly developing work. China and Japan will demand thorough rethinking and extensive reorganization of our programs and plans in the light of the vast changes now in process. It is already definitely in mind to provide for such a study of the situation on the grounds, as well as from this side, with a view to meeting the new opportunities that are sure to develop. The International Missionary Council will give major attention to Christianity in Asia at their Madras Conference in December, and no doubt will appoint a commission to consider and carry forward plans for the most extensive missionary undertaking in eastern Asia that has yet been attempted. In spite of all the wreckage and ruin, partly because of this, there is to be a new era for Christianity in the Far East. If only we were ready for it!

"WORLD CHRISTIANITY"

World Christianity is the name of a quarterly "Digest," published in Chicago, and now in its second year. Besides being the organ of "A Movement for World Christianity," the magazine, in the familiar form of the now numerous "Digests," summarizes articles of outstanding value and importance bearing on the concepts involved in the idea of Christianity as a world religion.



*Mrs. W. J. Cox (left)
Mrs. F. W. Armstrong*

Are not all the "Churches" movements for World Christianity? This new Movement may at least serve to raise this question in the minds of the officials and leaders of all denominational organizations, and thereby to make them more truly and actually world movements. The modern missionary movement might be interpreted as a movement for World Christianity. But was it so? Has it ever been so? May we draw a valid distinction between a movement for World Christianity, and a movement for making Christianity a world-wide religion? If so, has not the latter been very generally the conception that has guided in the conduct of missionary work? When the movement, now calling itself

"A Movement for World Christianity," succeeded the first organization for carrying forward the aims of the Layman's Inquiry, after it became quite clear that this group would not be able to control the established missionary organizations, its name was changed to "A Movement for Worldwide Christianity." Now that name has been shortened by omitting the "wide," and thus introducing a broader and deeper concept.

All this makes quite clear the necessity for continuous and faithful re-thinking of the objectives and methods of our missionary undertaking and work. Are we defining our task with sufficient definiteness and clarity? Are we aiming at anything specific and definable?

Meantime it would be well if members of Mission Boards and of the staffs of missionary administration would see such a magazine as "*World Christianity*."

Doctor Herman C. E. Liu

The assassination of the President of Shanghai University on the streets of the city, April 7, was an incident of such world concern that the story of it was carried in the news by radio and the press to every part of the world. His cruel murder was acclaimed as a major disaster for China, for Christian education and for civilization. Only forty-two years of age, this son of a serving woman in Interior China had been made, by the grace of God, one of the first citizens of the world, one of the chief exponents of the highest ideals of Christian education. For years his motto for his University has been "To make the University more Chinese and more Christian." It is now for those who shared his ideals, his faith and his loyalty, to see to it that his martyrdom shall be a means to the realization of the ends for which he lived, and not the calamity that it seems. God was not slain when Liu fell, pierced through by the assassin's bullet. Our worthy tribute to him will be to perpetuate and extend his work.

The Message of Baptists in the

J. H. Rushbrooke, M.A., D.D.,

(Excerpts from an address delivered before The Southern Baptist Convention, Richmond, Va., May 14, 1938.)

I am here tonight to talk upon a wide theme. The letter of invitation defined the subject in these terms: "The message of Baptists in the present world situation and the significance of the Atlanta Congress." Happily, the two suggested themes fuse into one, for the task of the Atlanta Congress will be to *utter our message in the actual situation*. What then are the specific topics that concern us as Christians with the distinctive outlook of Baptists? A complete list is impossible, but here are a few that appear of first importance: (1) The so-called ecumenical movement aiming at church unification; (2) the far-reaching encroachments on religious freedom; (3) the serious threat to democracy; (4) the peril of world war; (5) the missionary outlook, which is in large measure affected by the other factors.

Ecumenical Movement

First, then, as to the *ecumenical movement seeking to unify the various Christian communions*. One conference met at Oxford to deal with "Life and Work"; the other at Edinburgh was concerned with "Faith and Order." The Oxford Conference was really useful. Its report deserves thought and study. It demonstrates that there is a wide field in which men who differ in theological and confessional outlook may cooperate for common, practical and Christian ends. Edinburgh was a more doubtful proposition. In my opinion no good, but rather harm, has been wrought by the attempt to fuse into one, the two movements, "Life and Work" and "Faith and Order," as if Christian cooperation for social and moral ends must depend upon, or at least must be associated with, an effort

for doctrinal agreement and organic union. (I should prefer to call it mechanical unification.) "Faith and Order" in the minds of many who are most deeply concerned in the movement really means "Creeds and Orders" and Baptists are not greatly interested in either. My experience and judgment have brought me to the conclusion not only that the two movements are separable, but that insistent and fanatical pressure for oneness of church organization is fatal to the unity of spirit and effort that actually exists.

In the course of the years I have frequently found myself acting with men whose conscientious convictions differ widely from my own—Unitarians, Quakers, Paedobaptists, Evangelicals, Episcopalians and occasionally Roman Catholics. We have worked together for temperance, for the preservation of international peace, for the rights of Jews, for the succor of the distressed and so forth. Except in the case of Unitarians and Roman Catholics, it has been at times possible to cooperate in offering a common religious witness to the community. All goes happily until certain persons begin to insist that Christian cooperation is really impossible apart from full agreement in doctrine and organization. Putting it quite simply, it is, in effect, demanded that if a Baptist is to act together with Episcopalians on questions of life and work, he must be willing to accept the substance of their ecclesiastical position. In other words, he must cease to be Baptist. That demand drives men apart; it is ruin and death to the cooperation which is attainable.

I believe of course, as you all do, in the universal church. It is found in the New Testament. There you meet the word *church* in two main uses. It refers either to the local church, and in that sense admits a plural; or it refers to the "general

assembly and church of the first-born whose names are written in heaven." In that sense it admits no plural. That great Church cannot be embodied in any organization or sum total of organizations. The splendid idea of that spiritual society is secularized, and one is tempted to say vulgarized, when it is identified with any visible group whatsoever. It is an object of faith, not of sight. "The Lord knoweth them that are His." We humbly trust that we are included among those whom He acknowledges, and we shall not presume to unchurch any whom He owns. Our responsibility is to cherish our own loyalty to Him, and to follow the leadings of His Spirit. It may be that changes of thought based upon a deeper understanding of the Gospel of the New Testament shall bring together many now parted by their varying ideas regarding the will of their Lord. Be it so; but it must be His Spirit, and not the planning of ecclesiastics, that produces such a result. I repeat a phrase to which Dr. Truett and I put our signatures, when addressing our brethren in India: "Baptists cherish the three great words, TRUTH, FREEDOM, UNITY; and they rank them in that order."

Encroachments

I turn secondly to the *far-reaching encroachments on religious freedom*. It is simple fact that religious liberty has in recent years suffered a series of setbacks throughout the world. Think of the outstanding case of Russia, where the policy of repression continues without any sign of relaxation. We Baptists stand in principle for religious freedom. That means that we demand it not only for ourselves, but also for those with whom we deeply differ. We protest against wrongs done to priests of the Orthodox Church in Russia with the same energy as

Present World Situation

General Secretary of the Baptist World Alliance, London, England

against the silencing, the exile, the imprisonment of fellow Baptists in that land. Or take Germany. We are as deeply concerned over the cruel treatment meted out to the heroic Pastor Niemöller by the Nazi Government of Germany as if we ourselves were the sufferers. Niemöller and many of the Confessional Church hold ideas which we do not share regarding relations of Church and State and other issues; but their claim freely to preach the Gospel as they understand it, and to refuse to render to Caesar the things that are God's, is a claim that has our whole-hearted and unwavering support. Our souls are roused as we perceive that in country after country of Europe the State is pressing claims to define the message of the churches, to control the personnel of their preachers and leaders, and even to suppress certain groups on no other ground than that their numbers are small and their ideas in opposition to the traditional beliefs of the majority. We think of Spain with profound anxiety. A few months ago I had the singular honour of extracting from General Franco himself through his representatives in London a public and specific pledge to respect the full rights of all Christian communions in Spain. It is to be hoped that the pledge will be honoured, but who can be easy in mind? Do we not know too well the history of Roman Catholic intolerance in Spain, the land of the Inquisition? Is it not significant that the Pope has given to General Franco his "Apostolic Benediction?" Protestants in Spain are in fear and doubt whether, in case of victory, the General will be strong enough to hold to his word against the terrific pressure of clerical forces that are both in principle and practice intolerant. Leave Europe, and think of the Far East. What is the significance of the demand that

the pupils of Christian schools shall offer a ritual reverence to the Japanese Emperor indistinguishable from the Shinto rites of Emperor-worship? Each one of these examples I have cited could be expanded into an entire speech, and these cases do not cover the ground.

Now, let it be gladly and thankfully conceded that our Baptist contention for liberty of conscience is widely accepted outside our own ranks. The Oxford Conference adopted a declaration on the freedom of the Church that is in many respects admirable. It secured the endorsement of President John R. Sampey. But I register my deliberate conviction that never was it more necessary than today that Baptists as such should maintain their distinctive and independent witness. These churches represented at Oxford and Edinburgh were largely State churches, or churches claiming a dominant position in the State. Many of them are traditionally impatient and intolerant of nonconformity. They emphasize the church as an institution rather than the believing person whose freedom in Christ includes the right to utter the truth as he has learned it from the Scriptures interpreted by the Spirit of his Lord. Baptists were once lonely pioneers and adventurers for the doctrine of soul-freedom under God. We are still needed today as pioneers when that doctrine is not accepted, and we are needed to insist that where it is accepted in form it shall not be emptied of its meaning and reality. Our testimony for religious liberty remains indispensable to Christian progress.

Serious Threats

Pass on to the *serious threat to democracy in the world of today*. Ought that to be regarded as our concern? Thirty or forty years ago we should not have hesitated in our

answer. I grew up as one of a generation that held democracy as the ideal form of government. We believed it was destined to win its way as the inevitable instrument of justice and freedom. Indeed we looked upon democratic progress as almost a part of the order of nature. During the Great War nothing thrilled the nations as did the phrase of President Wilson defining its object: "to make the world safe for democracy." Today over vast regions of the earth, confidence in democracy is shattered. All of us realize that our hopes rested on inadequate foundations. Democracy has collapsed in many countries. Not in Russia, Italy and Germany alone; over the whole of Eastern Europe we confront the tendency to authoritarianism and totalitarianism—that is to say the demand for subordination of the individual and all groups (including, of course, the churches) to the omnipotent State. Nor is this tendency confined to Europe; it appears in Central and South America, and in Asia. Japan offers a conspicuous example. Moreover the prestige of the anti-democratic forces has been mightily enhanced by success. Nazi Germany has remarkable social and political achievements to its credit. Italy has defied world opinion by her seizure of Abyssinia. Japan has Manchukuo as a puppet-State and a menacing grip on Northern China. The eagerness of other lands to follow the example of these Powers in suppressing free personality and individual initiative demonstrates the terrific impression the totalitarian idea has made in the world.

Brethren, it is my profound conviction that this is our concern. We all know that Christianity has lived and worked under many and varied systems of government—under tyranny and constitutional rule, under military oligarchy and popular administration. Political conditions

notwithstanding, the Gospel has won men to fellowship with Christ and with one another. But we are constrained to ask: Is not the principle of democracy more evidently consonant with the teaching and spirit of Christianity than any possible alternative? Baptists at all events can scarcely hesitate. The doctrine of a Führer, who speaks a final word entitled to unqualified acceptance, is akin to the outlook of Roman Catholicism. The Roman Catholic is able to accept the *ex cathedra* utterances of a mortal man, the Pope, as final and unquestionable. But to us, all authority in the church is the authority of the Lord Himself whose organ is the company of believers each standing in direct personal relation to Him. We do not concede, never have conceded and can never concede the

divine right of any caste or order to lord it over the flock; and it is a fact of history that the principle of the universal priesthood of believers, accepted in the church, has been a mighty influence in furthering the cause of popular self-government in the State. Nor can we take the New Testament into our hands without realizing the infinite and eternal value of each personal life. "Call no man your Master on the earth." "Each one of us must give account of himself to God." "Render to Caesar the things that are Caesar's, and unto God the things that are God's." The Oxford report in quoting those words adds, "It is God who determines what is Caesar's." Do you say that the New Testament passages I have quoted all refer to Christians, and therefore may not be pressed in the

political sphere? The answer is that the Christian man or woman is also a citizen, and must needs express in civic life the deepest convictions of his being. Moreover, the individual who is not Christian is a responsible person and the object of God's care; it is to the free, responsible person that the preacher makes his appeal: "Commending ourselves to every man's conscience in the sight of God." Christ stresses the worth of the individual, and seeks to raise him to fullness of life. But a system that regards a human being as a cog in a machine, a system annulling freedom and therefore responsibility, simply destroys manhood and its God-given potentialities. Against any such system Baptists, of all people, must forever stand in radical and unswerving hostility. Democracies may go



New Missionaries Appointed May 11, 1938. Left to right—Rev. W. E. Craighead, Mrs. Craighead, Miss Mary Herring, Miss Kate Gruber, Dr. Charles Maddry, executive secretary, Miss Ethel Harmon, Miss Thelma Frith, Mrs. Walter L. Johnson, Dr. Johnson, and Dr. John A. Moore (insert)

sadly astray; the perfect democracy could be found only in a fully Christianized society. We grant this, and precisely for that reason we stand for democracy. The ideal may be far off, but systems that crush the elementary rights of man destroy the possibility of even moving towards the ideal.

Peril of War

(4) *What of the peril of war?* It is grave enough in all conscience. I hope that the Commission which will report next year in Atlanta on "*What Baptists can do to avert war and promote peace*" may be able to give a strong lead to our people of every land. Tonight I hold myself under severe restraint, for adequately to discuss concrete questions is impossible. Let me make three points quite briefly (i) *Never was there more urgent need of propaganda for peace.* The appeal to force is becoming a habit throughout the earth. Think of Manchuria, Abyssinia, Spain, China,

and you call up pictures of actual and continuing violence. The *Anschluss* of Austria and Germany, the dispute between Poland and Lithuania—both involved the appeal to force. I have been lately into countries where the expectation of war is general, and men are stoically resigned to it, asking no question except, "When?" You have a big navy program, and we in Britain a budget that lays heavy burdens upon us, and is governed from first to last by considerations of possible war. The dangers are real. (ii) *Propaganda for peace must be adequately based on universal moral principles.* Peace is not just a negative idea; it implies harmonious and cooperative relations among the peoples—equality of opportunity for the true self-development of each. We must seek to understand the mind of other nations, even when we cannot approve. Think, hold to principle, refuse to be passion-swept, stand for truth and for human, not nationalistic,

ideals. Nothing must be allowed to check the resolute proclamation of goodwill to all men. (iii) *Propaganda for peace must rest on an adequate faith.* The facts may seem against us; evil apparently triumphs; but the deeper view justifies the blunt saying that "this is a world in which men must either live decently or perish miserably." The prophetic vision tarries, but it is not a "will o' the wisp"; it represents the will of God—"In season and out of season" proclaim your ideal and most resolutely when your word appears "out of season." The ideal shall yet "make the actual ridiculous." Stand fast in your faith that Christ shall yet, despite all appearances, be exalted as Prince of Peace, and in His name "quit you like men."

Missionary Outlook

What of the missionary outlook? Suffer me just this word. "There is a soul of goodness in things evil,"
(Continued to page 157)



Missionaries and members of the Foreign Mission Board enjoying the hospitality of President and Mrs. L. Howard Jenkins at breakfast, May 12, 1938, in their lovely garden

GREATEST TESTIMONY IN CHINESE HISTORY

MADAME CHIANG KAI-SHEK

"It gives me great pleasure this afternoon to be present here and to greet you in person. There are many amongst you who are already my old friends, and there are others whom I am meeting for the first time. But whether you are old friends or new friends I wish to bring to you greetings from the Generalissimo.

"Bishop Roots has just now said something which has moved me deeply. Not because I think that either my husband or I would be able to bring about a Christian revolution in China, but because I see, as he portrayed, a vision of a Chinese Christian Church which can really help China, and enrich Christianity all over the world.

Missionaries Praised

"The Generalissimo wishes me to tell you that he deeply appreciates the fine work which you have been doing to help our people. Please take this as a personal tribute to your courage and self-sacrificing spirit, to your valour and determination to help our people, regardless of the dangers to your own persons and lives. On this point I may say that we both feel deeply that words are inadequate to express our thanks to the whole missionary body in China, who have stood so loyally to their ground in spite of Japanese threats and abuse, and to those foreigners who have shown their sympathy with us in practical ways, and who have been, and are, articulate eye-witnesses to the scandalous behaviour of Japanese troops on Chinese soil. The fact that you not only risked your lives in succouring the wounded, but also

helped the destitute, and saved many of our women and girls from a fate worse than death and gave hope and support to all the refugees, has moved the whole Chinese nation to a sense of appreciation of the true Christian spirit which animated you in your actions.

"Some years ago it was quite the fashion to decry missionary efforts as being a failure, and I even remember that a commission was sent out from America to gauge the results of missionary work (to re-think missions) because there was then a widespread feeling that missions had failed in their object. At that time many wondered where were the successors of the Livingstones, the Morrises, and the Young J. Allens. I think that if one were to view impartially the work done by the missionaries, especially during these last nine months, one need no longer doubt whether the same stalwart, courageous, intense passion to help humanity is today present as it was in the days of pioneering missionaries. I may go a step further. I would say, from my personal experience, that almost without a single exception all missionaries who are now in the China field have shown themselves to be possessed of those qualities which we so admired in those missionaries of other days whose names have become famous.

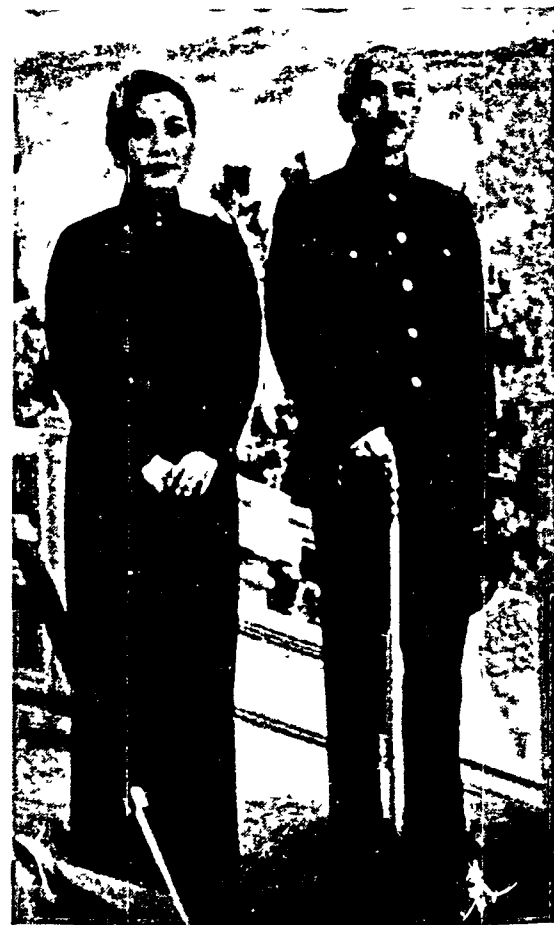
"Many people today are thrilled when they read of how Morrison, I think, with a Chinese teacher, worked on his sampan translating the Bible into colloquial, while edicts from the Empress Dowager were sending guards to arrest him. We see something heroic in the

way he labored under the uncertain glimmer of an oil lamp, risking his life as his sampans traversed tortuous canals so that the masses may have the benefit of the Bible in terms understandable to them.

Thousands Served

"Today, however, missionaries are working under even greater handicaps of death and woe than those which harassed Morrison. All of you know only too well what has recently happened in Nanking, Hangchow, Wuhu, and throughout that densely populated region marked by those cities, and how the missionaries have stood their ground and saved hundreds of thousands of our refugees in the face of Japanese bayonets, artillery, bombs, and unbridled lust.

"When I was at the front with the Generalissimo last week, I heard stories of women missionaries whose heroism, and whose undaunted resolution to help and work among the stricken people, kept them within the fighting area. There is one woman missionary thirty miles from Hsuehowfu, in a district formerly overrun by



*Generalissimo and Madame
Chiang Kai-shek*

bandits, and which is now in daily danger of being entered by the Japanese troops. She is the only foreigner in that district. There is another woman, fifty miles north of Hsueh, who, also, is the only foreigner at her station. Then there is a case of two women missionaries going on their way in a sampan. They reached a village where the Chinese troops were destroying all available boats to prevent the Japanese from crossing the Yellow River. Understanding the object of the destruction and sympathizing with our people, these two women voluntarily gave up their sampan to be demolished, one of them remaining to work with the people in that village.

Refugee Zones

"It was the missionaries who foresaw the need of refugee zones, and they established them early in various places. The missionaries in Kaifeng, I understand, are now planning a refugee zone on a large and well organized scale, in which they expect to take care of 30,000 women and children should neces-



The late Dr. Herman C. E. Liu and Dr. Frank H. Leavell

At the April 7 meeting of the Wuhan monthly Missionary Prayer meeting in Hankow, China, Madame Chiang Kai-shek was the guest speaker. More than 150 foreign missionaries were present. The consensus of opinion of all who heard her message is that it is of world import and voices the greatest victory of all times for Christianity.

sity arise. You, in Hankow, have undertaken, and are continuing to undertake, the stupendous task of succouring the wounded and the refugees through the International Red Cross.

"I could go on enumerating instance after instance of the selflessness and charity of missionary efforts. I need not stress here what missionaries, in the past, have already done in educational, medical, industrial and agricultural lines to help the people all over the country, because you know the facts as well as I. It is interesting in passing, however, to mention that when the Generalissimo and I made the first tour of the country, the response of the missionaries everywhere to our request to help in the New Life Movement was tremendous. They felt, and could see, that this Movement had unique possibilities of touching the lives of the people and of raising their spiritual and material levels. And, so, throughout the country, wherever help has been called for, the missionaries have given themselves whole-heartedly.

"You have asked me today to tell you how best you can help us in this national crisis. I can only say: Continue your efforts in the same direction in which you have employed them in the past. From the most unexpected sources I have heard admiration of the work that you have done and are doing. One of the Cabinet Ministers, who is a non-Christian, remarked one day that he was studying the Bible. When asked if he were a Christian, he replied, 'No, but I notice that the Christians throughout the country show a greater self-sacrificing

spirit than others, and therefore, I feel that there must be something to Christianity.' Another high Government official, who is also a non-Christian, spoke of the spirit to resist and defend the country, which is now prevailing among our masses, as being similar to that spirit of supreme sacrifice which actuated Jesus Christ when he went to Gethsemane to face the Cross.

"If you remember, some years ago, there was much criticism of missionary effort among our Chinese people. Today those who criticized you in the past have been completely won over by the knowledge of what you are doing. It is certainly true that actions speak louder than words, and this period of trial and suffering has now proved this axiom.

Christian Education

"In closing, may I just say that although the actual work you have been doing, and are doing, is noteworthy, there is one point which

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I wish to stress, and that is, that the spirit which underlies your ceaseless efforts is recognized as one of the greatest contributions which you can make to our people. Why do I say this? I shall explain. Some years ago the Government issued an order which forbade religion to be made a compulsory study in any private school. Many of you felt that policy to be unfair, and contrary to the principles of missionary enterprise. I, myself, received many letters from your colleagues asking me to use my influence to have this order rescinded. While sympathizing with, and understanding, the motive which prompted the writers, I felt that the time was not yet ripe for the Government to rescind the order even if such an action then could have been made possible. We know enough about psychology to understand that any rule which is enforced without the consent and the good-will of those concerned is little better than not having this rule, because it would then only be obeyed in the letter and not in the spirit.

"In replying to those letters I wrote that I did not think it would be wise to accept the writers' suggestions until the time was ripe, because our people, as a whole, would be so against such a move that more harm than good would be done, and that since we, as Christians, know that God works in mysterious and inscrutable ways, the best we could do would be to pray that God's will be made known to the Government and carried out in His good time. Meanwhile, I emphasized, we should do everything in our power to show the Government and the people that the true Christian spirit exhibits itself in persisting in doing the best we could in whatever circumstances that presented themselves, and not in allowing seeming obstacles to impede us in the performance of our tasks. I wrote, too, that not only was I in sympathy with the missionaries in their hopes to have the law modified, but that my sister, Madame

Kung, would go still further. She advocated, and I agreed with her, that it should be stipulated that the Bible should be introduced as a selective course on comparative religion.

"It gives me very great pleasure, therefore, today, to tell you that by your work and the spirit that underlies it, you have made manifest the meaning of true Christianity. *The results of your efforts are so appreciated by the Government and the people that the Generalissimo has now found it possible to have that law forbidding religion to be compulsorily taught in Christian schools amended so that religious subjects may henceforth be taught in registered mission schools. This decision is the greatest testimony in the history of China of our appreciation of the value of the real, vital contribution that Christianity has made to the spiritual well-being and the livelihood of our people.* I am pleased to say that you have had the leading share in making this realization possible, by interpreting practical Christianity in its widest sense."

A PRINCE IS FALLEN

(Continued from page 139)

beautiful buildings have been despoiled and the dining room is being used as a stable for horses. Dr. Liu's heart was broken over the awful tragedy that had befallen his beloved university, but he was carrying on with fortitude and courage under great difficulties.

He seemed to have some premonition of the appalling tragedy that awaited him. He wrote us on November 13th as follows:

"The war in Shanghai has reached another stage. The city is now ringed by Japanese forces which are in military control of the territory surrounding the International Settlement and French Concession. There is terrible destruction of life and property. The mental distress of our people is very

intense, but the leaders of our community are still cheerful. We recognize this tragedy as only the beginning of the life-and-death struggle. We are willing to pay the price for International Justice and permanent peace.

"It is rumored that the Japanese authorities have a 'black list' of over two hundred Chinese leaders, including the presidents of the universities, and probably will take action against those who stand for the Cause of China. Many of my friends feel concerned about my safety. Both Mrs. Liu and I are not disturbed at all, and we are determined to carry on—'Business as usual.' As a Christian and a Chinese citizen I shall never 'surrender,' though we are obliged to recognize, 'for the present Shanghai has to regard itself as an internee.' I am trusting in God and following His will. When I think of our Lord on the cross, I am ready for anything.

"In spite of the intense excitement in the city, the morale of our faculty and students is splendid. The classes are going on as usual. In addition to the academic activities, we are emphasizing religious work and character-building program through service to war refugees and wounded soldiers. I am doing my little bit as Chairman of the War Relief Committee of the National Christian Council, as a Director of the Relief Work of the Shanghai Christian Federation and as a Director of the Shanghai International Relief Committee."

Hired assassins have laid low a great servant of Christ and one who loved China even unto death. We loved him devotedly. He was our friend and we are overwhelmed with a great personal sorrow in the tragic loss of this honored and noble friend. We call upon all who love Christ and China to rally to the cause for which Herman Liu gave his life. Out of the ashes and sorrow of this hour, the University of Shanghai will arise to a more glorious destiny.

TIME FOR ACTION

Chas. A. Jones

*General Secretary-Treasurer
Baptist General Board, South Carolina*

BY THE time this article appears in print the Convention Ministers' Annuity Plan will have been explained to groups of pastors and deacons in nearly every association in the State. In every group meeting the pastors and deacons voted their approval of the plan. In all of my experience in denominational work, I have never known a proposition brought before the denomination which has met with such hearty response. When our committee made its report to the General Board last November, its recommendations were unanimously and heartily approved. When this report was presented to the Convention it was unanimously and very enthusiastically adopted, and the Board was instructed to work out a plan with the Relief and Annuity Board. This was done, and the General Board again unanimously and heartily approved the plan. Now every associational conference of pastors and deacons has enthusiastically endorsed the plan.

Why this remarkable record of approval for this plan? Here are two statements from an editorial recently published in the Baptist and Reflector:

"1. Taking every factor into consideration, this is the best plan that our Relief and Annuity Board has yet been able to offer for the provision for the Minister's old age, and the solution of the problem of the aged minister." . . .

"2. This plan is superior to any previous plan, in that ministers who are now approaching old age will be provided for, as well as the younger men who have a longer time to accumulate service credits."

Furthermore, our Baptist people are beginning to realize that they have lagged behind their sister denominations in this matter. I quote here some figures from *The Baptist Minister*, a new Baptist magazine, in its May number. Here is what some other denominations have in endowments for retirement pensions for their ministers:

Presbyterians of U. S. A., \$42,000,000; Episcopalians, \$32,000,000; Methodist Episcopal, \$22,863,000; Baptists (Northern), \$22,155,000;

Congregationalists, \$14,623,000; Southern Baptists, about, \$5,000,000.

Southern Baptists far outnumber any of the above groups and yet have little more than one-third as much for this purpose as the smallest of the above groups. Surely it is time Southern Baptists were waking up to their responsibilities.

For more than one hundred years South Carolina Baptists have faced this problem but have found no practical and workable solution to the problem. We have a plan now which by common consent is both adequate and workable. The time has now come for our churches and pastors to act. If we are to launch this plan by July first, as is proposed, our pastors and churches should act on the matter at once. Up to now about sixty churches have reported to me that they have adopted the plan and quite a number of churches have sent in some collection from the laymen's day offering for this purpose. But the response is not what it should be in either case.

We earnestly urge our churches and pastors to do two things promptly:

1. If you have not made your laymen's day offering for this cause, do so and get the money to me before July 1st. We must have this money if we are to launch the plan at that time.

2. If your church, or churches, have not already adopted the plan, get them to do so at once and report to me. We cannot inaugurate the plan unless a sufficient number of churches go into it at the start. Do not wait till the last few days and swamp us with details which must be worked out. Don't wait! Act now!

Finally, almost every mail brings reports from churches which are adopting it. I am encouraged to believe if the brethren will act promptly we shall inaugurate the plan in a worthy way on July first. If South Carolina will do this, it will give added impetus to the efforts being made in other states.

It is time to act!

—Baptist Courier May 5-38.

NOTE: The above article of Dr. Charles A. Jones will be of special interest to pastors and churches in every state.

Up to May 20, one hundred and ten churches in South Carolina had voted to cooperate with their pastors in the Convention Ministers' Retirement Plan.

THOMAS J. WATTS, *Executive Secretary*, RELIEF AND ANNUITY BOARD, *Dallas, Texas*

FIELDS
AND FACTS

BRAZILIAN BRIEFS

R. S. JONES, *Home Secretary*

BAPTIST BEGINNINGS IN BRAZIL

In 1881 the Foreign Mission Board opened work in Brazil, the fourth country to be entered by missionaries of the Southern Baptist Convention. Rev. and Mrs. W. B. Bagby were appointed as the first missionaries to this country. In 1882 Rev. and Mrs. Z. C. Taylor were sent to join the Bagbys. Dr. and Mrs. Bagby are still living. All that has been accomplished for the Kingdom in South America has been done during the lifetime of our first missionaries.

* * *

Brazil has an area of 3,275,510 square miles, equal to the United States, with Texas and Kentucky counted twice. According to the last census, taken in 1932, the population was 42,500,000.

* * *

Brazil is generally considered a Catholic country. However, the Catholic church lists it as one of its mission fields.

* * *

The principal export products are coffee, sugar, cotton, cacão, lumber, hides, frozen meats, fruits and rubber.

* * *

GROWTH OF BAPTISTS IN BRAZIL

In 1881 Southern Baptists entered Brazil.

In 1890 there were	302 Baptists
In 1900 there were	1,922 Baptists
In 1910 there were	7,085 Baptists
In 1920 there were	19,797 Baptists
In 1930 there were	33,287 Baptists
In 1937 there were	45,416 Baptists

In 1937 the statistics from Brazil show the following:

Number of baptisms.....	4,035
Number of churches.....	524
Number of self-supporting churches	322
Number of outstations (Preaching points)	1,308
Number of ordained ministers	236

FIELDS AND FACTS

A UNIQUE SUCCESS

The work of the missionary is unique, in that the missionary who best succeeds works himself out of a job. Brethren John Shepard, H. H. Muirhead, A. B. Langston, S. L. Watson, W. C. Taylor and others have given many years of service, training Baptist leaders in the colleges and seminaries in Rio and Recife. Their work was done so effectively that today many of the positions formerly necessarily held by missionaries are ably filled by Brazilians.

The following is a partial list of the Brazilians now holding responsible positions in Brazilian Baptist life:

Dr. Jose Nigro, President, Rio Baptist College

Dr. Djalma Cunha, President, Rio Seminary

Dr. Munguba Sobrinha, President of the Seminary in Recife

Dr. Auilino de Sousa, Secretary of Church Building Loan Fund in Rio

Dr. A. N. Mesquita, Secretary of Relief and Annuity Board of Brazilian Baptists

All of the great city churches in Brazil have as pastors Brazilians trained in our colleges and seminaries.

You will doubtless agree that the missionaries mentioned above succeeded in the largest possible way when they trained leaders who could fill the places they had held, and thereby worked themselves out of a job. This is the highest ideal a missionary can have.

This type of success gives the missionary a larger place of influence and service. The Brazilian, more than ever, feels his need of the counsel and moral support of the missionary, and he cannot succeed without him. However, fewer missionaries will be needed in the future for administrative work and

they will be free for pioneer evangelistic work in the vast unoccupied areas.

* * *

SOUTHERN BAPTISTS IN BRAZIL

We have two seminaries, one serving South Brazil, located in Rio de Janeiro, the other in Recife, serving North Brazil; also two training schools for young women, one located in each of the cities named above. These institutions have trained the present leaders in Brazilian Baptist life and will train those of the future.

* * *

Brazilian Baptists have eleven schools or colleges with an enrollment of 4,232. These do work ranging from the primary grades to the junior college. The purpose of the mission school is to evangelize and train workers. The schools in Brazil realize these aims in an admirable way.

* * *

The Home Mission Board of Brazilian Baptists has accepted as its task, making Christ known to the more than 1,500,000 Indians and to the millions of immigrants who go to make Brazil their home. Missionary L. M. Bratcher is the Secretary of this Board and under his able leadership a most constructive work is being done.

* * *

Brazilian Baptists also have a Foreign Mission Board, which has Portugal as its mission field. The success of this work is proven when it is recalled that last year Portuguese Baptists enjoyed the greatest per cent of increase of any Baptist group in the world.

Portuguese Baptists have sent missionaries to Portuguese Africa. This work in Africa is the great grandchild of the Foreign Mission Board of Southern Baptists.

(Continued to page 156)

ARGENTINA CALLS

MINNIE D. McILROY, *Buenos Aires, Argentina*

PREACHING THE WORD IN ARGENTINA: Once Church, located in a central district of the great city of Buenos Aires, is preaching the Gospel in many sections.

We thank God for the added impetus given the work through our handsome new building, made possible through a gift and loan fund from our dear sisters of the Southland. How I wish each one of you could see the inspiring Sunday night crowds attesting the interest of Argentina in the salvation through Jesus Christ! Thank you, dear sister W.M.U.'s, for this worthy place dedicated to the service of our Lord. Our annual rally is really a praise service for our wonderful new building. Once Church is preaching the Word in five mission stations. In each of these missions we have a Sunday school, a woman's meeting, and preaching twice a week. This is one of the few churches of our convention boasting a Sunbeam Band, G.A., Y.W.A. and B.Y.P.U., in addition to a W.M.S.

Our large, new auditorium gave us the privilege of being host for Dr. Maddry's youth conference which was blessed of God in the dedication of many young lives to Kingdom service.

* * *

FREELY YE RECEIVED, FREELY GIVE: The River Plate Convention (churches of Argentina, Uruguay and Paraguay) is not unmindful of its responsibility of passing on the blessings received. The first mission task was answering a call for help in Chile, then the vast Andean region work was begun. Subsequently missionaries were sent to needy, war-torn Paraguay. Two years ago a couple were sent to the Argentine Chase territory, and their patient ministry among that vast European population promises rich returns in souls reclaimed for Christ.

LITTLE DROPS OF WATER: How little did Lottie Moon dream that the first small Christmas offering, inspired by her self-sacrificing spirit, would result in the great and glorious offerings of recent years that are blessing and inspiring our women the world over!

The Mrs. W. J. Cox Fund has given us literature, summer institutes, study courses, and Daily Vacation Bible Schools for the children.

No single agency has blessed our work as much as has the Day of Prayer Around the World and its accompanying offering. For a number of years our women have given an annual offering for worthy enterprises such as war relief and the leper work conducted by our active Brother Ermili, missionary in Paraguay. Last year this fund went for a greatly needed church building in the Chaco territory.

Two years ago, our first World Day of Prayer offering was about \$385. (Pesos). Last year's offering amounted to almost \$1,600, falling short only a little of the goal set—a year's salary for our new missionaries in the Chaco.

* * *

FURTHER PROGRESS was indicated by this year's election of Eusebia Varetto Pistonesi (one of our few university graduates) as president of the W.M.U. convention, and our gifted Jennie Saunders Quarles as corresponding secretary. As both are teaching also in our Training School, this insures progress in all branches of our women's work for 1938.

* * *

VERSATILE MISSIONARY: For several years, Mrs. Jennie Saunders Quarles has edited in a splendid way our women's section in *El Expositor Bautista*.

THE SILENT PREACHER NEEDS A HOME IN ARGENTINA: Many have found Christ through the mere reading of the inspired Word of God. Our publishing house puts this "silent preacher" in the hands of the people. How greatly we need a building, that would be a Baptist center for all of Argentina, and help us better serve the Spanish speaking people!

* * *

A KEY-MAN NEEDED: A gifted, busy pastor is director of the publishing house in Argentina and edits *El Expositor Bautista*. We greatly need a man to prepare himself for the important work of administrator of the publishing house. Mr. Robert Elder, who so kindly came to our aid, not only has several "jobs," but is nearing the retirement age and we have no one to take his place. The publishing house serves as headquarters and general information bureau for our field.

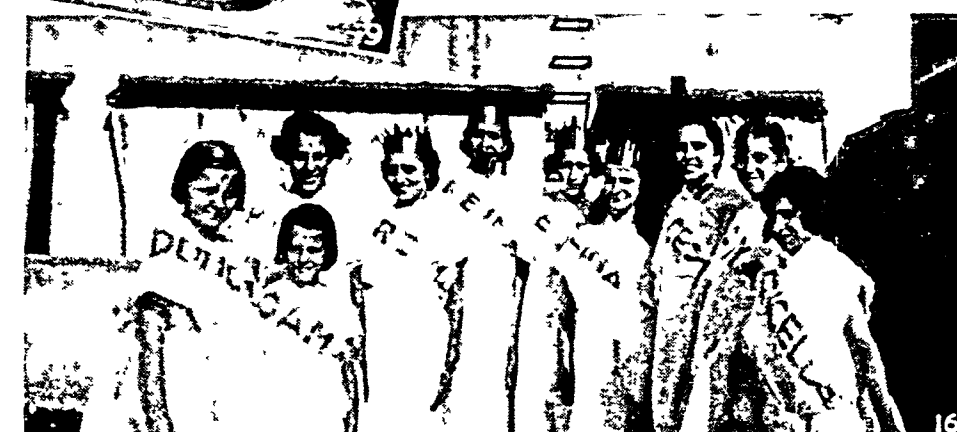
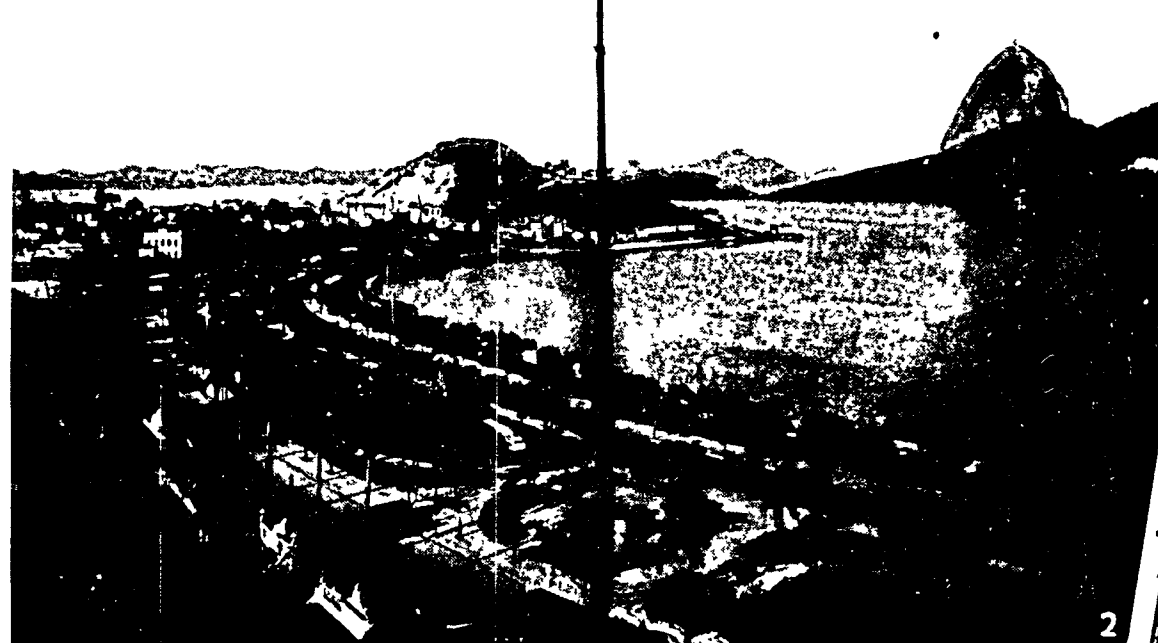
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THE BIG THREE: Several years ago when our seminary offered classes to young women, a goodly number of girls availed themselves of the opportunity of special preparation for a great task. Only four finished the course, and they are rendering splendid service for God. Leticia Broda is president of her home society; Pepa Barbagallo Annoni and Ana Salnicof Macias are serving on the mission field; and Leonor Prego is teacher, dietician and "house mother" in our Rosario school.

* * *

OUR RADIO HOUR IN BUENOS AIRES: Every Monday evening, one of our gifted pastors preaches to the vast radio audience. The New Testament is offered free upon request, and the many requests attest the interest of many in the Saviour of the world.

FIELDS
AND FACTS



SOUTH AMERICA SNAPSHOTS

1. W.M.U. Family, Once Church. Buenos Aires, Argentina—3rd Anniversary Rally of Dedication
2. Seaside Drive, Rio Bay, Rio de Janeiro, Brazil
3. Once Baptist Church, Buenos Aires, Brazil—Built by Lottie Moon Offering of Southern Baptist Women
4. Rev. Lorenzo Pluis and family—Fourteen years Pastor of Once Church, Buenos Aires
5. Rev. and Mrs. B. W. Orrick, Southern Baptists' only Missionaries to Uruguay
6. Callao Street, Buenos Aires
7. Judson Hall, Rio College
8. Training School and College for Young Women, Rio College, Rio de Janeiro, Brazil
9. National Congress, Buenos Aires, Argentina
10. Rev. and Mrs. E. A. Nelson—"Missionaries of the Amazon for 47 years"
11. Girls' Auxiliary, Rafaela, Argentina
12. Concordia Baptist Church, Argentina
13. First Baptist Church, Rio de Janeiro, Brazil—Gift of Mrs. George W. Bottoms, Texarkana, Arkansas
14. Cataracts of Iguazu—No Baptist Missionaries in this Beautiful Section of South America
15. President Djalma Cunha, Rio Seminary
16. G.A. Coronation on Day of Prayer for World Missions, 1937, Once Church, Buenos Aires
17. Sunday School, Rafaela, Argentina
18. D.V.B.S. of Velez-Sarsfield Church, Buenos Aires, Argentina



THE COMMISSION

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VOL. I

JULY, 1938

No. IV

Missionary Expansion Through Closed Doors

The church in Jerusalem was self-centered and exclusive. One generation had passed since the Risen Lord had given the Great Commission to evangelize the whole world. He directed His disciples to *begin* in Jerusalem. They were content to *stay* in Jerusalem. The church was rapidly becoming an exclusive Jewish sect, reluctant to break with the forms and ceremonies centering around the temple in Jerusalem.

The Jerusalem church was still thinking in terms of Jerusalem and Judea, while the risen Christ, seated on the throne of the universe, was thinking in terms of "all the world," "all men," and "every creature."

Therefore, in the permissible providence of God, persecution, bitter and relentless, came upon the Jerusalem church. "Therefore they that were scattered abroad went every where preaching the word"—(Acts 8:4).

Soon there was born a new center at Antioch, and a church with a

missionary passion and a leadership with missionary vision, emerged for world conquest. The Holy Spirit, the author and inspirer of missions, is the one voice of authority for this group at Antioch, and soon Paul and Barnabas are on their way with the gospel through Asia Minor and across the narrow sea into Europe. The gospel is now indeed available for *all men* and *all the world*.

Repeating History

Church history after the passing of two thousand years, is today repeating itself before our eyes. The cruel and unjust war now being waged by pagan Japan in Central and North China has largely closed the door of opportunity for preaching the gospel in the occupied areas of China. After all, the great international cities of Shanghai, Peiping, Chefoo, Tsingtao and Tientsin, are not China proper. The Japanese have taken these great port cities and vast areas of the Yangtze valley. They are going to hold what they have taken if possible. Thus far they have refused to allow missionaries to return to their places and stations and frankly and boldly

declare that the missionary is not needed or wanted in this occupied area.

But this is not the *real* China. The Chinese government still holds, and in all probability will continue to hold, the southern and western provinces, comprising two-thirds of China. This for the immediate years ahead will be China proper. All reports from China bring the information that the greatest trek in human history is afoot in China today. Untold millions of loyal Chinese are on the march from the "occupied areas" into China proper and all the indications are that for the next generation at least, the culture, the wealth and the soul of China will be found in the vast hinterland beyond the reach of the cynical and brutal Japanese war lords. Already many of the schools, colleges, universities, hospitals and other cultural and social agencies are moving bodily into the vast awakening interior of China.

Seizing Opportunities

Southern Baptists are situated in a peculiar way to profit by this new and momentous national realignment now going on in China. Years ago, far sighted missionaries opened a mission station at Kweilin, our furthest outpost in the great southwest. We bought property splendidly located. Lack of reinforcements and adequate financial support have greatly hindered and retarded the work. Then, too, sickness, death, and heart-breaking tragedy have followed the footsteps of our devoted missionaries of this far interior station from the beginning. News now comes from Dr. M. T. Rankin, our Secretary for the Orient, that several of the leading denominations in China, seeing the opening of a golden opportunity for preaching of the Gospel, are planning to enter Kweilin and the great hinterland beyond. The national Y.M.C.A. of China has established headquarters there.

Our leaders in China have already taken steps to reinforce and enlarge our work in Kweilin. Dr. R. E. L. Mewshaw has been sent to

take charge of the hospital. Miss Ruth Ford, the new missionary nurse, has finished her course in language school, and has been assigned to this strategic center. The W. B. Johnsons are being transferred to Kweilin. We have instructed Dr. M. T. Rankin to send others. Already the R. L. Bausums, the Alex Herrings and Miss Hattie Stallings are there. Others will be sent.

Maybe the door is, for the time partly closed in Shanghai and Central China, but a new and more glorious opportunity opens in the vast untouched areas of China.

The church in Jerusalem was scattered that a new world center might emerge at Antioch!

LOSSES IN CHINA HEAVY

In preparation for the annual report of the Foreign Mission Board to the Convention, we cabled Dr. M. T. Rankin, Secretary for the Orient, asking for a careful estimate of the losses of our Board, caused by the war, and the personal losses of our missionaries in China. We have his reply by cable, saying that the property losses of the Board thus far will run to \$175,000.00, and the losses of the missionaries in household goods and personal effects will be at least \$28,000.00. The total loss to our Board and its missionaries will total a quarter of a million dollars before this terrible war is over.

This is a staggering sum and, frankly, we see no immediate prospect of replacing these losses. Many of our school and college buildings are badly damaged and will deteriorate rapidly unless repairs can be made at once. The Japanese soldiers have stripped the school buildings and missionary homes of everything that could be used for fuel. Window frames, doors and door frames, stairs, floors and furnishings have been torn out and used for fuel. The campuses have been stripped of trees and even the roots of trees have been dug up and used for fire wood. The slow and

sacrificial accumulations of half a century in China have been swept away in a few months of insane and ruthless war.

The personal losses of the missionaries are especially distressing and acute. The intimate and personal things, such as furniture, rugs, pictures, table-ware and books are all gone and money can never replace many of these things. The Board is hard pressed with its current budget and cannot spare a single dollar for the unforeseen and emergency needs. The missionaries are bearing these losses with grace and fortitude and will go right on with their work of preaching and teaching the Gospel.

Because of the destruction of so many missionary homes in China, the extra expenses of the Board incurred in renting homes for the missionaries are greatly increased. Rents are exceedingly high in the port cities and unless relief comes soon, the Board will be in distress with the current budget for China. We sincerely hope and devoutly pray that this cruel and devastating war in China will soon be over.

GERMANY HAS LEARNED NOTHING

Out of the utter and humiliating defeat of twenty years ago, the world assumed Germany had learned her lesson that might does *not* make right. But, now the peace loving democracies of the world face with fear and misgiving a new and revitalized Germany more war-like and ruthless than imperial Germany was under the leadership of a neurotic and insane Kaiser drunk with power.

The rape of Austria by Hitler for sheer brutality and the utter disregard of all elemental and moral human rights, surpass in savage and ruthless abandon anything ever perpetrated by the Huns of nearly two thousand years ago. The guaranteed rights of racial, political, and religious minorities in Germany are totally disregarded. Recently Field-Marshal Goering, now Minister-

President of Germany, declared, "We have had blows enough . . . now we wield the hammer." Dr. Goebbels, the Propaganda Minister, said recently, "The rare moment has come for the world to be apporportioned anew." Herr Hitler himself enunciated in a recent speech the devil's own doctrine that "Only the strong have rights." Thus modern Germany, led by these brutal and insane men, challenges Europe and the world. Dark and terrible times are ahead for God's people in Germany and in central and southeastern Europe.

* * *

A SIGNIFICANT TREND

Comes from China the news that Chiang Kai-shek has issued an official governmental decree reversing the educational policy of recent years, which has greatly hampered and largely defeated all educational work in mission schools. Some years ago, the new Chinese government enacted a law forbidding in all registered schools the teaching of the Bible or religious subjects as required subjects.

In recognition of the courage and unselfish sacrifices of Christian missionaries in succoring war refugees and sufferers, the educational law has now been amended so that religious subjects may henceforth be taught, and credits given in all registered mission schools. This is a great and far-reaching victory for the cause of Christ and the Gospel in China. It is the thing Southern Baptist missionaries have been insisting upon for years.

(See Pictures—Inside Back Cover)

9. Dr. and Mrs. C. W. Pruitt, who together have given more than 100 years of Missionary Service to China.
10. Lunko Baptist Church, dedicated June 7, 1936. The Total Cost of \$5,000 was Given by the Christians in China.
11. Women convicts in the Chefoo prison. All of these have been received into the Chefoo Baptist Church.

NOTE: No. 3—Ming-Ming Doll is a perfect Chinese baby. It is indispensable for teaching *The Chinese Boat Baby*, and a most attractive mascot for every class studying China. Only \$2.50. Order from the Foreign Mission Board. Box 1595, Richmond, Va.

Editorial Varieties

Encouraging—The several Protestant denominations of the United States gave \$15,000,000 more for the spread of the Gospel last year than for the previous year. Southern Baptists led with an increase of \$2,300,120.

* * *

Renewed Persecution — Late news from Rumania indicates that our Baptist people are again the victims of a cruel and unreasoning persecution. The police are dominated by the priests of the Greek Orthodox Church and Baptist preachers are being whipped and imprisoned for the offense of preaching the Gospel. Dark and evil days lie ahead for Baptists in all of the land of Europe now ruled by dictators.

* * *

The Program Over-Crowded—The Southern Baptist Convention meets on Thursday morning and closes on Saturday night. All of the work of the boards, institutions, and agencies of the Convention must be reviewed and passed upon during these three days. It is a physical impossibility to crowd the work of the Convention into three days and we hope sincerely that the time for the meeting of the Convention will be extended next year to at least five days.

* * *

The recent home going of Dr. William Louis Poteat of Wake Forest, North Carolina, takes from Baptist circles one of the noblest and most Christ-like men we have ever known. He was a great scholar in his chosen field of science, but he was even greater in the realm of New Testament scholarship. His supreme greatness, however, lay in his simple, childlike faith in Jesus Christ as Saviour and Lord. He was richly endowed and highly gifted by nature and inheritance with a personality that was unsurpassed in

charm and greatness, and to know him was to love him. North Carolina Baptists are infinitely rich in the inheritance left them out of the life and labors of the incomparable William Louis Poteat. For generations yet to come, they will be drawing rich dividends from the investment of his noble life.

STRATEGIC OUTPOSTS

One of the supreme tragedies of Christian history, drawn out now through two decades of unspeakable madness and persecution, is the effort of the ruling despots in Russia to crush out all religion from the life of the people. Of course, they will ultimately and utterly fail. The Russian people are deeply and profoundly religious, and one day all Russia will be wide open for the preaching of the Gospel. Against that day, Southern Baptists must be ready. We already occupy commanding and strategic positions of advantage for an immediate and effective advance into Russia, when the way shall be open for the preaching of Christ's Gospel in that vast and spiritually destitute land. In Bessarabia, a Russian province until the close of the World War, we have already some 20,000 Baptists and more than 300 churches. The work is growing in a most marvelous and gratifying way. When the door swings open, we will be ready to cross the Dniester River, and march into European Russia with an army of trained preachers and evangelists.

Then on the border of Asiatic Russia in Manchukuo, we have a virile, aggressive work. Here, through the efforts of our missionaries, we are winning and training another conquering host that will be ready when God opens the way for entrance into Russia in Asia. Our hearts thrill at the challenge offered us.

THE NEW MACEDONIAN CALL

Nearly two thousand years ago, the Apostle Paul, the first foreign missionary of New Testament times, stood beside the sea separating Asia from Europe, and heard the call of the man of Macedonia.

We know it will bring joy to the hearts of Southern Baptists to learn that the Foreign Mission Board has for many months been searching for a suitable missionary couple for Belgrade, Yugoslavia, which embraces a part of Paul's old Macedonia. Brother Vincent Vacek, a native of this land, is our leader and the Board supports a number of native pastors under his leadership. The missionary who goes to Yugoslavia will have an unsurpassed opportunity to preach and teach Christ's gospel to the descendants of the same aggressive, virile, turbulent people to whom Paul preached nearly two thousand years ago. Here in this "powder keg" of the Balkans, where the last World War began, is waiting, ready to hand, the finest raw material in all Europe out of which to make Baptists. We almost envy the missionary couple who shall be selected for this unparalleled opportunity.

THE NEEDS IN BRAZIL

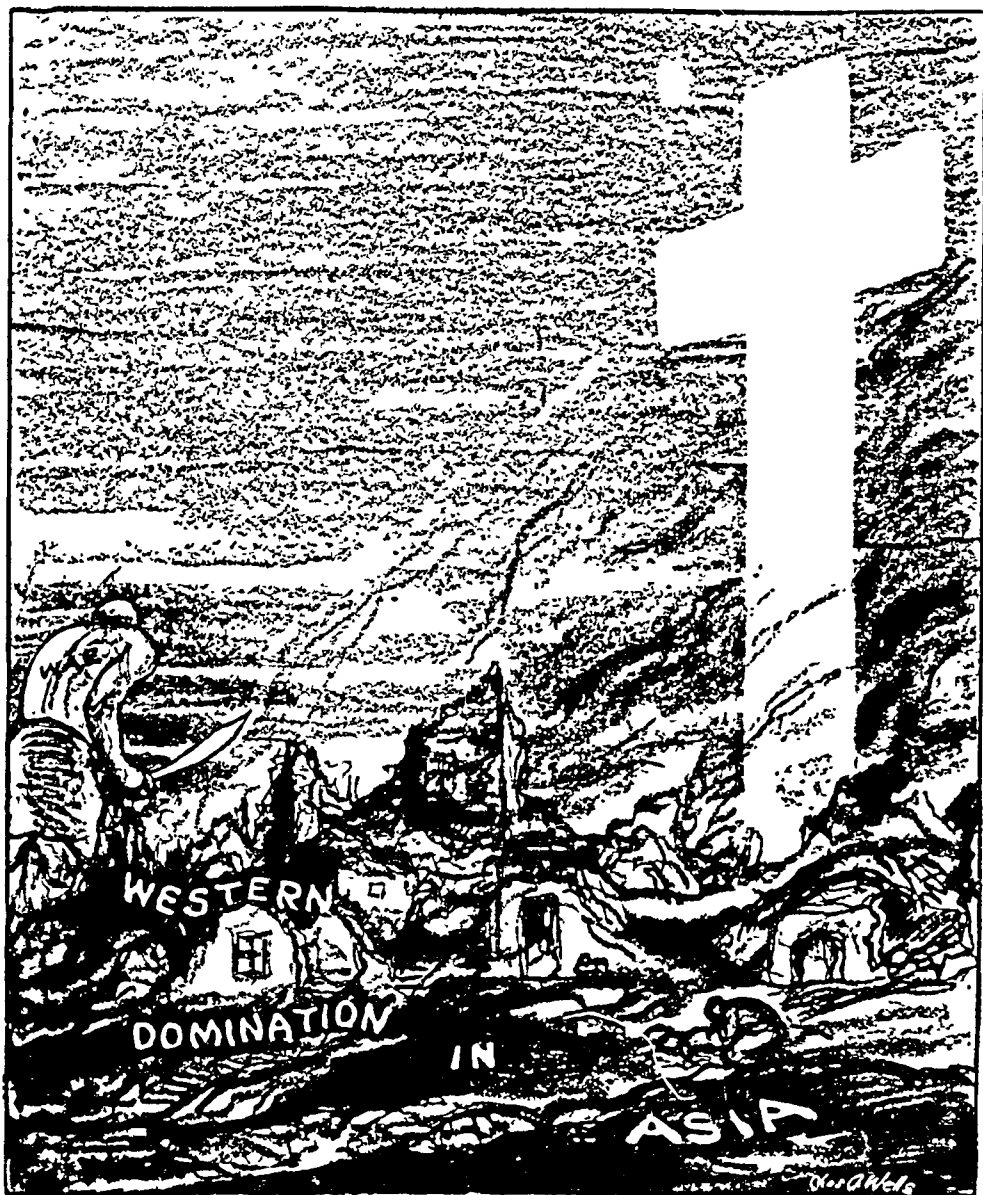
(Continued from page 150)

The needs of Brazil are almost beyond description. The country, larger than the United States, is divided into twenty states. These states are much larger than the States of the United States of North America. Five are larger than Texas. In eight of these states there is no missionary. When Dr. J. F. Love, former Secretary of the Foreign Mission Board, was in Brazil in 1922, there were five states without missionaries. The need for a missionary couple for each of these five states was called to his attention as the greatest need. He promised that the Board would meet it at the earliest possible moment by sending these five

(Continued to page 157)

Still Standing

By CHAS. A. WELLS



Shrapnel could not shatter it; air bombs could not blast it out of its foundations; "the mopping up of the infantry" left it intact;—the cross still stands in Asia. The former dominating structures of western trade lie scattered among the ruins of a hundred cities. But that is not true of Christian love in Asia. A bomb strikes a church and a little later a hundred eager hands quickly venture out to restore it. A battle engulfs a Christian college, but students calmly move across the town and classes are resumed in an empty "go-down" before the day is over. When the battle is passed, a holiday is declared and the buildings are repaired in a hardy, ready fashion. With few exceptions the Christian hospital has been respected by friend and enemy, a haven of healing for all. Out of the wreckage of western investments in Asia stands forth one investment which glows with promise more than ever before. Its promise is that dividends in good will and human understanding will be paid for centuries to come in a world where the affairs of Asia will be crowding more and more into the center of interest.

THE MESSAGE OF BAPTISTS

(Continued from page 145)

would men observingly distil it out." We shall not read aright the signs of our time if we see only the victory of evil forces and tendencies. The reality which we confront is the utter misery and hopelessness of a world in which God is ignored, and in which the schemings of human wisdom motivated by individual or group selfishness hold sway. The way of love and sacrifice, the way of the Cross has never been tried on a world-scale. The blind gropings of men and their utter failure are a mute appeal for a new life, the secret of which we have. The Lord grant us a deeper sense of the power and glory of the Word of the Cross! Believe with all your heart and soul, that in the Christ who has become all in all in your personal life there dwells all the fulness of God, and that all things in this intractable earth shall yet be subject unto Him. The alternatives are "Christ or Chaos," and we believe in Jesus Christ. "Go ye into all the world and preach," by lip and life, "the Gospel of the whole creation."

May the Spirit of our Lord rest upon us, and may our world fellowship utter a mighty Christian message that by the grace of God shall reverberate to the uttermost parts of the earth!

THE NEEDS IN BRAZIL

(Continued from page 156)

couples. However, when Dr. Charles E. Maddry visited Brazil in 1937, he found the need still unmet and the missionary group depleted until instead of five there were now eight states without missionaries. This need must be met. Will you make it possible?

Dr. Maddry, writing back to the office from Brazil, said, "We must have these eight couples. If we could have them, we could win Brazil to Christ in this generation to the extent that America is Christian."

God grant that we may lift up our eyes and see this whitest of all fields unto harvest!

Our Missionary Family Circle

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

Births

Quite an original announcement was received from Rev. and Mrs. A. C. Donath of Shaki, Nigeria, Africa, telling of the arrival of Betty Joyce on January 12, 1938. Our best wishes are extended to this latest addition to our African Mission.

* * *

Recent Arrivals

Dr. and Mrs. J. M. Bailey,
Kweilin, China

1114 McKennie Avenue, Nashville, Tennessee

Rev. W. W. Enete, Rio de Janeiro, Brazil

7210 Third Avenue North, St. Petersburg, Florida

Miss Mattie Baker, Sao Paulo, Brazil

Nichols, South Carolina

* * *

Returned to Field

May 12—S. S. BRUYERE

Rev. and Mrs. C. F. Stapp, Campina Grande, Brazil.

* * *

Appointments

At the semi-annual meeting of the Foreign Mission Board on May 11, 1938 at the First Baptist Church, the following new missionaries were appointed:

Rev. and Mrs. W. E. Craighead

Rumania

Rev. and Mrs. Walter L. Johnson

Mexico

Rev. John A. Moore.....Rumania

Miss Mary Herring.....China

Miss Kate E. Gruver.....Palestine

Miss Ethel Harmon.....Nigeria

Miss Thelma Frith.....Brazil

We rejoice in the addition of these young people to our missionary family.

Deaths

Mexico

On March 24, 1938, Mrs. Susan Jones Arévalo, of Mexico, passed away. She was appointed a missionary to Mexico in 1910. Later she married Mr. Arevalo, one

of our Mexican pastors, and through all these years they have been devoted and loyal friends to our Board. Mrs. Arevalo was a self-sacrificing giver, and many were the checks she sent for the support of the work so dear to her heart. Our Mexican Mission has suffered a severe loss, as has also our Foreign Mission Board, in the home going of this dear friend.

Africa

Our Nigerian Mission also has suffered a great blow in the passing of Mr. William H. Simonds on March 31st, 1938. Mr. Simonds was an American Negro who went out to teach in our college at Ogbomoso some eight years ago. Faithfully and efficiently has he served during these years. Not only have we lost a loyal worker, but a trusted friend, as Mr. H. P. McCormick, his fellow-worker, so beautifully states:

"I was very much shocked to read the sad news of the death of Mr. Simonds. I feel the death of this good man just as much as I would that of any one of our missionaries. He was one of the finest characters it has been my privilege to know in Africa. His influence was always for the good, and the young men whom he has helped train will miss him through the years to come, for his help did not stop when they completed their work in the College. We shall miss one of the best teachers the college has ever had. I am sure the place will not be the same for me without this trusted friend and co-worker."

China

Elsewhere tribute is being paid to Dr. Herman C. E. Liu, the lamented President of Shanghai University, who was shot down on the streets of Shanghai, April 7, 1938. China has lost a great patriot, the University of Shanghai a great president, and our Baptist cause a great Christian.

Here and There on the Fields

Newly Elected—

We understand that Dr. R. F. Elder has been elected Visiting Secretary by the Argentine Convention. This should make for the advancement of our Baptist work in Argentina.

A Serious Fire—

On the way from Rio to Bello Horizonte on their recent return from furlough, Mrs. Rosalee Mills Appleby and Rev. and Mrs. J. A. Harrington suffered the loss of their possessions. The truck carrying their trunks and other baggage was burned, with a total loss to these dear missionaries. Our hearts go out to them in this trying experience.

* * *

We Are Proud of Our Children

Miss Dorothy Alice Williams, of Shanghai, China, age 14, recently won second place in the French contest held by the Alabama Educational Association at Birmingham. Dorothy is in the 9th grade of the Tuscaloosa High School. She and her mother expect to sail for China on June 7th to join Dr. Williams, who sailed some months ago.



* * *

A Transfer—

Miss Mary Alexander writes that she is moving from Canton, China, to Shanghai, in order to help in the work of the China Baptist Woman's Missionary Union. We extend our sympathy to Pooi To in losing Miss Alexander, but congratulate the Woman's Missionary Union in securing such an able helper.

A Bird in the Hand—

"The work is moving along smoothly and we see signs of progress. As you know, one of our greatest needs is native workers. The Lord is answering our prayers for workers in the Abeokuta District and recently Mr. Scott Pat-

terson has been able to place several in needy fields. About two weeks ago it was our joy to place one of our older, experienced workers at Denro, a little village ten miles away. For months they have had no one to lead them. Mr. Patterson talked to them, telling them that if they wished a few days to talk it over and let him know whether they could pay their part of the salary, they might do so. One old "Baba" (father) stood and said, 'When a hungry man sees food, he asks no questions, but begins to eat. We have our teacher here today. We want to keep him.' And he stayed. It did our hearts good to see the joy they have in the Lord's work. They are to pay seven and a half dollars a month towards the salary which is mighty fine for such a small church. There is such a need for teaching, for enlightenment of mind."—Mrs. I. N. Patterson, Abeokuta, Nigeria, Africa.

The Work Still Going On—

Miss Lorene Tilford, of Shanghai, writes:

"I am teaching an English Bible Class, am sponsor for a B.Y.P.U., have an English Sunday school class and sing with the girls in the choir. This is giving me a splendid opportunity for contacts. I have been so happy that my heart has just been bursting with joy. There are about 240 girls in the school. The spirit is splendid. And all of their life seems to be centered about the school. I have never seen a group of girls—other than the Training School girls in Louisville—who centered all of their extra-curricula activities around their religious life any more than this group does. I am thrilled with it."

A Transformation—

One of our missionaries at Lai-chowfu, China, writes:

"We had over thirty baptisms. Most of these were from a near-by country place. They had only recently built a nice new temple



Chinese Youth Volunteers for Missionary Service in Mongolia

where the villagers could worship their ancestors. This temple has been turned into a Christian chapel, and they have called one of our own young men as pastor, themselves paying his salary.

"Our hospital Bible woman lives near this place, and she had been preaching there and other places while our women's in-patient department was closed. She told me the other day that every place she went people were anxious to hear about Jesus. She said their Chinese paper had printed that the Americans loved the Chinese and were staying by them during their trouble. The people said, 'That is true love, and we want to know about this Jesus.' So you see our being here is bringing forth fruit already."

Visitors to Nigeria

On May 25, Dr. and Mrs. Charles E. Maddry, Dr. and Mrs. M. T. Andrews, of Texarkana, Arkansas, and Mrs. J. B. Boatwright, of Mullins, South Carolina, sailed on the S.S. QUEEN MARY for Nigeria, Africa. They will be joined in England by Rev. and Mrs. H. P. McCormick and Miss Ethel Harmon.



In Hwanghsien—

In spite of general unrest, the work has gone forward in a fine way. There have been 290 bap-

tisms in Hwanghsien and the eight out-stations. The hospital has treated more than 1,000 in-patients and 7,000 in clinics. Many of these have been led to Christ. A fine group of young people have volunteered for foreign service in Mongolia or wherever the Lord leads.

Progress in Brazil—

Miss Landrum writes:

"In January, as you know, we had our annual National Convention. I shall not comment on the general session. We had four inspiring and spiritual meetings with the women—three being sessions of the Convention and one a meeting of the Executive Committee. There were 139 messengers representing eight states. We don't ever expect to have very large attendance in our W.M.U. meetings because of the distances, the expenses. Then too, most of the women are tied down with large families, which makes it impossible for them to be away from their homes two or three weeks. Yet there was a good number of visitors, and with messengers and visitors we had gratifying attendance. And the spirit was fine. It is beautiful the way the women cooperate. We are celebrating our thirtieth anniversary this year, and we rejoice because of the growth during the years, even though it has been slow. We started in 1908 with twenty-four missionary organizations—now we have nearly eight hundred with about 17,000 members enrolled."

THE HOME BASE

R. S. JONES, *Home Secretary*

A city-wide School of Missions was held in Kansas City, March 28 to April 1. Thirty churches co-operated in this week of mission study. The faculty was composed of eleven missionaries of the Foreign Mission Board and three of the Home Mission Board. The pastors of the churches which co-operated in this school are happy over the response.

Thirty churches of the St. Louis Association have voted to have a similar week of mission study with home and foreign missionaries assisting November 27 to December 2.

In writing about this means of propagating missionary information, Dr. E. Godbold says: "In my opinion these missionary revivals, city-wide and associational-wide, are brimful of rich possibilities for our Cooperative Program endeavors in that they will lead us to see that missions ought to be the heart of all of our cooperative work."

The number of city-wide and associational-wide schools is increasing each year. Why not plan to have a School of Missions in your church this year, or lead your city or association to have a simultaneous school? The Home and Foreign Boards will be glad to provide missionaries for these schools.

An annual School of Missions will make a church missionary and a missionary church is always a growing church.

For further information about books to be taught, missionaries available for the faculty staff, and for plans about how to prepare for and promote schools of missions, Southern Baptists may write the Home Mission Board, Atlanta, Georgia, or Foreign Mission Board, Richmond, Virginia.

FOR YOUR CONSIDERATION

Inquiries are being received every week from men and women who desire to remember the Foreign Mission Board in their wills, also from those wishing to know about the Board's annuity plan. Have you considered this important matter?



Dr. R. S. Jones, Home Secretary, with Mrs. George W. Bottoms, who gave the Foreign Mission Board their headquarters

The widow of a consecrated Baptist layman, in a recent conversation with one of the representatives of the Board, said, "How I wish my husband had taken out an annuity for me before he departed from this world. He died thinking he was leaving me well provided for. But the company he held stock in failed and I find myself in my old age without any income."

All annuities of the Foreign Mission Board are reinsured with the Relief and Annuity Board and therefore have all the resources of the two boards behind them. No

sounder investment can be found and the rate of interest paid is most attractive, from 4.8% to 9%, according to age.

* * *

BEING DEAD HE YET LIVETH

A check for \$20,000.00 came to the office last week from Mrs. Annie Lou Spight Burr, administratrix of the estate of the late W. R. Spight, of Decatur, Alabama.

This is fifty per cent of the earnings of the estate since the donor, Mr. Spight, entered his eternal home on September 2, 1936.

Mrs. Burr, sister of Mr. Spight, with the assistance of five trustees, directs the affairs of this estate. According to the will, the Foreign Mission Board receives fifty per cent of the earnings.

Truly it can be said of this man, "Being dead he yet liveth."

* * *

ATTENTION

Be sure to read the program for Foreign Mission Week at Ridgecrest published in this issue. A great week of fellowship and inspiration awaits all those who attend.

Reservations should be made at once by writing Manager Perry Morgan, Ridgecrest, North Carolina.

The Sunday School Board has built a brick auditorium, with a seating capacity of 3,000, and additional hotel space since last year.

* * *

GRATITUDE

We are grateful for the fine reception THE COMMISSION has received. Many have written expressing their appreciation of the contents and appearance of our magazine.

One subscriber, not a Baptist, says of it: "The Convention number of THE COMMISSION is one of the finest things I have ever seen. I am placing it in my library and will treasure it through the years."

Dr. Hight C. Moore writes: "THE COMMISSION for May is a thing of beauty and a joy forever. It is tip-top and I congratulate you

and your entire staff upon its make-up and its contents. It is a magazine which the reader will not throw away but file for reading and careful look again and again. This is the kind of a magazine that will be a pleasure and profit to our Baptist people in this and other lands."

College students will value Dr. Frank H. Leavell's appraisal: "The last mail brought the May issue of THE COMMISSION. If I am any judge at all of format and content of a missionary magazine this is certainly one. I am thankful for it and congratulate you upon it."

Mr. George W. Card, Sales and Advertising Manager of the Sunday School Board says: "Hearty congratulations upon the very splendid appearance of THE COMMISSION. It is magnificent. You can almost feel the sun's rays on the front cover and stand in the cool shade."

From London and Paris, from around the world come letters of appreciation. The editors and business manager join in thanking these friends for taking time to send us these encouraging words.

* * *

THE COMMISSION'S COMMITMENT

The committee, appointed by the Foreign Mission Board to promote THE COMMISSION, voted that beginning January 1, 1939, the periodical would be issued monthly, but that the subscription price would remain 50 cents per year. The committee had felt that when THE COMMISSION became a monthly publication the price would have to be raised to \$1.00 if it were to continue to be self-supporting. However, the fine reception the magazine has received among Southern Baptists enables us to give our constituency a monthly foreign mission journal for 50 cents.

We still have a limited number of the Convention special issue of THE COMMISSION. As long as these last, those sending in subscriptions will receive this Convention number, when requested.

Concerning Our Life Annuity Bonds

E. P. BUXTON, *Treasurer*

OPPORTUNITY

To those who wish to invest money in a worthy cause without the sacrifice of needed income from the principal so invested, the Foreign Mission Board offers such an opportunity through its annuity bonds. Under these one does not have to wait until death to transmit through a will his intended bequest to foreign missions. They may be had in any amount from fifty dollars up, according to the convenience of the purchaser.

SECURITY

These bonds have back of them the material assets and the good name of both the Foreign Mission Board that issues them, and of the Relief and Annuity Board that underwrites them, so that they are doubly secured. Interest checks are remitted promptly when due. There has never been a single default by the Foreign Mission Board in the payment of an annuity.

INCOME

To the element of safety they offer, in addition, an attractive income through the liberal rates of interest that are paid on them. Beginning with a rate of 4.8% for the age of 30 years, they pay gradually increased rates of interest

for greater ages until a maximum of 9% is reached for the age of 78 years or more. It is very difficult,—if not impossible—at this time, to secure as large a yield on ordinary investments without paying a heavy premium on the investment.

PERMANENCE

The investor in these annuity bonds does not have to worry thereafter about the periodic re-investment of his funds. The rate of income therefrom is fixed for the remainder of his life, and he can count upon it without question. He is thus relieved from seeking new investments of his funds, from time to time, as economic conditions may make necessary.

SATISFACTION

Best of all is the satisfaction experienced by the holders of these annuity bonds in the knowledge that their funds are immediately available for use in the work of the Foreign Mission Board. They may have the joy of giving magnified by seeing actual achievements wrought out through the use of their money on foreign fields. It is the spiritual satisfaction derived from the realization of service rendered.

SUGGESTION FOR BIRTHDAY GREETINGS OR GIFT TO FRIENDS OR FAMILY

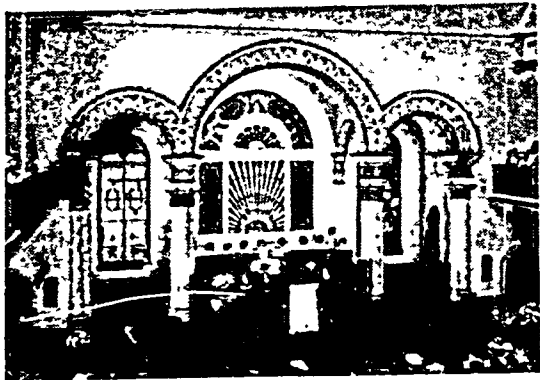
FOREIGN MISSION BOARD, S.B.C.
Box 1595
Richmond, Virginia

Please enter on your mailing list my name and the names on the attached sheet. Check for \$..... (or money order) is enclosed covering these subscriptions at 50¢ a year.

Name.....

Street.....

City..... State.....



Missions Receives Emphasis at Southern Baptist Convention



TOP—Golden Jubilee Service of W.M.U., Broad St. M. E. Church, May 11, 1938
MIDDLE—Sunbeams in Pageant "The Path of the Golden Years"

BOTTOM—Left to right: Missionaries E. A. Nelson, A. B. Deter, John Lake, Mary Moorman, John Lowe, Willie Kelly, (Dr. Charles E. Maddry), Alice Parker, D. W. Herring, T. W. Ayers, and Harvey W. Clark—all veterans of more than a quarter of a century of service.

The note of *evangelism*, which is none other than *missions*, was sounded in the opening hour of the Southern Baptist Convention by President John R. Sampey, when he challenged not only Baptists, but Methodists, also, "to go afield—in a soul-winning campaign." This dominant challenge for missions was repeated hour by hour until the Convention's closing message by Dr. J. Clyde Turner and final Amen by

Dr. J. H. Rushbrooke, Sunday evening, May 15.

FOREIGN GUESTS

Woman's Missionary Union added a sustained missionary note to the Convention week by inviting several guests from overseas.

These messengers of Christian love from afar were: Miss Kiyoka Shimose of Japan, Miss Waldemira Almeida of Brazil, Mrs. Honorio Espinoza of Chile, Mrs. Pura Cova de Hernandez of Cuba, Miss Gloria

Ruiz of Mexico, Miss Helen Sabo of Hungary, Miss Moonbeam Tong

of China, and Mrs. M'bola Ayorinde of Nigeria, Africa. Mr. Ayorinde and Mr. Espinoza were also present.

These friends from lands in which Southern Baptists have missionaries not only spoke at the Tuesday evening, May 10, meeting of Woman's Missionary Union, but they tarried throughout the week, mingling with the delegates from far and near and creating a truly international atmosphere, the memory of which spells *Missions*.

THE SUPERIOR NOTE

At no time during the several sessions of Woman's Missionary Union did the trumpet calls of The Golden Jubilee overshadow the ever prevailing call of missions. Multitudes expressed appreciation and wonderment for this excellent achievement.

CHINA RELIEF

Tuesday evening, May 10, after an hour of international Christian fellowship, Miss Kathleen Mallory, executive secretary of Woman's Missionary Union, led the Mosque's capacity crowd to make an offering in the name of Christ to the refugees of China. These gifts totaled \$2,200.

SEMI-ANNUAL MEETING

The Foreign Mission Board of the Southern Baptist Convention held its regular semi-annual meeting, May 11, at the First Baptist Church. The morning was devoted to committee meetings following

addresses by Dr. M. E. Dodd and Dr. Charles E. Maddry. The afternoon was spent in examining and appointing new missionaries. The evening was given to important items of business, one of the most important of which was the Board's request that the executive secretary, Dr. Charles E. Maddry, attend the International Missionary Council, scheduled for December 13 to 31, 1938, at Madras, India.

NEW MISSIONARIES

The afternoon of May 11 was spent in examining and appointing nine missionaries to service overseas.

These newly appointed recruits are Rev. and Mrs. W. E. Craighead for Rumania, Rev. and Mrs. Walter L. Johnson for Mexico, Rev. John A. Moore for Rumania, Miss Mary Herring for China, Miss Kate E. Gruver for Palestine, Miss Ethel Harmon for Nigeria, and Miss Thelma Frith for Brazil.

NEW BOARD MEMBERS

The Foreign Mission Board welcomes the following new state members: Arkansas, Dr. Otto Whittington; Maryland, Mr. K. K. Faulkenstein; and one new local member: Editor Reuben A. Alley, of *The Religious Herald*.

RECORDS BROKEN

Statisticians report the second largest registration of delegates to any Southern Baptist Convention, and the largest representation of foreign missionaries.

The list follows by countries. From Africa: Mrs. B. L. Lockett, Rev. and Mrs. H. P. McCormick, Miss Kathleen Manley, Miss May Perry, Rev. and Mrs. J. C. Pool, Miss Eva Sanders, and Miss Ruth Walden. From Argentina, Miss Minnie McIlroy. From Brazil: Rev. and Mrs. W. H. Berry, Miss Mattie Baker, Rev. A. B. Deter, Rev. and Mrs. W. W. Enete, Rev. and Mrs. A. E. Hayes, Rev. and Mrs. O. P. Maddox, Rev. and Mrs. F. A. R. Morgan, Rev. H. H. Muirhead, Rev. E. A. Nelson, and Rev. and Mrs. S. L. Watson.

From China: Dr. T. W. Ayers, Rev. L. E. Blackman, Rev. W. D. Bostick, Miss Juanita Byrd, Rev. and Mrs. George Carver, Rev. Frank Connely, Rev. C. L. Culpepper, Rev. and Mrs. P. S. Evans, Rev. and Mrs. A. S. Gillespie, Rev. D. W. Herring, Miss Irene Jeffers, Miss Pearle Johnson, Mrs. T. Neil Johnson, Miss Willie H. Kelly, Rev. John Lake, Rev. and Mrs. J. W. Lowe, Miss Helen McCullough, Miss Mary Moorman, Rev. and Mrs. W. C. Newton, Miss Alice Parker, Rev. and Mrs. M. W. Rankin, Miss Margie Shumate, Miss Lillian Thomason, Miss Genevieve Trainham, Miss Grace Wells, and Rev. H. H. Hizenger.

From Japan: Rev. W. Harvey Clark, and Mrs. C. K. Dozier. From Palestine: Rev. L. J. Hanna and from Rumania, Rev. and Mrs. W. E. Craighead.

HONOR GUEST

The Foreign Mission Board was especially happy during the Convention to receive a visit from Mrs. George W. Bottoms, of Texarkana, Arkansas. Mrs. Bottoms is not only a generous donor to missions, but she gave the Foreign Mission Board its home in Richmond. To have Mrs. Bottoms in the Board Rooms was a delightful joy.

NEW BOOKS

The Foreign Mission Board was glad to present to Southern Baptists at the Convention the complete graded series of mission study books for 1938. The topic is CHINA. This series contains seven text books and three plays.

SORROW FOR SUFFERING

Throughout the days of the sessions of Woman's Missionary Union and of the Southern Baptist Convention, there was a prevailing shadow cast by the constant consciousness of the suffering in China.

Friday, May 13, the Convention received a cablegram telling of the total destruction of the Baptist Hospital at Chengchow, the death of eight of the staff, and the escape from death of Dr. S. E. Ayers, Southern Baptist missionary on duty when the bombing occurred.

The father of Dr. Ayers, the veteran Dr. T. W. Ayers, who built Southern Baptists' first hospital on foreign soil, was present.

Twice that day the Convention paused to pray in behalf of the sorrow and suffering, danger and distress of Chengchow.

OPEN HOUSE

Missionaries of the Foreign Mission Board served as hosts and hostesses at the Board's Headquarters, 601 East Franklin Street, daily during the Convention. Hundreds of Southern Baptists visited the Board Rooms.

The Origin and History of the Cooperative Program

J. E. DILLARD

The Cooperative Program of Southern Baptists did not spring into existence full-grown like the mythical birth of Athena from the brain of Zeus; nor was it the result of a deliberate plan of a group of denominational leaders to hand down such a program to the churches. On the other hand, it was of long and slow growth, and it has suffered many modifications and changes as the result of experiences of trial and error as the denomination has sought for a plan. Baptists want a plan that is true to scripture teaching, that is in harmony with the spirit and ideals of our people, that embraces all the organized work of our denomination, and will enlist all our people in carrying out the Great Commission of our Lord. We have tried to find it.

The *root idea* of the Cooperative Program is as old as the Bible itself. The doctrine and practice of co-operation is enjoined and exemplified in both the Old and the New Testament, especially in the apostolic churches. While Baptists are the most independent of Christians, they have, in a measure, been co-operating in certain ways throughout their long and eventful history.

Our present Cooperative Program may be said to have had its rise in the Seventy-five Million Campaign in 1919.

At the close of the World War, Southern Baptists felt that they should attempt something worthy of a great denomination for the glory of our Lord and for the salvation of a lost world. A careful

survey was made of the needs of all our mission fields and denominational agencies at home and abroad. This survey showed the need of at least \$75,000,000 to do the things Southern Baptists should do.

At the meeting of the Southern Baptist Convention in May 1919, it was decided to launch a cooperative effort to secure \$75,000,000 in cash and pledges to be paid over a period of five years. A campaign commission was set up to project the campaign for funds. Dr. L. R. Scarborough, president of the Southwestern Theological Seminary was chosen general director. The campaign was launched. The pledges were taken November 30-December 9, 1919. This was known as "Victory Week."

The Campaign Commission reported to the Southern Baptist Convention in Washington, May 1930, that \$92,000,000 had been pledged and that the work of the Commission was finished. At this Convention a new commission was appointed and became known as the Conservation Commission. This Commission was to cooperate with the convention agencies and the state organizations in the collection of pledges and the conservation of the causes involved in the Seventy-five Million Campaign. This Conservation Commission was to serve until the end of the five year period, that is until January 1, 1924. On May 13, 1925, the Commission reported to the Southern Baptist Convention that \$58,591,713.69 had been secured.

CURRENT
CHRONICLES

Overcome by the Spirit

Harald Schaly, *Wake Forest College*

I was born and reared in the most southern state of the Brazilian Union. Belonging to a Roman Catholic family, with seven years of age I was brought to the parochial school of the town of S. Leopoldo, where I had priests as teachers. At the invitation of one of my teachers, I became a regular altar boy in the Catholic Church. For two years regularly assisting the priests in their religious services, I became familiar with the responsive prayers in Latin, with the candles, bells, censers and other objects that are used in the Roman Catholic ritual. A few years later I began to confess my sins to the priest, took the Holy Communion, and received the sacrament of Confirmation.

Though I was conscientious in performing all my duties as a strict Catholic, I was not happy in my religion: God was not a loving father to me, but a stern and angry God, whom I could approach only by the intermediation of the saints; for weary hours I had to stay on my knees praying on my rosary beads the "Hail Mary's" over and over again; in brief, religion meant to me nothing more than fear and weariness.

At the age of fourteen, as my parents could not send me to school any more, I started clerking in a retail dry goods store, and at about that time my parents moved to the neighboring city of Porto Alegre. Away from home and school, I began to awaken to many inconsistencies of the Catholic teachings; I was also shocked to find out about the corrupt practices of the members of the Catholic clergy; soon all my religious convictions began to shake, and, finally they crumbled down. My father got me a position in a wholesale dry goods company in Porto Alegre, and I came to live with my family once more. For



my mother's sake I continued to attend the Catholic services regularly, but they became increasingly repugnant to me, and, finally, I made my mother to understand that I did not believe any longer in that "hocuspocus" with Latin, candles, holy water, etc., and that I would not confess any more to men in whom I had lost confidence.

Being sixteen years old, I thought to myself: there may be a God, but no one knows anything about Him; there may be a hereafter, but it is very doubtful; so I am not going to worry about religion any more; I am young; I have a life before me; I want money, pleasure, position in society. Though I had to work about nine hours a day, I studied most any subject I could get in night schools, and thus I came to the Baptist school to learn English. After having studied with Mr. Harley Smith for about one year, I thought I should be able to speak English, and as I could not yet do it, I blamed him for my failure. At that time Miss Adele Lain, from Texas, came to Porto Alegre to teach at that same school. As she could not yet speak any Portuguese

when she arrived there, I decided to study English with her for I had concluded that with her I would be compelled to learn to understand and express myself in English. In the beginning only with difficulty we could understand each other, and often after strenuous effort I would do as if I had understood her, but I really had given up hopes that I ever would understand what she was trying to say.

With the coming of this new missionary the school started a Bible class in English to which all the English students were invited. Being eager to have an opportunity to practice English, I gladly accepted the invitation. In the beginning most of the boys enjoyed the meetings, but apparently they became afraid of the teachings, and gradually the attendance decreased until later the class had to be given up. Besides my attending these Bible classes I was also taking private lessons in English, and my teacher began to give me as dictation the 23rd Psalm, I Corinthians, Chapter 13 and other beautiful passages of the Scriptures that I had never heard or read before; then she en-

couraged me to express my attitude towards religion through compositions; and we soon spoke quite freely about religious subjects.

As long as I thought I had arguments with which I could crush her beliefs, I welcomed the discussion, but soon I saw that there was something fascinating about that religion; I got afraid of it; I was tempted to stop studying English and thus sever my contacts with the Baptists, but finally I decided to ask her not to speak about religion in our classes any more. I had not been able to hide my interest in religion, and as there was a great deal of frankness in our talk when I told her that, she explained to me that she knew she had lost several students because she spoke about religion to them, but that this was the purpose of her life and the only reason why she had left the United States to come to Brazil. She suggested then an agreement according to which she would not speak about religion in my class any more, if I would promise her to read the New Testament. I thought to myself; well, I may promise it, though I do not have to fulfill it afterwards if I do not want to.

But I went home deeply impressed with her sincerity, and de-

cided to read a New Testament that I got from the Baptist School, but that I had never read, except as it had been required for that English Bible class. As I came to the Sermon on the Mount, I suddenly realized that I would never have the courage to take a stand for any convictions that would cast my lot with an evangelical denomination; I became afraid of the New Testament and thought I would not read it any more. But from then on I knew I had a great problem to settle some day. I tried to postpone it; I wanted to forget it, but the more I struggled against that conviction, the greater became my agony; finally, overcome by the Spirit of God, I feverishly began again to read the New Testament, and then, humbly, I asked my teacher not to refrain from speaking about religion any more, and soon afterwards we were praying together and I had found Jesus as my Saviour.

As soon as I accepted Jesus I knew that my desire for money, pleasure and social prestige was not consistent with a Christian life; it cost a struggle to give them up. My friends, when they found out that I was planning to join the Baptist Church, most of them ridiculed me, and some of them believed I had

been bribed to join the church. The greatest difficulty was in the home, where at that time, it seemed to the members of my family a disgrace that one of us should sever completely with the Catholic church and join a Baptist church.

Oftentimes when I recollect that stormy period of my life—when my friends scorned me, my ambitions were all gone, my people were heart-broken—it does not seem real to me any more. Oftentimes I feared that I was going insane, for my cross seemed too heavy for me to bear, and several times then I prayed to die.

But the evening I was baptized, when the members of that small church came to shake hands with me, I had tears of joy in my eyes; God had carried me through. Soon afterwards I had the joy to see two of my friends converted, and when I realized the great transformation in their lives, I knew that the greatest joy of my life would be to lead others to the Saviour. I felt called to preach, and though I was struggling with difficulties to get an education, when I surrendered, God laid His hands on me several thousand miles south of here; He threw open to me the doors of this country; He gave me an opportunity to go to our great seminary in Louisville, and now He is giving me a chance to finish my academic education at Wake Forest College.

As the time approaches for my return to Brazil, I am looking forward to the joy of preaching Jesus to perhaps thousands that do not yet have the privilege to know Him.



Woman's Missionary Union's Golden Jubilee Guests from Other Lands: Left to right—Mrs. Pura Cova de Hernandez, Cuba; Miss Helen Sabo, Hungary; Mrs. Luz B. de Espinoza, Chile; Miss Moonbeam Tong, China; Miss Gloria Ruiz, Mexico; Miss Waldemira Almeida, Brazil; Miss Kiyoko Shimose, Japan; Rev. and Mrs. M'bola Ayorinde, Nigeria, Africa.

Missionary W. W. Enete, whom the boys and girls of South America affectionately call "Uncle Billy," used his knowledge of ventriloquism purely for entertainment before going to Brazil as a missionary in 1934.



COUSIN OF CHARLIE MCCARTHY

Adapted by Crystal Armstrong Enete from her husband's manuscript, *The Autobiography of Sammy*, which may be published soon



"No! no!" was the answer from everyone.

And Ivan's face turned very red.

Another day when the children were marching in (and this day Ivan had a shirt on and it was clean), "Uncle Billy"

Soon the work that God entrusted to "Uncle Billy" was Daily Vacation Bible Schools. He was delighted, for he loves boys and girls dearly. The boys and girls of South America soon learned about "Uncle Billy" and his schools, that they call *The Popular Schools*, because the boys and girls like them so much.

Soon "Uncle Billy" realized that he needed someone to help him to teach lessons of Christian conduct as well as to enlist the boys and girls in towns where they had never heard of *The Popular Schools*, and were shy about coming to the schools. He put on his thinking-cap and soon from a large South American nut and a few odds and ends, Johnny was born. He did not look nearly as fine as his ventriloquist cousin, Charlie McCarthy, but he was just as interesting.

Then, someone gave "Uncle Billy" a better looking doll, named Sammy. For the whole story about Johnny and Sammy, one must read page fifteen of June's *Window of Y.W.A.*

One day "Uncle Billy" went to a town in the far interior of Brazil where the Baptist church was small and the members few. On the morning scheduled for the opening of *The Popular School*, no one came.

"Uncle Billy" stood Sammy up in the church window and as the boys and girls strolled by, going nowhere in particular, Sammy greeted them.

"Good morning."

"Where are you going?"

"We are going to have a story hour. You'd better come in. I have a good story to tell."

"Where do you live?"

Never before had these boys and girls heard a doll talk. Soon the street was full of children, and when "Uncle Billy" opened the door to the church, they came in until they filled every seat, and many were turned away.

In another one of our schools, "Uncle Billy" had Sammy to say that he had eaten nothing since arriving in the little town. Truly he hadn't eaten, but he never does. However, one little girl felt sorry for him and instead of eating everything, brought part of her lunch to Sammy. She found him in his usual habitation—a suit case—and knocking on the side of it, called, "Sammy, Sammy, I have brought you something to eat." But when Sammy didn't reply, she came to "Uncle Billy" and told her story. He took the offering, and said, "Since I have to do his talking for him, I'll also do his eating."

Later we were having a good school in the "Second of July" Church in Bahia. The children were marching in. Sammy was at the head of the line calling, "left," "right," "left," "right." A poorly dressed boy named Ivan Santos was watching from the street. Because he had no shirt under his coat and no shoes on his feet, he was ashamed to come in. But "Uncle Billy" and Sammy finally made him feel at home and he came in shyly. He was very bright and responsive. Sammy told a conduct story about not lying, and asked the question, "Is it ever right to lie?"

Ivan replied, "Yes."

Then Sammy asked, "Do any of you like for anybody to lie to you?"

went out and distributed a number of black hearts among the juniors and primaries.

"What are these for?" many of them asked.

"Just wait and see," said Sammy.

At the worship hour "Uncle Billy" and Sammy talked together about how God gave each of us a heart and how we, by our wilful sins, have made it black.

"Do you like having a black heart?" "Uncle Billy" asked Sammy.

"No! no! no!" was his reply.

"Do you know who can change it?" And Sammy said, "Yes. Jesus who gave us our hearts can cleanse them again, and Jesus alone."

When Sammy said this, "Uncle Billy" stepped up to the pulpit and took a large envelope therefrom, on which was printed in large letters the word "J E S U S."

"Jesus can cleanse our hearts but we have to take them to him. Those of you who want a clean heart, bring your black ones and put them in this envelope."

The little ones came and placed the black hearts in the large envelope and returned to their seats.

"Uncle Billy" folded the flap on the envelope and placed it on the pulpit out of sight. Then he asked Sammy, "How does Jesus cleanse our hearts? Does he use soap and water? Does he use gasoline?"

"No," replied Sammy. "The blood of Jesus Christ, the Son of God cleanseth us from all sin! Jesus loves us. He died for us. His blood cleanseth us from all sin."

"How long does it take for Jesus to cleanse our hearts?" asked "Uncle Billy."

"Believe on the Lord and thou shalt be saved," said Sammy.

"So it depends upon us? As soon as we give our hearts to Him, He gives them back to us cleansed and ready for service?" asked "Uncle Billy."

"Yes. That's right," said Sammy.

Then "Uncle Billy" stepped to the pulpit and took another envelope prepared beforehand in which he had placed white hearts and on the outside was the word, "JESUS." He opened this and showed the boys and girls the white hearts.

The children took the little white hearts and pasted them in their notebooks that day.

The following Sunday the children came to Sunday school. Ivan came very early and handed "Uncle Billy" a little white heart upon which he had written: "Today I give my heart to God. Ivan Santos."

"This is just a paper heart. What does it mean?" asked "Uncle Billy."

"It means what it says, for today I give my heart to God."

"I am so glad, Ivan, and I'll keep this heart for a token of your promise to God," replied "Uncle Billy."

"Sammy made me understand," said Ivan. "I shall always thank God for sending Sammy with you to our town."

"Yes, Sammy is a good little missionary doll," said "Uncle Billy."

Sammy is now in the United States of North America on a much needed furlough, and looks a bit tired and rundown, needing a few minor operations. He hopes to get some new clothes, so he will be more dressed up like his cousin Charlie McCarthy. If he could see this cousin he could tell him many interesting experiences of his travels in South America, and of the many boys and girls to whom he has told the story of Jesus' love, and whom he has taught to pray and to sing praises unto God.

"You may deceive man; you cannot deceive Heaven."—*Chinese Proverb.*

New W.M.U. Books

FOLLOWING IN HIS TRAIN—Ethlene Boone Cox—50 cents.

When Mrs. W. J. Cox retired from the presidency of the W.M.U. in 1933, she was asked to prepare a history of the Union for the Golden Jubilee. Eagerly have all W.M.U. members looked forward to the glad day when this record would be ready. No dry history to pore over, but living, vital facts told in a fascinating way.

The author has divided the book into five units. The first unit presents the scriptural commands and the authority for world-wide missionary endeavor. Beginning with Christ's commands she traces missionary history by following Paul's entrance into Europe, giving an account of the going out of William Carey, the early missionary history of America, the story of the first organizations of missionary societies and then showing how all of these were forces resulting in the organization of the W.M.U. in 1888.

Unit two gives a condensed history of the organization and the expansion of the fifty years of Union activities. In a few words Mrs. Cox spans the years, telling of the Jubilate, the Ruby Anniversary and the Jubilee.

Unit three treats of the departments, plans and policies of the Union. The history of each department is presented in continuity and is not interwoven throughout the fifty years. Her stories of such outstanding leaders as Miss Lottie Moon and Miss Annie Armstrong enliven the historical data.

Unit four is devoted to the history of the missionary education and work of the young people. The author sounds this challenging note: "The young people's organizations are a part of the Union and not an appendage. They are going

to work, to be busy about something. Capitalize and utilize this energy for missions."

Unit five presents the major achievements of the Union—the W.M.U. Training School, the Margaret Fund and the W.M.U. organizations on mission fields.

Mrs. Cox closes this most inspiring book with a challenge. "All the world is not yet won to Christ. The world's need of God is the same yesterday, today and forever. All the future beckons as Christ calls us to follow in his train."—*Mary Northington.*

TO BE CONTINUED—Mrs. Hudson Thomas—35 cents.

The author, Mrs. Hudson Thomas of Washington, D. C., formerly lived in Georgia where she was a G.A. leader, a state W.M.U. vice-president and an assistant in state G.A. and R.A. camps for intermediate girls and boys. With such a background of experience, she possesses a fine understanding of the age group for which she writes, and a keen appreciation of the possibilities of this group in the promotion of the mission enterprise through G.A. and R.A. For this Jubilee year she has written an interesting W.M.U. history that any G.A. or R.A. would delight to read.

TO BE CONTINUED—depicts the story of missions as a continued story, one group catching up where another leaves off, thus continuing through the centuries that which "Jesus began to do and to teach." Briefly, the narrative is as follows:

Robert and Eilene live in Maryland. They see mother and father preparing to go to the Southern Baptist Convention in Richmond, Virginia, May 1888. They want to go. Since they are old enough now to be required to pay half fare on the train, and since the needs of the

mission fields are so great, father persuades them to stay with grandmother and let this railroad fare go to missions. They agree to this and feel that they are helping. Father writes Robert from the convention and mother writes Eilene to be sure to let grandmother read this letter.

Grandmother, after reading the letter, gets the family Bible and writes the date May 11, 1888 there, with other dates that have been put in through the years. The children look at the dates, ask questions about them, and thus review outstanding events in mission history. They link this up with the acts of the apostles and find it really is a continued story.

Later in the family circle at night, they talk of Lottie Moon, study her life, learn of the beginning of the Christmas Offering. Robert and Eilene join the Sunbeam Band when it is organized, meet Miss Annie Armstrong, help fix missionary boxes as she suggests, and earn money for the Sunbeam "brick cards."

As the Girls' Auxiliary, Royal Ambassador Chapter and Young Woman's Auxiliary come into being, Robert and Eilene are old enough to join these. Thus the details of the work of each organization are related,—the standard of excellence, the magazines, the part the G.A.'s. and R.A.'s. can have in the Training School and Margaret Fund. A bit of romance is woven into the narrative.

Fifty years pass. Eilene, a member of the W.M.U., attends the Golden Jubilee Convention in Richmond, May 1938. She writes her mother of the meeting and as she does so, she recalls the letter her mother wrote her in 1888. It is indeed a story, "To Be Continued."

—MARY CHRISTIAN.

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A SOUTHERN SON

Gordon Poteat, elected by the General Council to preach the Northern Baptist Convention sermon at Milwaukee, holds the distinction of having been a missionary in China under both the Southern and the Northern Baptist Foreign Mission Boards. From 1915 to 1927 he served under the Southern Board at Kaifeng and on the faculty of the University of Shanghai. From 1931 to 1937 he served under the Northern Board at the same university which is maintained jointly by Northern and Southern Baptists. During the intervening period in America he was secretary of the Student Volunteer Movement for one year. From 1928 to 1931 he was pastor of the City Park Baptist Church, Denver, Colorado. Last summer he represented China at the World Conference on Church and State at Oxford. In September he joined the faculty of Crozer Theological Seminary at Chester, Pennsylvania, and in January of this year was appointed Professor of Social Ethics and Homiletics. He is a son of the late Dr. Edwin M. Poteat, and a grandson of Dr. A. J. Gordon, famous Baptist preacher of the 19th century and for many years chairman

of the Foreign Mission Board. Since Professor Poteat returned from China, he has been in constant demand for addresses.

—*Missions*, May 1938.

* * *

BRITISH IN TSINAN

"This last half-year has been very difficult and depressing. Apart from the uncertainty with regard to our safety, we have had the disappointment of seeing our carefully built up work upset and our staff scattered. But that does not mean that the missionary value of our presence here has been lost, though it has certainly been redirected. It has been a source of real satisfaction to us that, whereas other hospitals in the city have been closed, our foreign-staffed missionary hospital has been kept open and has been the only one to which wounded have been able to come for treatment. Most of them have been so poor that they cannot pay for treatment. With our usual income knocked to pieces, we should have been in very real difficulties had it not been that we have been able to get some share of the Lord Mayor's Fund for our work here."

—Dr. Laurence Ingle, *Missionary Herald*, London 1938.

SOMETHING SPECIAL

The material in this issue can be easily adapted by any group desiring to plan a practical missionary program.

- I Suggested Subjects
 - 1. Southern Baptists in South America (see pages 150-154, 164-167)
 - 2. Southern Baptist Convention—Richmond (see pages 140-142, 162)
- II Pictures for Posters (see pages 152-153, inside back cover)
- III Current News (see pages 156, 158-162)
- IV Pointers for Panel Discussion
 - 1. Southern Baptists in South America (see pages 150-154, 164-167)
 - 2. Baptist Beliefs (see page 142)
 - 3. Facts for Finances (see pages 149, 154-156)
 - 4. Missionary Expansion (page 154)
- V Stories
 - 5. The Foreigner in Our Midst (see page 164)
 - 1. Overcome by the Spirit (page 164)
 - 2. Cousin of Charlie McCarthy (see page 166)
 - 3. Memorial Moments: Herman C. E. Liu (see pages 139, 141)
- VI Directed Prayers
 - 1. For Dr. Liu's Family and the University
 - 2. For Definite Needs in South America
 - 3. For China
 - 4. For Petitions Requested



Supplementing UP FROM ZERO

1. Baptist Seminary, Hwanghsien, Shantung, China Main Building, Men's Dormitory and Dining Hall
2. A String of Old Chinese Copper Cash
3. Ming-Ming Doll of China
4. Some of First Converts at Hsinking, Capitol of Manchukuo. Missionary Charles A. Leonard in American dress
5. Students from Manchukuo in Baptist School, Hwanghsien. Most of these are Volunteers for the Ministry and Bible Women's Work.
6. Dr. and Mrs. T. W. Ayers and Miss Grace McBride with Chinese Nurses (1918), Hwanghsien, China
7. Miss Wong Lee May, Principal of Baptist Girls' School, Hwanghsien, China
8. Miss Lottie Moon and two of her Christian Chinese Comrades at a Tea Party in North China

(Continued to page 155)



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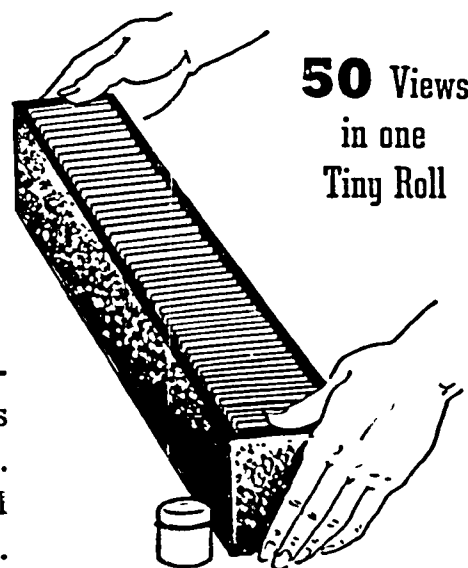
- HIS GOLDEN CYCLE - Bryan
Cloth 75c - Paper 50c
- UP FROM ZERO - Pruitt
Cloth 75c - Paper 50c
- CHINA THROUGH A COLLEGE
WINDOW - Sewell - 50c and
- HOW TO STUDY - Carver - 10c
- DARINGS IN THE DAWN - Little - 50c
- WHIRLIGIGS IN CHINA -
Pruitt and Weeks - 35c
- THE CHINESE BOAT BABY -
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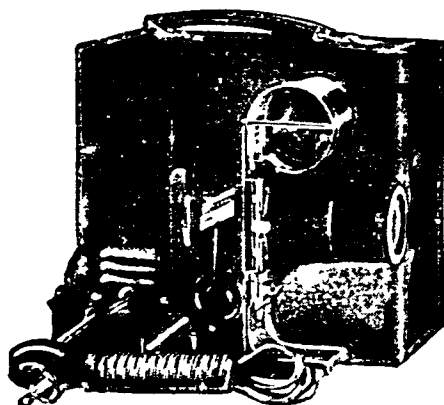
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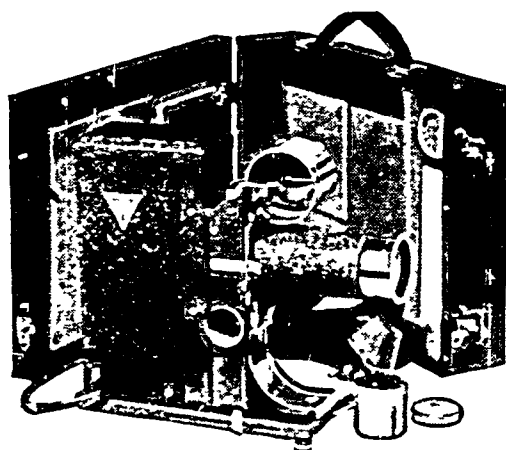
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