

# The Commission

EDITORIAL DEPARTMENT  
WALLACE GREENE



SEPTEMBER 1919

Southern Baptist Convention

Richmond, Va.

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## *Life's Superlative*

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*Now love is life's greatest gift. It is the substance of things hoped for, the evidence of a Christ-centered character.*

*Through love men of every age have worked miracles; the yearnings of all the years have been realized.*

*In love God walked in the garden at cool of day and called the friends who fled from His face because of sin. Love has ever been the link between man who wanders and God who woos.*

*In love the Father held out the hope of a Saviour when sin had driven Adam from Eden. In love He swung across the sky a rainbow of promise.*

*His love sent prophets and priests to warn the wicked. In love the song of the psalmist soared above the sordid and sinful.*

*Love sent His own Son as a token of everlasting affection for a sin-cursed world.*

*Through love martyrs died in every century, stoned, slain or slaughtered in other ways.*

*Through love His followers have left family and friends to become light-bearers in lands of darkness.*

*Through love missionaries have gone out to the farthestmost parts of the earth to tell sinful man that God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*

*Through love thousands have given their substance to send the gospel message to a world steeped in sin and sorrow.*

*Now without love it is impossible to please God. Unless it be the motive for service, our good works are but sounding brass and a tinkling cymbal. For he that cometh to God must love Him supremely and care for the world that awaits redemption.*

ROSALIE MILLS APPLEBY  
(Apology to the author of Hebrew 11.)

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# THE COMMISSION

CHARLES E. MADDRY, *Editor*

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THE COVER presents the lovely park near the James Memorial School and Seminary, Bucharest, Rumania. Mrs. Earl Hester Trutza and her husband, Rev. Peter Trutza, are returning this month to represent Southern Baptists in this important European mission center.

# The Margaret Fund's New Chairman

MRS. FRANK BURNEY, Waynesboro, Georgia

*The "Martha Shorter" Y.W.A. at Shorter College, Rome Georgia, took delight in honoring with a little remembrance of flowers Mrs. Frank Burney, of Waynesboro, Georgia, President of the Georgia W.M.U., and former Margaret Fund Chairman of Woman's Missionary Union Auxiliary to the Southern Baptist Convention. The pleasure of pinning on the flowers was given to Miss Patsy Patterson, Decatur, Georgia, President of the Y.W.A. and a "Margaret Fund" student at Shorter, the daughter of Dr. and Mrs. A. Scott Patterson, missionaries to Africa. This college Y.W.A. is named for the wife of the founder of the institution, Alfred Shorter, a Baptist layman. The activities are sponsored by the W.M.U. of the First Baptist Church of Rome*



One of the special joys given me at the recent W.M.U. Convention in Richmond, was the sweet privilege of presenting to that vast audience the newly elected Margaret Fund chairman, Mrs. H. M. Rhodes, of Memphis, Tennessee.

Having had contacts with her on the Margaret Fund committee, as Tennessee's representative, and in conversation and in prayer, realizing her firm desire to know the work, we were convinced that Mrs. Rhodes has the qualifications of a splendid executive and will become an efficient chairman. We predict a fruitful, glorious future for this beloved cause, under her fine, earnest, consecrated leadership.

Mrs. Rhodes is the mother of three fine daughters and is a woman of broad civic ideas and experience. A beautiful woman of culture, conviction and consecration, she has a winsome, attractive personality and

*Last year sixty-seven sons and daughters of missionaries were assisted by the Margaret Fund. With the dawn of September these, and others who have only recently come to the States, will be enrolling in the schools and colleges. With the resignation of Mrs. Frank Burney, Mrs. H. M. Rhodes was elected to the chairmanship of the Margaret Fund of Woman's Missionary Union.*

a sympathetic, understanding "Mother heart."

She has a "mind to build." She has force, perseverance and a painstaking desire to know the work and do the work for the glory of God.

I sincerely rejoice in her taking up the task at this hour. I commend her to your hearts and to

your prayers. I know you will joyously cooperate with her, responding to her plans and purposes in your usual gracious manner.

Jesus said, "Herein is my Father glorified that ye bear much fruit." We sincerely pray that the fruit borne during the past years has

*(Continued to page 178)*



# KINGDOM FACTS AND FACTORS . . . . .

W. O. CARVER,

*Professor of Missions, Southern Baptist Theological Seminary*

## POOR JAPAN

No people can oppress and exploit and destroy vast numbers of another people without deep damage to their own spirit, and their own position and destiny. No one can imagine that the Japanese nation would ever have entered upon this unspeakable campaign in China if they had realized what it involved of destruction and slaughter in China; in the condemnation and resentment of most people in the rest of the world; in exhaustion of their own resources, loss of their own people and the inevitable self-condemnation which must come upon any people not wholly bereft of a sense of human feeling and self-respect.

There is no hope that Japan can achieve the objectives which her military-dominated government has repeatedly proclaimed. Even to reach any approximation of these objectives with which Japan could stop without serious loss of face must mean a long continued war; and must involve Japan's assuming responsibility for the direct and indirect death of more Chinese than the total population of Japan. Japan must either confess undertaking an impossible task and recoil from the horror of it or be guilty of the most wholesale destruction of human life in all history.

Calling off the Olympic Games appointed for Tokyo in 1940 and at the same time cancelling preparation for the twenty-six hundredth anniversary of the founding of the nation is a confession of failure which Japan could have made only in the consciousness of a situation rapidly growing desperate. Japan could reestablish herself in her world-standing by confessing her error and ceasing this conquest.

## MORE TROUBLE FOR THE JEWS

Germany continues to devise new iniquities in her persecution of her Jewish population. In mid-July Italy stiffens her trend toward repression and bolsters her increasing Nordic Aryanism with a manufactured rationalizing by a group of anonymous university professors who are willing to debauch their scholarship to serve the unholy ambition of a dictator increasingly drunk with insane ambition. In other parts of Europe there are ominous expressions in Semitic trends. In Palestine the British are finding it increasingly impossible to promote and protect their program for establishing Jews in a national home in their historic heritage.

Meantime also the problems connected with the noble desire to find friendly sections of the world for safe refuge for this persecuted people are more and more made evident. What is to be the solution?

In utmost sympathy and consideration it is suggested that the Jews must themselves assume much more of the burden for solving their problem than has been evident in the modern difficulties which have arisen concerning them. The solutions which they have undertaken throughout the past have never been very successful except for very brief periods. These solutions will not suffice in the present crisis. It is common for the Jews and their loyal Christian friends to start off with the assumption that the Jews are wholly without blame and are the entirely innocent subjects of irrational and wicked racial antagonism. Whatever may have been true in previous centuries, the too common opinion that "Christians" hate and oppress the Jews because

of the crucifixion of Jesus has almost no foundation in current opinion among Christian peoples. The uniting of Christians (Catholic and Protestant) with Jews in a campaign of fraternity, tolerance, and freedom can do much to mitigate the injustices. However, this fails to go to the roots of the trouble. There needs to be realistic grappling with the actual causes of these racial antagonisms, as these causes are to be found in all the races involved, including the Jews. Only when we come to terms on the plane of fundamental causes can we hope to work toward effective and permanent solution. The Jews are fully justified in proclaiming the wrongs inflicted upon them, and in appealing for sympathy and help. But this is not enough.

## MORE MISSIONARIES

It is most interesting to observe increasing emphasis from various countries to which missionaries have been sent from Protestant Europe and America on the expression of desire and conviction that the missionary work shall be enlarged, extended and developed. We seem definitely to be passing out of that temporary period of propaganda of the notion that the missionary work was approaching its end and that the total number of missionaries ought already to have begun steadily to decrease. From many lands the call is now coming for a fresh era of aggressive missionary work. Interestingly enough, yet quite naturally under all the circumstances, this call comes most emphatically from China. There its most vigorous voicing comes from the Generalissimo and Madame Chiang Kai-Shek. In an address to hundred and fifty missionaries, a few months ago, she made explicit reference to the propaganda of the "Laymen's Missionary Inquiry," to repudiate it, and strongly to emphasize the value, the need and the opportunity for a vast strengthening of the Christian movement in China. It has been much too easily as-

sumed that the troubled conditions in most parts of the world today are good reason for at least temporarily suspending and limiting our missionary work. For true missionary statesmanship exactly the opposite is the case. Prophetic laborers hear again in the present crisis the loud voice of the call of God through Isaiah in 54:1-3. God is preparing an unprecedented era of the growth of His Kingdom. A discerning people will lengthen the cords and strengthen the stakes for a greatly enlarged tent of Christian covering in every land.

### THE PRESIDENT AND DISARMAMENT

It is not at all surprising that shortly before taking to his cruiser to review a mighty Armada of sixty-seven fighting ships off the California coast, our President's un-

confessed sense of need for some gesture toward purposes of peace should have prompted a call to the nations to begin disarmament, before driving on to destruction. He seems to have been able to keep out of his thinking the satirical irony of his talk of peace and of the folly of militarism in the fact that he is himself leading our own nation in the most gigantic, unprecedented and unnecessary armament the world has ever even imagined. The tragedy of it is that the people of the United States are supporting this arming of America on a scale surpassing that of every other nation, all in the name of "defense." Every other nation makes exactly the same plea, and most of them with far more justification in fact than we can claim.

There will be no disarmament until some nation is willing to lead—to lead in disarmament, not

in mere pious phrases and hypocritical profession. America has more wealth that can be consumed in militarism than has any other nation. Under our present leading we seem quite willing to consume this wealth in wasteful and dangerous preparation for that "war of defense" which may always be made plausibly to appear at least a possibility. It is no wonder that the mission treasuries find it difficult to win support in a country which is ready to pour out billions on the assumption that we may have to fight other people. A gospel of brotherhood in the name of a redeeming God will not be largely supported by a people who are ready to spend a hundred dollars on equipment for fighting other peoples for every dollar they invest in the name of their common Father.

## AN OPEN LETTER TO FOREIGN MISSIONARIES

*From L. R. SCARBOROUGH, President of the Southern Baptist Convention*

I greet all of you—our glorious harvesters, more than four hundred strong! You were born-again to win, called to win, trained to win, surrendered to win, left us to go forth to win afar. You are Christ's immortal winners and I hail every one of you in the name of your Homeland Convention.

The Convention at Richmond, one of our greatest for years, most heartily, unanimously, gladly said, "We will make the most mammoth effort of our lives to make 1939 an unexampled year in winning lost men to Christ, in baptizing them into our churches, and in training them in His missionary, soul-winning service." All the agencies,

all the leaders, all the pastors, all the boards and institutions, all our people through their representatives said, "One time together with our Master we will go afield with our major emphasis on evangelism."

The brethren since the meeting in Richmond, in all the areas of our Convention, have responded as none of us have ever seen before. The holy fires are blazing in many sections. The people are praying, planning, hoping, expecting. God is moving. In 1919 we went together with a wonderful unity and enthusiasm and passion for millions of money. We won millions and built gloriously. Now, we go together for millions of souls. Souls

out-weigh gold. We won money to win souls. Now, we go directly for souls. Will we go for souls together, passionately and with Christ? He was the Master-Winner! He calls us, "Follow me and I will make you winners of men."

Your convention leaders turn to our noble foreign missionaries for love, sympathy, prayers, inspiration and encouragement. We hunger for your fellowship in this major task. We beg that you enlist your people to pray for a southwide—a world-wide revival. Southern Baptists turn with loving expectancy to you, our foreign frontiersmen! We are counting on you!

**A MILLION MEN FOR CHRIST—**

# BAPTISTS AND THE ECUMENICAL MOVEMENT

REV. GILBERT LAWS, *Norwich, England*

The Ecumenical Movement, having accomplished its two Conferences, the one at Oxford, on Life and Work and the other at Edinburgh, on Faith and Order, now leaves the open field of public notice, and retires to continue, by means of Continuation Committees, and a Proposed World Council of Churches, its work for church unity.

The Conference on Faith and Order has put out a report embodying the result of its labors at Edinburgh, which it commends to the consideration of the churches participating in the Conference.

A careful study of this report will enable anyone to forecast the kind of church which is likely to emerge if and when the Ecumenical Movement has run its course and fulfilled itself. It seems to the present writer a matter of importance that those who were officially appointed to represent the Baptist denomination at Edinburgh, and actually did so to the best of their ability, should frankly report to the denomination their impressions.

## I.

It is not possible to envisage any united church which is not based on infant baptism as the normal and standard pattern of the ordinance. Believers' baptism would be a tolerated exception to the standard practice. It is not hard to foresee what would happen. The firm believers in scriptural baptism would pass away in course of time, and the testimony would be lost. The grey squirrels, brought over to this country from abroad, have driven out the native red squirrels and occupied the woods to the extinction of the original animals. Infant baptism and believers' baptism could

no more permanently live together than the red and grey squirrels.

On this point the Baptists have no one to support them. Even our nearest ecclesiastical relatives, the Congregationalists, while with us at many points, are at this point as much against us as the strongest sacramentarians of them all. In contending that infant baptism is a serious perversion of a positive ordinance of Christ, we are as "the voice of one crying in the wilderness." Yet that is the true Baptist position from which we cannot depart except by ceasing to be Baptists.

Should the other English Free Churches ultimately find themselves included in such a church as seems the true end of the Ecumenical Movement, the Baptists would be left to maintain their testimony in a world dominated by the new ecclesiastical amalgamation. Every thoughtful mind must be impressed, therefore, with the need of some deeper attention being given to this movement before the next Conference which will be due in ten years' time.

## II.

It is not possible to envisage any united church in which episcopacy will not be firmly and centrally fixed. It is always said that other elements—presbyterial and congregational—must be combined with episcopacy, and no doubt, in the church which is looked for, episcopacy would not be the old prelacy of the past. But with every modification and every allowance of this kind, it remains, and must remain, that the future church will be an episcopal church. With all the participating elements concerned, no other way is possible.

## III.

It is not possible to envisage any united church which does not provide for the sacerdotal conception of the ministry. According to the theory of "apostolic succession" there can be no "priest" where there is no "bishop." And without a "priest" there can be no real and true supper of the Lord.

Not all who accept episcopal order believe this theory. So much is gladly granted. Nevertheless the insistence upon it as an indispensable element of the future church comes from those who do believe it, and

So much does this episcopal order seem to be taken for granted as inevitable, that it required the intervention of a Baptist voice to make it clear that not all Free Churchmen had accepted the principle of the episcopate being essential to a united church.

Nor will episcopacy be only a matter of government; far more is at stake, as may be seen by anyone who will closely study the report. Ultimately, no matter who may be associated with him, the power to ordain to the ministry will be with the bishop. Gone will be that power which has hitherto rested with the church-meeting. Gone will be that power that has hitherto rested with the presbytery. That this is found in express terms in the report is not asserted, but it may be perceived as the only end of the ecumenical road.

In plain terms, this "ministry acceptable to all" will be validated from Canterbury, and will be an extension of the ministry at present recognized in the Anglican communion. Terms must at last be made with "the historic episcopate"—minimum terms, easy terms, it may be, but still terms. A definite word in rejection of this idea would be fatal to the Movement as at present constituted and working. It is idle to ignore this, and futile to question it.

The strongest reason for this insistence upon episcopal order may now be suggested.



by the ardor and sincerity of their belief they are driven into an uncompromising position, which we must respect. We can feel for them.

In episcopacy there will always be cover for the "priest." This is the strong reason why it must be retained; otherwise the Ecumenical Movement would have to part company with many for whom the sacerdotal idea is an essential feature of Christianity.

It is said that we could have episcopal ordination without necessarily accepting sacerdotalism. Perhaps! But there is something wanting in straightforwardness in accepting an ordination in one sense when it is known that he who required it, and bestows it, is giving it in another.

Baptists can never admit the sacerdotal claim. It has a long history, but it is a human imagination, and essentially false. It has no place whatever in the New Testament. Therefore we can never accept an ordination which is capable of such an interpretation and leaves it open for a minister to make a claim to "priesthood," with all that it involves.

#### IV.

The writer makes this statement from a solemn sense of duty. He was troubled both in mind and conscience at Edinburgh. Often in the course of discussion with others he was reminded of an old trick of boyhood's days, when one would challenge half a dozen other lads to run and jump a wide and muddy ditch. All would run together, but an artful one or two would stop on the brink of the impossible leap, watching the others land in the mud. One who never means to jump ought not to run as if he meant to do so.

—*The Watchman-Examiner.*

*When the four nails are driven in, everything is settled. Used of one's reputation, or in telling a noisy person to keep still, or that he will be still when he is in his grave.*

—*Chinese Proverb.*

# Report on Interdenominational Relations

*Presented by DR. W. R. WHITE to The Southern Baptist Convention, Richmond, May 13, 1938*

Last year the matter of making a reaffirmation of the Baptist position as held by Southern Baptists on interdenominational movements and relations was referred to a committee to report this year. This is our report:

We look with deep and sympathetic interest on the widespread desire and passion for Christian unity. We deplore all hurtful divisions existing among the disciples of Christ. We long for the union of all believers for which Christ prayed. We shall pray and labor for it on a Scriptural basis; but we insist that it cannot and should not be obtained on any other basis.

We hold the immemorial position of Baptists, that all true believers in Christ as their personal Saviour are saved, having been born again; and this, without the intervention of preacher, priest, ordinance, sacrament, or church. Therefore, we profoundly rejoice in our spiritual union with all who love the Lord Jesus in sincerity and truth. We hold them as brothers in the saving grace of Christ, and heirs with us of life and immortality. We love their fellowship, and maintain that the spiritual union of all believers is now and ever will be a blessed reality. This spiritual union does not depend on organizations, or forms, or ritual. It is deeper, higher, broader, and more stable than any and all organizations. We hold that all people, who believe in Christ as their personal Saviour are our brothers in the common salvation, whether they be in the Catholic communion, or in a Protestant communion, or in any other communion, or in no communion.

We here declare our unalterable belief in the universal, unchange-

able, and undelegated sovereignty of Jesus Christ. We believe that He is the rightful and only head Sovereign of His churches; that His word and will, as revealed in the Holy Scriptures, is the unchangeable and only law of His reign; that whatever is not found in the Scriptures, cannot be bound on the consciences of men; and that the supreme test of true Christian discipleship is obedience to the will of Christ, as revealed in the Bible. This is fundamental. Therefore, neither tradition nor customs, nor councils, nor expediences can be allowed to modify or change the Word of God.

Concerning the church, it seems to us that this is a Divine institution; that it was not evolved from the changing conditions of society, but came from the mind of the Master; that it is an enduring institution, adapted as well to one time and one climate as another; that it is the custodian of the truth, to hold and teach it to the end of time and to all the peoples of the earth. It is

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a Scriptural body, with a Divine constitution and mission, both of which are revealed in the New Testament. We believe that a church of Jesus Christ is a pure democracy, and cannot subject itself to any outside control, nor bend to a superior clergy. We also hold, with unshaken confidence, to the age-long contention of Baptists, that there must be absolute separation between church and State; and that the right of civil and religious liberty is, in the sight of God, the inalienable and indefeasible right of every human being. We maintain that the Divine constitution of a church of Christ cannot be changed in order to effect organic, Christian union. We maintain, further, that Christ's ideal of a Church, with its pure democracy, and the high value that it puts on the individual, is of priceless value, not only to preserve religious liberty but to promote civil liberty as well. We are unalterably committed to the Divine model of a church. On this point our convictions are settled.

We believe that the intelligent, personal conviction in religion is essential to strength in Christian character and to success in any form of Christian work. It must be the working force in any Christian union. Our souls abhor the thought of any union inspired by convenience or by desire to save money. There is one thing worse than commercialized vice and that is commercialized religion; for if religion becomes an economic question it ceases to be Christian. We must therefore protest against the many cheap and cheapening methods employed to break down convictions, and to establish a mechanical union out of the *disjuncta membra* of the several denominations. To us it appears far more consistent and Christian to appeal to the individual conscience to study the Word of God with open-heartedness and to follow the light that may therein be found. Any union founded on compromise and spurious appeals is a sham union, and will debilitate and retard the progress of

Christianity the world over. Any such union must inevitably end in a wider apostasy, followed by inertia, indefiniteness, confusion and waste of spiritual force.

We would issue a fraternal warning to our brethren of every communion of the danger of a man-made union. It would constitute a powerful monopoly fraught with many possible perils for the world. It would be too carnal to be safe. Such an advantage and such power would be too much for human nature. We can conceive of it as a great temptation to some would-be world dictator in the event of some unusual crisis in the future. Only a union dominated by spiritual believers, perfected by spiritual motives responsive to the Lordship of Christ would be safe for the world. This is our profound conviction.

Our message to our brethren of other communions is that since the present divided condition of Christendom is unquestionably the result of departures from the simple teaching of the Scriptures, the only possible road to organic union is back to the Scriptures, fairly interpreted. If it be said that this is, in our present state, impracticable and impossible, we reply, that if that be so, then organic union is impossible with Baptists, for we are unalterably bound to the Scriptures as our law and guide. We speak on this point with absolute frankness and with great plainness, because we crave to be understood by our fellow Christians. We neither ask nor wish anyone to come to us, except upon a personal conviction, but would have all to study the Holy Scriptures to find the path of duty; and our confidence is un failing that there is light sufficient in the Scriptures to guide us all to the Union the Master wishes.

Pending the working out of the problem of union, we are glad to say that we stand ready at all times to cooperate with all our fellow Christians and our fellow citizens, whether Protestant or Catholic, whether Jew or Gentile, in every worthy effort for the moral and so-

cial uplift of humanity, as well as for the equal, civil and religious rights of all men in all lands. We would freely cooperate in all good works limited only as follows:

Our most cherished beliefs, our deep sense of duty will not permit us to enter into any federation, council or what not, that would, in any way, obscure the position set forth above, or hinder us in the full and free preaching of the whole counsel of God to all the people of the world. By our very principles we are automatically separated, ecclesiastically, from all other people, and we cannot help it, unless we stultify our conscience, or renounce the truth, as we are given to see the truth, a course no Christian would wish us to take. We would look with great favor on the union of those bodies whose ecclesiastical polity and principles will enable them, conscientiously, to symbolize together. This would greatly simplify the problem and constitute an important step toward Christian fellowship.

We beg to say this other word to our brethren of other communions. We cherish in our hearts a deep and abiding Christian love for all our fellow believers in Christ, whether in or out of other bodies, and gratefully rejoice in all that they are doing for the salvation of the lost of the earth.

In view of present incomparable day of Baptist opportunity and responsibility around the globe, it surely behooves Baptists everywhere to go forward unitedly, wholeheartedly and joyfully with Christ.

GEORGE W. TRUETT, *Chairman*,  
WILLIAM D. NOWLIN,  
JOHN A. DAVISON,  
W. C. ALLEN,  
W. R. WHITE.



# Baptist Church Organized at the Camp of Hope Leper Colony

GEORGE GREEN, M.D., *Ogbomosho, Africa*

Agaw Ireti, pronounced "Ah-gaw E-reh-te" meaning the Camp of Hope, is the name of the Leper Camp near to Ogbomosho, Nigeria, West Africa. The camp is a project supported by the Native Administration of the Oyo (pronounced Aw-yaw) Province, and ministered to physically and spiritually, and also mentally by the Medical Staff of the Ogbomosho Baptist Hospital. The camp is intended primarily for patients in the early stages of leprosy, for whom it is expected that the medical, hygienic, and the general physiological treatment given will arrest the progress of the disease and result in an apparent cure.

Evangelistic and Bible teaching services held weekly, and Christian influences brought to bear upon the patients daily by the missionaries and workers who come to give them treatments have made an eternal impression upon the lives of the more than one hundred inmates of the colony. Professions of faith in Jesus Christ have told of the work of grace wrought in the hearts of some of these leper folk. Baptismal services have been held from time to time for those who have thus professed Jesus Christ as their personal Saviour and who have been received as absent members into the fellowship of the Ijeru Baptist Church, Ogbomosho.

With thirty-four patients having been baptized, the time seems opportune to organize a Baptist church at the camp. The Ijeru Church was asked to grant letters of dismissal to the sixteen persons whom they had received by baptism as absentee members, that they might join with the other Baptists in the camp in organizing a church. The letters were granted, and Sunday morning, January 2nd was set aside as the date for the organization of the new church. This seemed to be a most fitting phase



of missionary activity for the first Lord's Day in the New Year.

Rev. S. A. Ige, pastor of the Ijeru Church, Rev. John Adigun Adediran, pastor of the Oke L'Erin Church, with representatives of these churches, Rev. W. H. Simons of our Baptist College and Superintendent of the Leper Colony Bible School, and missionaries Dr. H. G. Walker and Dr. George Green, participated in the organization of the church. The service opened with a hymn, scripture reading, and prayer. The purpose of the service was stated; the names of those for whom the Ijeru church had granted letters were read, and these persons were asked to stand up. Dr. Green explained briefly and simply the fundamental doctrines of a Baptist church. Pastor Adediran led in the reading and reciting of the Church Covenant, and prayer was offered for the newly organized church. The members of this new church were instructed in the mode of the reception of members into a Baptist church, and eighteen persons who had been baptized on profession of faith two weeks before were accepted as members.

The Agaw Ireti Baptist Church, thereby, starts off with a charter membership of thirty-three, one of the first sixteen could not be present. Five members were elected as

an advisory body, and from among these five were chosen the church clerk and the church treasurer. Plans are in progress for the erection of a church building.

For several years the inmates of the camp have been contributing weekly toward a church building fund; additional gifts have been made in memory of the late Dr. B. L. Lockett; the American Mission to Lepers, Headquarters in New York City, has generously made a gift of One Thousand Dollars towards the erection of this church building, but there is not yet enough for building a chapel.

At this Camp of Hope for Lepers we now have an organized Baptist church, a Bible study school, a day school with a certificated teacher, a commodious treatment center, farms to make possible partial self-support, and a recreation field. In this leper camp the missionary doctor and his helpers engage in the threefold ministry of preaching, healing and teaching. Souls are saved, bodies healed, and minds instructed.

Southern Baptists! We, your missionaries, representing you in Nigeria, West Equatorial Africa, are putting our best into this and all phases of Missionary and Kingdom Work, and the Lord's blessing is resting upon your work out here.



*Mrs. H. M. Rhodes,  
New Margaret Fund  
Chairman*

## THE MARGARET FUND'S NEW CHAIRMAN

*(Continued from page 171)*

glorified our Father. Your gifts have been multiplied by Him and we give Him praise.

All are familiar with the history of the work which was begun by a gift of \$10,000 from Mrs. Frank Chambers, of Alabama, in 1904. Her tender heart longed to lift some of the burdens from the hearts of our missionaries.

This money was first invested in a home in Greenville, S. C. After eight years it was sold; and in 1916 the first eight scholarships were given to sons and daughters of our missionaries, to assist them with college work.

Through prayer, love, wise and careful investments, and gifts, the Margaret Fund has been multiplied, and today there are several Endowment Funds. We have on hand more than \$73,000 in cash and bonds, and more than \$300,000 have been given in scholarships to 330 students.

Our Father has been glorified by the fine scholastic standing and

splendid influence of the majority of these students in our colleges. Many now are active, trained, Christian workers on both foreign and home fields.

Unspeakable blessings, rich and precious contacts have flooded my life during these sixteen years it has been my privilege to serve as chairman. Deeply indebted am I to all for your prayers, splendid assistance and your sweet cooperation.

Together now we praise God that He has multiplied your deeds and gifts of love, and we believe this cause does glorify Him in all the earth.

Only my consciousness of the fact that it was my Father's will for me to resign now, enabled me to give up this task. Doing it has caused me real sorrow, but I also rejoice in trying "His will to love, His will to do."

With profound gratitude for the privilege of service and for the blessings which have come to my life because of it, I pray that God may more abundantly bless the new chairman and this, our beloved Margaret Fund, and all workers.

## MARGARET FUND

MRS. H. M. RHODES,  
*Memphis, Tennessee*

"Margaret Fund" is dear to the hearts of Woman's Missionary Union since it is one of her finest efforts. I am sure it is also of interest to every reader of this magazine because it is so closely associated with missions and our missionaries.

Should some not know just what "Margaret Fund" work is, it might be well to explain something of its plan. Originally a \$10,000 gift, it has been increased through a few legacies, through the regular gifts from State Woman's Missionary Unions and from gifts of a few interested friends. The income from the fund and supplemental gifts provide boarding scholarships for the children of our missionaries during their college years. Over three hundred have thus been assisted. We shall have eighty or more students for the coming school year.

It is hoped that wherever a Southern Baptist may know of a Margaret Fund student in school, that all Baptists—not just W.M.U. members—will take a special interest in that student. These young people are in the States preparing themselves for the future. Many of them become missionaries, fine preachers, doctors, etc.

With the inauguration of the new plan of Margaret Fund participating in the "Weeks of Prayer" offerings, we urge everyone, because of your interest in these young people and the Margaret Fund cause, to remember all the more the Lottie Moon offering in December and the Annie W. Armstrong offering in March, that these gifts may not be diminished, but may be so increased as to take care of this added obligation.

We are again stressing "Margaret Memorials"—gifts of \$2.00 or more, to memorialize a loved one whose name is Margaret. The names will be inscribed in a beautiful Memorial Book. We wish, especially to

remember any "baby" Margarets who have not been thus honored, that they may be particularly remembered in our Golden Jubilee year.

And thus may there be unto Him the honor and the glory due unto His holy name.

## *My Home in China*

I remember how the roadway looked in Summer, after rain,  
With a rainbow 'gainst the cloud-bank and the sun come out again.

The smell of new green leaves,  
And rich, rain-sodden loam,  
Bring a picture of the roadway,  
And my cool, tree-shaded home.

In the Autumn by the roadway all the trees were turned to gold;  
Travellers could see their colors mirrored faint in waters cold.  
All the crops were garnered in,  
Winnowed were the yellow sheaves;

And my home, by sunset blessed,  
Stood blanketed with golden leaves.

Came the Winter, and the Mistral shrieked and howled out of the night,  
Whipped the snowdrift down the roadway, lashed the trees, and took its flight.

Drifted full from edge to edge  
The silent road was left to freeze.  
Snowclad was my sheltered home,  
And guarded by the naked trees.

Then the Spring, with teeming richness, burst upon the sleeping earth,  
Waked the flowers, stirred the grasses, roused the land to its new birth.

Soon new green drooped o'er the road,  
Blossoms full graced every tree.  
Life, long prisoned by the cold,  
Rejoiced in new-found liberty.

—BRYAN P. GLASS, Hwanghsien, China, and Baylor University.

*Three Margaret Fund Students, Blue Mountain College, Mississippi, 1937-38—Misses Theresa Anderson, Cora May Marriott, Dorothy Yocum of China*



## Meeting of the Italian Baptist Union

CHARLES E. MADDRY

The Italian Baptist Union met in annual session in Rome, June 8-10, 1938. There were present thirty-six of the thirty-nine pastors in Italy, together with some leading laymen and women. This union had been organized on the occasion of the Secretary's visit to Rome in July, 1934.

The recent session in Rome came at a very critical and trying time, due to the social and economic upheaval through which the Italian nation has been passing within recent months. Many difficult and crucial problems were faced by the recent session of the union.

One of the most serious problems confronting Southern Baptist work in Italy at this time, is caused by the drastic labor laws recently instituted by the Italian dictator. Every Baptist pastor in Italy has been placed under the operation of

stringent labor laws. In brief, this law classifies the Foreign Mission Board as a capitalist in Italy, and makes it impossible for our Board or the Italian Board, to dismiss a pastor, without becoming liable for a large sum as an indemnity, based on the amount of salary received and on the length of the period of service with the mission.

This was one of the problems that the Southern Baptist representatives faced when the Baptist Union met in Rome, June 7-10. The situation was critical and, for three days, the very life of our Italian Mission hung in the balance. Finally, concessions were made on both sides, and an agreement was reached that promises to mean a new day for Southern Baptist work in this needy and difficult mission field. (Written from Rome, Italy.)

FIELDS  
AND FACTS



Some weeks ago "X" and I were returning together from Tokyo. We had only one sleeper reservation between us, and since the berths on third class Japanese sleeping cars are far too narrow for two people, we had to do our sharing on a time basis. While one of us slept, the other sat up in the adjoining day coach, and it happened to be my turn to sit up when we reached B——. Here there was a big shift in the passengers, and two men came to join me in the section I had been occupying alone. The man who sat down facing me was not one to attract attention, but the one who took the place beside me was a bit unusual. Around his wrists he wore Buddhist rosaries, and he was carrying, hanging from his neck by the ends of the white cloth in which it was wrapped, a ten-inch-cube box. I could see that there was a strip of writing down the front of the box, but from where I was sitting I could not read it, and while I sat puzzling over the situation, I was amazed at the conversation that took place.

Soon after we left the station, the man with the box asked our fellow passenger if this were an express train. Now in Japan, express trains are extra-fare trains, and one does not ride on them without special express tickets. The other man did not appear to find the question as surprising as I did, and answered it politely, inquiring the destination of the man with the box. He replied that he was going to D——, and after a few moments of silence, wanted to know if this train had come all the way from Tokyo. This question was as bad as his first; our train was not only an express; it was the Sakura—The Cherry Blossom—one of the four *extra* special express trains of all Japan, all of which start from Tokyo. Again the other man replied without apparent surprise, and the man with the box said, "Oh, I thought maybe it was made up in C——." After a bit the other man asked him what time he would reach D——. He

# What Do They Think?

BY AN AMERICAN IN JAPAN

thought a moment, and then answered, "At about six or seven, I think." I looked at my time table, and saw that we would reach D—— at four-fifteen.

I was too stupid to figure out why the poor man was in such a daze, or what he was carrying in his box, and when I went to wake "X" and trade places with her, I told her about him. When she in turn came to call me, she told me that he was a father carrying to D—— for burial the ashes of his son who had been killed in the war. Then I understood. When I returned to the day coach the other man was gone, and I took my place facing the man with the box. Now that I was where I could read the writing, I could see that it gave the name of the boy, and the division of the army in which he had served. For the next three hours I sat watching this poor father, and thinking the thoughts that the situation brought to me.

## TENDER AND AFFECTIONATE

Sometimes the father dozed, and even when he was awake he seemed hardly conscious of his surroundings. From time to time he would move his hands, almost involuntarily, it seemed, to the precious box. What was he thinking and dreaming through these long hours? Japanese fathers are as tender and affectionate toward their children as are any fathers anywhere in the world.

What would you think, in his position? Would it occur to you at all that since your boy had been out to kill as many of the enemy as possible, it served him right that death had overtaken him? Would your grief be lessened by thoughts of sympathy for homes of the enemy, left bereft through your boy's activity? Even if you were one of

those rare people (rare in America, also) who can see the faults of their own nation, would your suffering be any the less for the thought that the cause your boy had died for was not entirely idealistic? As I tried to feel myself into an understanding of this man, and others like him throughout Japan, I wished that the people of other countries, who with so much righteous indignation condemn Japan as a nation, might see the Japanese people as individuals, and know as I have been able to know of some of them, what they are thinking and suffering in these times.

## WHAT DO THEY THINK?

What do the parents and families and friends think when they send the boys away? When troop trains pass, at every station the people are in crowds, waving flags, singing, and cheering, as the people of America cheered in 1917; but back of the smiling faces there are hearts that do not smile. Last summer I was riding on a train that carried soldiers, and my traveling companion says that one of the faces we saw in one of the cheering crowds will haunt her the rest of her life. The soldiers were several coaches ahead of us, so that we were able to see the people after the need for cheering was past. One little old lady stood waving her flag and bravely cheering as long as her boy could see her, but as soon as he was safely out of sight, she dropped her flag to the ground, and her whole spirit seemed to drop with it. What did she think, as she sent this boy away?

I spent my summer in a little mountain village. When news would come to the town office that one of the boys of the community had been called to the army, the fire bell would be rung, and a messenger sent to the home to inform

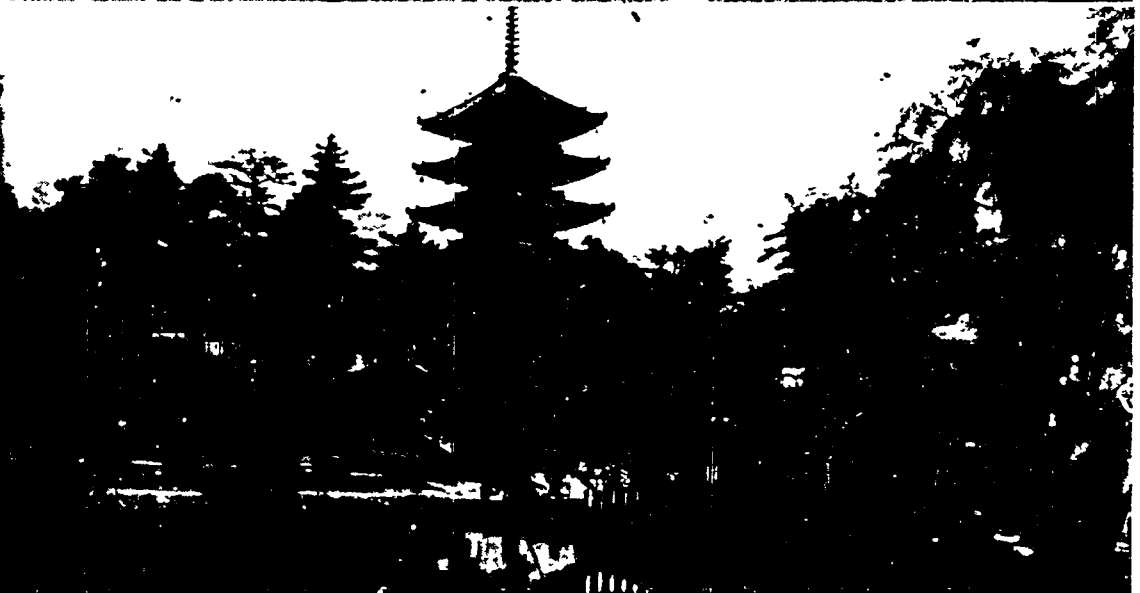
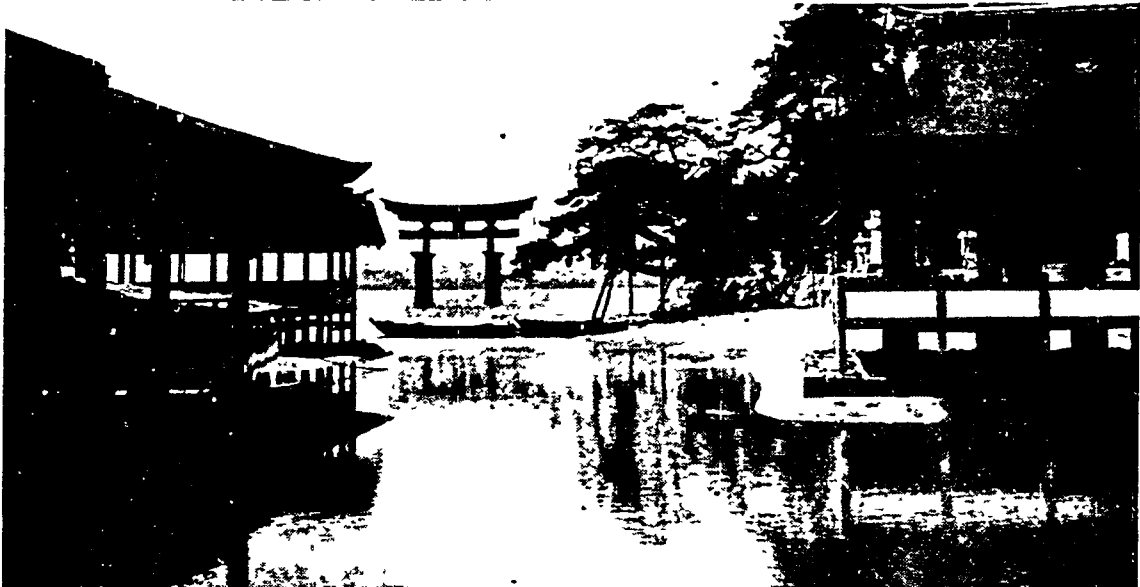
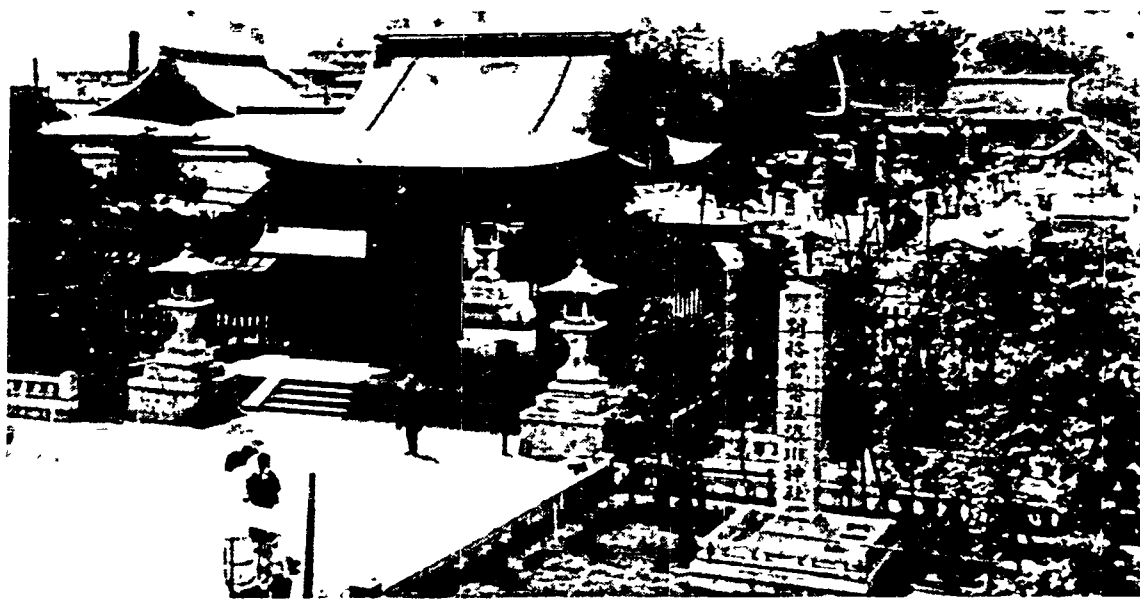
the family. Our language teacher told us of one of her neighbors, a dear little lady who at the sound of the fire bell would come running from the fields where she was working, to ask with fear, "Did the messenger come to my house?"

One day I was practicing with one of our music teachers, when word came to the house that one of the best men on our staff had been called. We were all stunned, and for a while the practicing was suspended while we talked of the situation, and the little teacher, with tears she could not hold back, told us that day by day she was afraid to return to her home, for fear that her brother had been called.

Probably the people who suffer most are those who are not fully in sympathy with the national policy, and those few who are in a position to know what really is going on, and what other nations are saying about the land they love. One of the National Y.M.C.A. secretaries, an outstanding Christian leader, spoke in one of our neighboring cities recently on "Japan in the Eyes of the Rest of the World," and I am told that he ended his address with the statement that there was much more that was unpleasant that he might add, but thought he'd better not.

#### I ASK YOU

I do not ask you to believe that Japan is in the right. I do not ask you to believe that Japan is suffering in the same way that China is. While I was writing this, I read Dr. Price's article in the March issue of *The Missionary Review of the World*, which gives the situation in China, province by province, and it was almost enough to keep me from writing at all. But I do ask you to think of Japan in terms of individual people, who do suffer acutely, some of them the more acutely for a sense of being in the wrong. I ask you to have a Christian attitude of compassion, and sympathy, and love, and forgiveness for them. I ask you to try to understand what they think, and how they suffer,—and then to pray for them in real love.





*Rev. Wu G. Djung and his family*

Dear Brothers and Sisters in Christ: In the annual meeting of the Kiangsu Baptist Convention this past Monday, May 9, we were instructed to send by two of our members, Mr. and Mrs. P. W. Hamlett, who are going on their furlough, our warmest greetings to you.

We shall not attempt to tell you of the work we are doing as our representatives can tell you better than we can in a letter. You are acquainted with the condition of our country at the present time. The results of this war throughout this province are beyond words to describe. Our faces are not backward, however, but forward. Our motto is: "Pressing on." We have a great task ahead of us and we are going to carry on in the Name of our Leader. We know God's Kingdom must go on in spite of all difficulties. We know you are praying for us and we know God hears and answers prayers.

We want to thank you for the help you have given for the relief of our stricken people. All the pastors and other leaders in the

Convention are giving special attention to the relief of our people, both Christians and non-Christians. The large work of rehabilitation is still ahead of us. We need your prayers and your material assistance until this terrible crisis is passed. The war is still going on and no one can say when it will end. Our daily prayers are that our heavenly Father will hasten that peace that is founded on justice and fair play among the nations of the world.

We assure you that our prayers go with this brief message that goes to you from our hearts.

Your brothers and sisters  
in Christ,

WU G. DJUNG,  
*Secretary of the Convention.*

## REJOICING IN CHINA

D. F. STAMPS, *Yangchow, China*

It would be a joy for you to see our work just now. We baptized sixty-six people here on April 10. Most of them have been saved here in our two compounds since the Japanese captured the city on December 14 of last year. These can-

didates for baptism were the best prepared that I have seen here in China. All classes of people are represented in the number. Some are college graduates, some are business people, some are school teachers, and some come from the laboring

class. All of them are happy, and so are we.

The Girls' School has been organized into a Bible Training School. Some of the teachers do not receive any salary, but all are happy to do their part. Most of the



students are women and girls, but we also have some men—young men. Some fine young men are taking Bible courses because there are no other schools here for them. Many women have entered the Bible Training School because they have been converted and they wish to learn more about Christ and His work. I think we have more than fifty adults taking Bible courses. Then there are more than a hundred children besides. So you see that we are very happy in this new work here.

We are also able to hold services daily in the church at Shien Liang Kai, the large church building in the center of the city. Some work is being done in our chapels in the city. It is too bad that more of our workers cannot be here to enjoy this blessing and help us in the work. Miss Mary Demarest and I cannot leave here now. I made one trip to Shanghai, but I cannot go there now. So we are just staying here and we are giving the best we have to the work.

I am sending this little word to Shanghai by a Chinese friend and I am asking Mrs. Stamps to mail it to you from Shanghai.

Continue to pray for us and rejoice with us. It seems to be hard to thank our Father enough for His great mercies to us here. We rejoice again and again for His marvelous love and blessing upon us and our work.

## Refugees in Tsinan

We are all well and happy. The last few days have seen 20,000 Japanese troops pass through Tsinan on their way south. We have about two hundred fifty refugees in the compound. All are busy and happy in Bible classes. A few have been saved. Some have heard the Good News for the first time. Two country churches send in good reports of safety as the armies passed their way. A pastor and a Bible woman have lost bedding and clothing.—Tsinan.

## Harvests in China

W. B. GLASS, *Hwanghsien*

We have just had a great revival in the Hwanghsien Middle and Primary Schools. Pastor Wang Kien San began the preaching and there was a fine interest. But after about five days, he gave out. Pastor Fan and I carried on the preaching for a few days longer. At the first call for converts, about forty came forward. On the afternoon of the sixth day the number increased to seventy-two. On the afternoon of the next day the number was one hundred and fifteen. The regular meetings stopped then, but the pastor came back for chapel service for two days more. There were twelve more conversions. One of these was a member of the senior class. One fine teacher has been converted. Every girl in the girls' dormitories, except one, has been saved. There are still three members of the senior class, boys, not yet reached.

Jessie (Mrs. Glass) and I went to Tengchow Sunday, 17th. A meeting was in progress there. I preached in the afternoon and about forty came to the front taking a definite stand for Christ. Quite a few of these were rather young students. But the work in that old city is looking up.

On March 27, we organized a new church fifteen *li* from the city, and ordained a new pastor. They had held an enquirers' class last week, and on Sunday the new pastor baptized fourteen new members. The Behma Church is having a class this week. The church here will have one soon after the association's meeting, and we expect to have one in Lungkow before the end of May. I go to Laichow for some meetings on May 4.

We have more than fifty attending the Seminary. We have just heard that two more men from Manchuria are on their way.

Even though the classes have already begun, students continue to come. They will diligently make up the work that they have missed.



Peter Lee

## No Weaklings Needed

H. M. HARRIS, *Kaifeng, China*

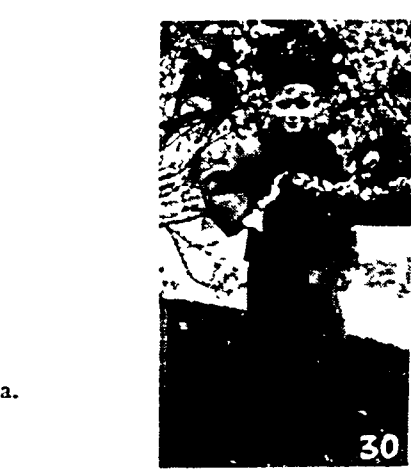
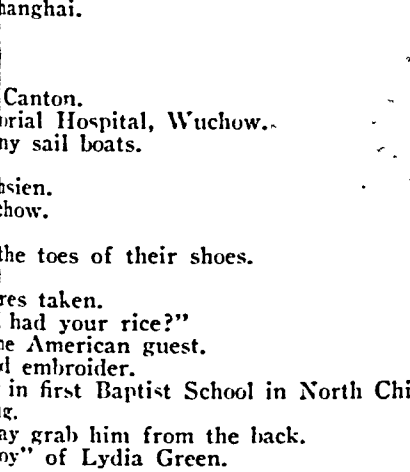
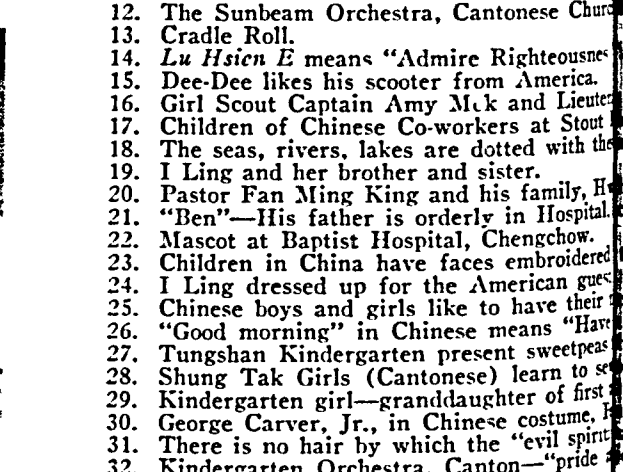
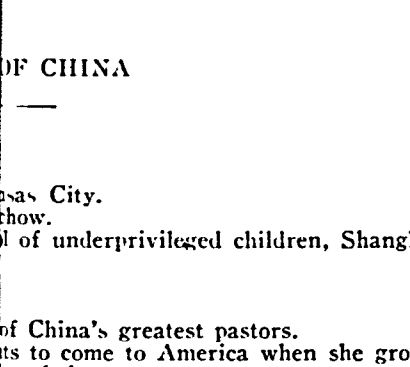
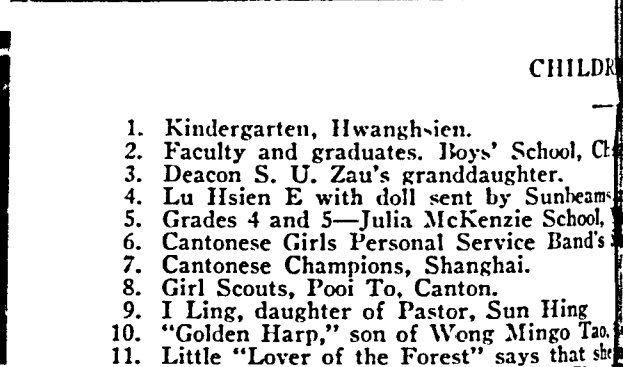
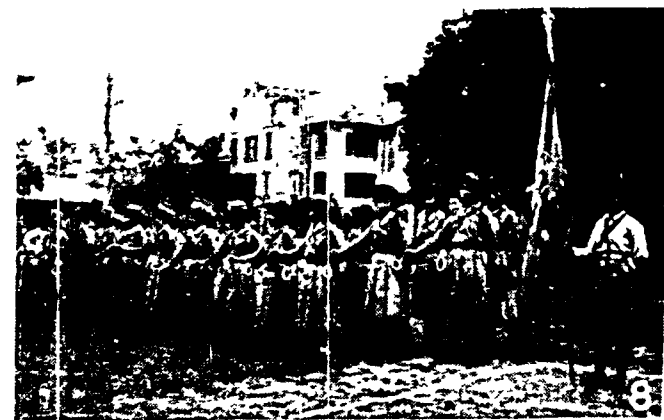
Recently I had the privilege of reading a letter written to some British missionaries from their Consul-General, a very intelligent and wise man. He said that at the present time the opportunity for doing good work on the part of the missionaries is unexcelled. Those missionaries who are truly spiritual and of tough fibre, not weaklings, should certainly remain on their fields. That is his opinion.

So I hope that our Board will send back to China all those missionaries now at home who answer to the above description. Now is the time of all times for Christian workers to show sympathy with our Chinese fellow-Christians and identify ourselves with them in this hour of great need. The Chinese will never forget this. All classes of Chinese are showing a hunger for the Gospel that I have never seen before.

Peter Lee has taken hold of our Kulou Church in a fine way. He has opened a good Grammar School at Kulou, which now has an enrollment of one hundred and eighty pupils. Also, he is in constant demand for revival meetings.

MISSIONARY  
INTEREST





# CHILDREN OF CHINA

1. Kindergarten, Hwangh-sien.
2. Faculty and graduates, Boys' School, Ch...
3. Deacon S. U. Zau's granddaughter.
4. Lu Hsien E with doll sent by Sunbeam...
5. Grades 4 and 5—Julia McKenzie School, Chow.
6. Cantonese Girls Personal Service Bands of underprivileged children, Shanghai.
7. Cantonese Champions, Shanghai.
8. Girl Scouts, Pooi To, Canton.
9. I Ling, daughter of Pastor, Sun Hing.
10. "Golden Harp," son of Wong Mingo Tao, of China's greatest pastors.
11. Little "Lover of the Forest" says that she wants to come to America when she grows up.
12. The Sunbeam Orchestra, Cantonese Church, Shanghai.
13. Cradle Roll.
14. Lu Hsien E means "Admire Righteousness."
15. Dee-Dee likes his scooter from America.
16. Girl Scout Captain Amy McK and Lieutenant...
17. Children of Chinese Co-workers at Stout Memorial Hospital, Wuchow.
18. The seas, rivers, lakes are dotted with tiny sail boats.
19. I Ling and her brother and sister.
20. Pastor Fan Ming King and his family, Hsien.
21. "Ben"—His father is orderly in Hospital Chow.
22. Mascot at Baptist Hospital, Chengchow.
23. Children in China have faces embroidered the toes of their shoes.
24. I Ling dressed up for the American guests taken.
25. Chinese boys and girls like to have their faces taken.
26. "Good morning" in Chinese means "Have you had your rice?"
27. Tungshan Kindergarten present sweetpeas to the American guest.
28. Shung Tak Girls (Cantonese) learn to sew and embroider.
29. Kindergarten girl—granddaughter of first in first Baptist School in North China.
30. George Carver, Jr., in Chinese costume, P...
31. There is no hair by which the "evil spirit" can grab him from the back.
32. Kindergarten Orchestra, Canton—"pride boy" of Lydia Green.



J. A. HARRINGTON—I was born near Springfield, Missouri, December 10, 1902. Later my parents moved to this city to give us the advantages of its schools.

When I was about nine or ten years of age I was converted. At that time, I was attending the First Baptist Church. During one of the Sunday school lessons my teacher made a statement that became fixed in my memory. She said, "If you will trust Jesus He will save you from all harm." Later one night at home as I stood alone, gazing up at the starry heavens, I felt impressed with the greatness of God, and there came over me a sense of my own guiltiness. I felt that Satan desired to have me and I was afraid of his power. I remembered the words of my Sunday school teacher and believed in Jesus and asked Him to save me. Then I experienced the happiness of His saving power.

In 1919 my family moved to Tulsa, Oklahoma. Here I continued my schooling, graduating from High School in 1922. For ten years I was associated with my father and brother in a Men's Clothing Store in Tulsa.

In 1925 I married Miss Edna Earle Looper, a school teacher of Spiro, Oklahoma.

One evening in the year of 1929, at the hour of our private devotion, while reading from God's Word, I was deeply impressed with this thought: "God wants you to be a preacher." I was surprised at the thought and felt that, surely, I was

not worthy to be a preacher. But I could not get away from these words as they kept repeating themselves in my mind. After I was thoroughly convinced that God wanted me to preach I was the happiest I had ever been in my life. A few months later this joy was increased when I felt a definite call to be a foreign missionary.

At once, my wife, who early in her life had felt called to do mission work, joined heartily with me in making plans to prepare ourselves for missionary service. This involved the selling of our home, leaving the business world, studying in the University of Tulsa and my theological course in the Southwestern Baptist Seminary at Fort Worth, Texas.

\* \* \*

EDNA EARLE LOOPER HARRINGTON (Mrs. J. A. Harrington)—I was born in the hill country of eastern Arkansas near the little town of Cauthron, August 3, 1904. My parents, Mr. and Mrs. W. G. Looper, were humble, Christian farmer folk. I have no recollections of my father as he died when I was only three years of age. Mother was everything to my brother and me, but God who always knows

best, called her to her heavenly home when I was only nine years old. But the precious memories of her and her devotion to God and her faith in Him have influenced my life in the years since. I am thankful to God for those memories and influences.

God answered my mother's prayers and in a short time a fine Baptist couple, Mr. and Mrs. W. E. Scott, of Spiro, Oklahoma, took me into their home. Oh, can I ever thank God enough for this home, for the love they bestowed upon me, for the Christian training I received, and for the high ideals my mother (so I called her) put into my heart and mind?

At the age of twelve I was converted. It was the first time I had ever felt a call from Jesus to accept Him. I knew it was He, and did not hesitate to heed the knocking at my heart's door. I was not baptized until four years later, when I became a member of the First Baptist Church of Spiro.

My first missionary impressions were received in my own home. Mother gave me missionary stories and books to read as well as other books that would have a wholesome religious influence upon me. I was deeply interested in serving

# Glimpses of New Missionaries

Christ, but not until I was about eighteen did I have a definite call to surrender myself to God for any service He might have for me. Rev. Arden Blaylock preached the sermon that helped me make my decision.

I finished High School in 1923; then attended State Teachers' College three summer terms, and for two years I taught school in the rural district near Spiro.

During this time I met Mr. Harrington to whom I was married August 11, 1925. Two years later God called him to preach and also to be a missionary. When he told me about this, I knew that God was working out His plan that I also had been called to take part in, some years past.

We began to prepare for our work, studying in Tulsa University, Tulsa, Oklahoma, and later in the Southwestern Baptist Theological Seminary. I have also had about four years of voice study and theory of music in a conservatory and with private teachers.

We feel that God is leading us to give our lives to Brazil in His service, and we rejoice in the great privilege of being ambassadors for Christ.

\* \* \*

LETHA SAUNDERS—On April 21, 1906, near Sterling City, Texas, I was born. There I lived with my parents and grandparents until I was three years of age, at which time we moved to Coleman, Texas. My childhood was a normal happy one. My first interest in the Latin races was created when I was but six years old while living in a community composed almost entirely of Mexicans. How these people interested me even then!

During a revival meeting in the spring of 1920 I accepted Christ as my personal Saviour and was baptized by Rev. J. J. Kellam. Shortly after that Dr. E. E. Dawson became my pastor and it was through his understanding guidance that I first became interested in Christian work. While still in high school I attended two B.S.U. conferences which helped me to catch the gleam and to get in my heart a heaven-sent ideal to which I must always be true.

After my graduation from Coleman High School in 1924, I entered Baylor University at Waco, Texas. There great Christian friendships were formed. It was while with one of these friends, Gladys Teal, on the night of April 10, 1925, that I heard God's call to definite mission

service. After much prayerful consideration the clouds of obstacles rolled away and while kneeling by my open window, looking into the heavens it seemed that,

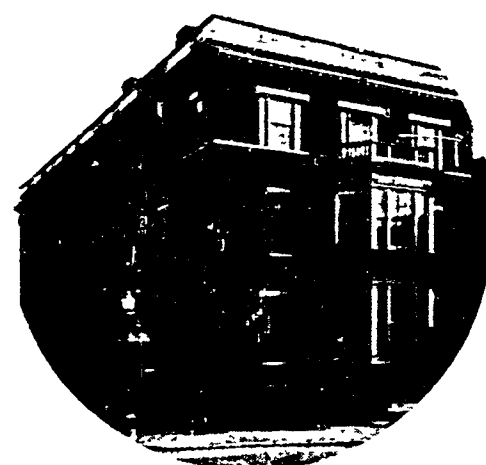
"Every star became to me a holy altar light;

Every star became to me a challenge to give light!"

Into my mind came the thought of the land of the Southern Cross—Brazil. As I arose I said, "Jesus, I my cross have taken, All to leave and follow Thee, Thou from hence my all shalt be."

In 1928, the late Mrs. S. E. Woody gave, as her Ruby Anniversary gift, a scholarship to a Texas girl to *House Beautiful*. This scholarship was granted to me, enabling me to attend the W.M.U. Training School for two years. After graduation it was necessary for me to return to the teaching profession and local church work. I received my A.B. degree from Baylor University in 1934.

The intervening years have been filled to overflowing with training and experiences in educational and religious work which have given me better preparation for my field of service. In spite of postponements and reverses I have continued "following the gleam, and watching for the Open Door." My earnest desire has been to be a vessel of service, empty of self, filled with the Holy Spirit, and ready for the Master's use. As I draw nearer to this beautiful land my heart burns within me to give Light.



F. M. B. Headquarters

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J. A. Harrington

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Edna E. L. Harrington

The Commission



Letha Saunders

September 1938



Maye Bell Taylor

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Vada Mace Waldron

MISSIONARY  
INTEREST

MAYE BELL TAYLOR—I was born May 4, 1905, in Eldorado, Texas, and when two years old moved with my family to Haskell, Texas. When I was ten years of age I was converted in the Baptist Church of Haskell; and in the public schools of that town I received my grammar and high school education.

Throughout those early days I was active in the Sunbeam Band, the G.A. and Y.W.A. organizations. During my high school years I served as assistant leader in one or another of these groups, and taught a Sunday school class.

One Sunday night our church had a special service for students going away to college. Many times I had felt that God was calling me to a life of service to Him, but always someone would say, "Oh, you are too young to know." That night, however, I told the church

about having heard God's call, and I dedicated my life to Him.

Throughout my college days in Baylor University and Hardin-Simmons, from the latter of which I am a graduate, I was active in church work. God permitted me to compromise with Him for seven years. These were spent in teaching—and though I continued my church work, I was not happy until I gave up teaching and surrendered completely to do His will.

The two years I attended the W.M.U. Training School in Louisville, Kentucky, were the happiest years of my life. I felt that God had called me to Brazil and I said, "Yes, Lord, anywhere but China." But the way did not open up for me to go to Brazil, until I had sincerely said, "Lord, I will go anywhere you send me."

I go out to Brazil rejoicing that

God placed me in a Christian home, one of family prayer, and that He saw fit to call me into His great service of spreading His Kingdom throughout the world. May I prove worthy of so great a calling.

\* \* \*

VADA MACE WALDRON—I was born November 19, 1904, at Munday, Texas. I was the last one of twelve children, five boys and seven girls. Eleven of us and my mother are still living.

Father and mother did not have the opportunity of getting an education, but they were determined, if possible, to help their children have an education. All of us received a public school education and, with the exception of two, some college work.

After I graduated from high school, I went to college one year;



*Foreign Mission Board and New Appointees, May 11, Richmond, Virginia*

then I began to teach school. I had wanted to teach ever since I was in the first grade; so when I signed my first contract to teach, I was very happy. I taught twelve consecutive years and thoroughly enjoyed every year. I taught the last eight years in Clarendon where my home is.

I attended Sunday school and church some while I was growing up, but I did not become a Christian until I was away teaching. Two girl friends, roommates of mine, had much to do with my becoming a Christian. How I do thank the Lord for them! My conversion was a quiet one, but very vivid, and I immediately wanted to do something for the Lord.

The next term of school I began to teach in my home town. One Sunday morning while my pastor was preaching a foreign mission sermon, the Lord called me to be a

foreign missionary. (I had been a Christian only about nine months.) It was such a surprise to me, for I had not thought of nor dreamed of anything like that. At once I tried to think that I was mistaken, for I felt so unworthy and incapable; I thought surely the Lord did not want me for that. But the impression grew more vivid all the time. After I was sure that the Lord had definitely called me to be a foreign missionary, I was willing and eager, and began to prepare for it.

My preparation for foreign mission work has been very slow, due to the lack of finances. I kept teaching during the winters and going to college in summers until I received my B.A. degree in the summer of 1934. In the summer term of 1935 and 1936, I went to the Southwestern Baptist Theological Seminary, Fort Worth, Texas. Then in August, 1936, I resigned from my

position of teaching in the Clarendon Public School system in order to attend the Baptist Seminary at Fort Worth again in the term of 1936 and 1937, and also the summer term of 1937. I had a scholarship and worked a certain number of hours per week to pay for my board, room, and books.

Besides all the good I received from my study, class work, teachers, and the associations with consecrated Christians at the Seminary, I had much joy and happiness in trying to serve the Lord at a Mexican mission, and at our mission down in town.

My plans for the rest of my life are to follow God's call to do foreign missionary work. The Foreign Mission Board of the Southern Baptist Convention appointed me to service in Argentina, November 12, 1937 and I sailed December 11th for South America.



*Golden Jubilee Meeting, Woman's Missionary Union, Richmond, Virginia*

# THE COMMISSION

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VOL. I

SEPTEMBER, 1938

No. V

## Unity Versus Union

We are living in a time of great political and economic unrest and uncertainty, throughout the whole world. In many quarters there is war or the threat of war. Half of the world is in the grip of brutal and cruel dictators and savage war lords. On every hand there is a sense of defeat and despair. Good men everywhere are reaching out in their helpless despair, for some remedy, some refuge from the storm. So there has grown up a widespread belief that the remedy for the ills of mankind, is for all of the churches to unite into a world organization or federation of churches. Southern Baptists believe fully in the spiritual unity of all believers in Christ, and we are willing to cooperate, as far as possible, with all others who love Christ and His cause. We do not believe organic church union is possible or desirable, and the Richmond Convention re-affirmed in unmistakable terms our whole-hearted allegiance to the Word of God as the sole guide in all matters of faith and practice. We stand ready to unite with all believers in the world, on

the solid rock of the Word of God; but beyond this we cannot go. Southern Baptists are still in the middle of the road.

A spirit of blessed fellowship and spiritual fervor characterized the Convention from beginning to end. There was a total absence of bickering and strife; and the Convention, with beautiful unity and contagious enthusiasm, set itself for a year of intense effort for the winning of the lost at home and abroad.

All in all, it was a very satisfactory Convention.

CHARLES E. MADDRY,  
*en route to Africa*

## The Cooperative Program

As the Cooperative Program grows in favor with the churches, the income of the agencies of the Convention will increase, and the agencies will prosper and go forward with their work. We are all united behind the Cooperative Program as the best method of supporting all the work of the Convention.

## A Unique Distinction

Our Baptist Mission in Italy was begun in 1873, under the leadership of Dr. George B. Taylor, the son of the first secretary of the Foreign Mission Board. Until he could acquire a working knowledge of modern Italian, Dr. Taylor communicated with the people in the classic Latin. He was a man of remarkable gifts and laid a good foundation for our work in Italy.

In 1901 the Foreign Mission Board sent over Dr. D. G. Whittinghill, of Kentucky, to begin the work of training our native Italian pastors. A theological seminary was founded in Rome, and most of our Baptist pastors in Italy were trained by Dr. Whittinghill. Today, for scholarship and doctrinal soundness, our Italian pastors will rank high with any on the continent. Dr. Whittinghill, five years after going to Rome, married Miss Susie Taylor, the daughter of Dr. G. B. Taylor, and for the past thirty-three years, they have unitedly led in our Italian work. We now have in Italy about fifty churches and thirty-nine pastors.

Dr. and Mrs. Whittinghill have done a remarkable and far-reaching work in that country. Through trying and difficult times they have served in the land of the ancient Caesars, and have carried on in a commendable way the work so well begun by Dr. Taylor. After almost thirty-eight years of fruitful and sacrificial service, they retired, July first. Father and son-in-law together have served Southern Baptists in Italy for sixty-five years. This is a worthy and unique distinction in missionary service.

Dr. and Mrs. W. Dewey Moore, of North Carolina and Washington, D. C., have succeeded Dr. and Mrs. Whittinghill and, on our recent visit to Italy, in June, we had the joy of formally installing them as the leaders of our Italian Mission. They are splendidly equipped for conducting our Italian work in the critical and trying days ahead.

CHARLES E. MADDRY,  
*London, England*



## A New Experiment in Mission Strategy

The recent session of the Italian Baptist Union was a far reaching and epochal session. The Executive Secretary of the Foreign Mission Board, assisted by Dr. M. T. Andrews of Texas, worked out a new series of agreements with the Italian Union for the support and conduct of the work in Italy for a period of five years. Under this agreement the Italian pastors have pledged themselves to forego the so-called benefits of the provisions of the Italian labor law, and, in turn, the Foreign Mission Board has turned over to Italian leadership the work in Italy. Through all the years since we began work in Italy, we have taken the responsibility for the leadership and direction of the work, and the Italian pastors have cooperated with us. Under the new plan just worked out, the leadership in the work devolves upon our Italian brethren, and we cooperate with them. An Italian executive secretary and treasurer will be elected, and Dr. W. Dewey Moore, our missionary in Italy, will become the advisor and helper of the Italian leaders. We believe a

new and momentous day is just ahead for our Italian Baptist work.

The struggle was long and difficult, and at one time, it seemed that we faced defeat and disaster for all of our work in Italy. In the end better counsel prevailed and the Holy Spirit led all parties into a beautiful and Christlike unity. To our divine Lord, be all the glory for the victory won!

CHARLES E. MADDRY, *Paris, France*

## A Three-Fold Call

During the Southern Baptist Convention in Richmond extensive evangelistic plans were made in hopes of a revival among Southern Baptists during 1939.

The need of a revival has long been felt. Multitudes are praying that it may come and that it will be a genuine revival of true religion, with influence felt throughout the southland and on all of our mission fields. The dominant note during the Convention was evangelism or the need of a revival. This same emphasis is being stressed on all of our mission fields. In China, Brazil

and Africa the revival fires are burning and the people are more easily won to Christ than ever before.

The Baptist World Alliance meets in Atlanta next year and doubtless the principal theme will be evangelism or missions. As Southern Baptists pray for a revival, may their prayers include the Baptist World Alliance and our mission fields and seek to create a spirit of revival that will be worldwide. The Foreign Mission Board and its missionaries join heart and hands in such a cause.

The type of revival needed cannot be realized as a result of a program but only by prayer and increased consecration. Jeremiah 33:3 is our source of strength. "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

In the great revivals recorded in history three things were in evidence: great preaching, great praying and constant witnessing for Christ. God grant that Southern Baptists may major on these things until the doors of heaven are opened and a spirit of revival sent on Southern Baptists.

R. S. JONES, *Home Secretary*

## Editorial Varieties

The Hungarian Baptist Mission has completed its sixty-third year of organized effort, being one of the oldest in Europe. The Foreign Mission Board has been in cooperative fellowship with our Hungarian brethren for sixteen years. We assist in the Theological Seminary and Woman's Missionary Training School. Dr. Udvarnoki, senior, founded the seminary in Budapest and has been the president and guiding genius for more than a quarter of a century. He has now retired, and his son Dr. Bela Udvarnoki, a doctor of our seminary in Louisville, has been elected president. \* \* \*

Dr. and Mrs. Everett Gill have moved from Bucharest, Rumania, to Budapest, Hungary. Dr. Gill will continue his work as our European representative, with headquarters at 29 Margit Rakpart, Budapest. Mrs. Gill will give oversight and direction to our Woman's Missionary Training School, with Miss Ruby Daniel as her assistant. \* \* \*

We now have thirty-eight active pastors in the service of the Italian Baptist Mission. At least one-third of these men are nearing the age of retirement. Only one young man is in preparation for the ministry.

Our greatest immediate need in Italy today is the re-opening of our Theological Seminary in Rome. We are planning to begin again in September the training of Italian pastors. \* \* \*

Rev. John Allen Moore, of Mississippi, a graduate of the Louisville Seminary, has been appointed by our Board as our first American missionary to Yugoslavia. His headquarters will be in Belgrade and he will arrange as soon as possible a small Bible Training School for native pastors. \* \* \*



# Our Missionary Family Circle

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

## Births

Since the last issue of THE COMMISSION our missionary family has been increased by three new members: Rosalie Ann Hall, June 1, 1938, at Wahiawa, Hawaii, where her parents, Rev. and Mrs. Harold Hall, have been serving while waiting to get back to China. To Dr. and Mrs. J. M. Bailey, recently returned from Kweilin, China, has come Catherine Louise, June 4, 1938.

Word has also come from Rev. and Mrs. R. F. Ricketson, Chefoo, China, of the arrival of a fine ten-pound-six-ounce boy, James Edgar, on May 31.

May God bless all of these little ones and make them a blessing.

\* \* \*

## Arrivals on Furlough

Rev. and Mrs. L. V. Hanna, Nazareth, Palestine

Brownwood, Texas

Rev. and Mrs. H. H. Snuggs, Canton, China

2212 Coles Street, Scotch Plains, New Jersey

Miss Mollie McMinn, Wuchow, China

1115 Wheatland Avenue, Whittier, California

Miss Lora Clement, Kong Moon, China

Union, South Carolina

Rev. and Mrs. P. W. Hamlett, Wusih, China

Morgantown, North Carolina

Rev. and Mrs. Victor Koon, Harbin, Manchuria

214 Davis Street, Gainesville, Texas

Miss Florence Jones, Pingtu, China

1031 W. Scott Street, Springfield, Missouri

Miss Pearl Todd, Chefoo, China  
Valdosta, Georgia

Miss Mary Shepherd, who went to Brazil as secretary for Dr. W. C. Taylor, returned home in April, and is now located in New Orleans, Louisiana.

Dr. and Mrs. Taylor sailed for the States on July 16, and will make their headquarters in Richmond, Virginia.

\* \* \*

## Returned to Field

June 3—S.S. AMERICAN FARMER

Rev. and Mrs. H. P. McCormick, Ogbomoso, Africa

Miss Ethel Harmon, Ogbomoso, Africa

June 7—S.S. EMPRESS OF RUSSIA

Mrs. J. T. Williams and daughter, Dorothy, Shanghai, China

Miss Margie Shumate, Hong Kong, China

June 11—S.S. BENEDICT

Rev. E. A. Nelson, Manaus, Brazil

July 9—S.S. DELNORTE

Rev. and Mrs. O. P. Maddox, Bello Horizonte, Brazil

Rev. and Mrs. W. H. Berry, Bello Horizonte, Brazil

S. S. EMPRESS OF ASIA

Miss Roberta Pearl Johnson, Shanghai, China

\* \* \*

## Sympathy

On April 13 Miss Minnie Landrum, of Rio de Janeiro, Brazil, lost her father. Also during April Mrs. Victor Koon's father, Dr. H. L. Hargrove, passed away at Yonkers, N. Y. Dr. Hargrove was a missionary of our Board for a number of years, but resigned in 1922. We extend to these dear friends our sincere sympathy in their sorrow.

\* \* \*

## News of the Sick

Many of our missionaries have been sick during the last few

months. Some are well now, but others need our remembrance in prayer as they lie upon their beds of suffering. Rev. J. Walton Moore, who is suffering from an incurable disease, will appreciate our prayers in his behalf.

Mrs. Frank Marrs, who has been desperately ill, is slowly regaining her strength; also, Miss Zemma Hare, who was critically ill in Baylor Hospital, and who had to be given several blood transfusions.

The little Bailey baby had to undergo an operation. Our hearts and prayers are with these parents who have had to pass through many sorrows.

On the way home from the coast, Harold Snuggs, Jr., was taken with pneumonia, which delayed their arrival in New Jersey. We rejoice in his recovery.

\* \* \*

## Joy in Brazil

There are two happy missionary homes in Brazil this summer; the Maxey White home at Bahia, and the A. R. Crabtree home at Rio. Max White and Margaret Crabtree are spending their vacations at home. After years of absence you can imagine something of the joy of these parents as they look once more on the faces of their children.

\* \* \*

## Resignations

Whenever we write the word "resignation," there comes a feeling of sadness over the loss of some of our missionary family. They may not be under the Board technically, but we know they are with us in heart and spirit, wherever their paths may be.

On May 11 we accepted the resignation of Miss Helen Dozier, of Japan, who is soon to marry Rev. Timothy Pietach, and will go with her husband under his Board, the Scandinavian Alliance Mission.

On this same date we accepted the resignation of Dr. and Mrs. H. H. Muirhead, of Brazil, as missionaries, but we are glad to be able to

keep them in the family as our field representatives west of the Mississippi. Dr. Muirhead has a large territory and will render our Board a much needed service.

The last resignation we have to report is that of Dr. and Mrs. J. M. Bailey, of Kweilin, China, on July 14. Because of health reasons the Baileys have found it necessary to return home, and Dr. Bailey is locating at Camden, Tennessee.

\* \* \*

### Marriages

May 21—Miss Maude Cobb, of Budapest, Hungary, to Rev. Emil Bretz.

May 23—Miss Ruth Mahan, Budapest, Hungary, to Rev. James Stewart.

July 12—Miss Helen Yates, Soochow, China, to Mr. Archibald A. McFadyen.

Miss Addie Buckner Beddoe, daughter of Dr. and Mrs. R. E. Beddoe, of Wuchow, China, was married on May 26, 1938, to Mr. Julian Choate. They will make their home at Shawnee, Oklahoma.

We extend our best wishes to all of these young people as they enter upon a new phase of their life.

\* \* \*

### Waiting on the Lord

"The Wileys are dragging their tail feathers under the strain of this continuous war. One can talk and think of nothing else and there is no way to get away from it. You turn on the radio and there blares "Tung Shan raided by Japanese planes. One thousand casualties;" or, "Missionary doctor shot by drunken Jap Soldiers;" or "Dr. Sanford Ayers does Red Cross work in total darkness;" or some such.

"But for every strain that we have, our Chinese colleagues have a hundred. How can these people stand it? I do all I can to encourage them. Last Sunday I substituted for Chaplain Hamilton at the Marine Church where I had one thousand seven hundred students and several hundred foreigners. I preached on

that grand old text "Saith the Lord, 'If the Vision tarry, Wait for it! It shall surely come. It shall not be late.'" I get very restless but I comfort myself with thinking that I ought to be able to wait for ten months."—Hundley Wiley, Shanghai, China.

\* \* \*

### House-keeping in Nazareth

I wish I could share with you a letter from Sarah Eddleman, but it is too long. She tells of their move to Nazareth to look after the work while the Hannas are at home on furlough. She shows the real missionary spirit as she and Leo make the most of what they have, and invent ways of making things home-like. She says:

"And we've learned some real valuable missionary lessons about furniture. We have our packing boxes stacked one on top of the other for a pantry; and how nice it is to feel we don't need to worry in ten months when we move again. It won't hurt our lovely brown papered kitchen cabinets. And the bigger boxes we stood on the ends; Leo put shelves in them that come out when packing begins, and I covered them with various towels, or materials for dresses, that were given me before we left. These make excellent bookcases and linen closets. Leo surely is clever at doing all sorts of things with hammer and nails.

"But the thing we are most concerned about is the prospects for real work with these people in this city that today is still known as "Nazareth where nothing good comes from." We have 200 children to work with in Sunday school. Then I am anxious to start a real W.M.U. out of these Arab Christian church members. We've the best chance for a W.M.S. here of any place that I have seen."

The status of women has been raised wherever the Christian faith has become known.

—Madame Chiang Kai-Shek.

## Autumn Meeting of the Board

The semi-annual meeting of the Foreign Mission Board of the Southern Baptist Convention is scheduled for October 12-13 in the Board Rooms, 601 East Franklin Street, Richmond, Virginia.

All state and local members (see page 170) are expected to be present at these autumnal sessions.

Dr. Charles E. Maddry, the executive secretary, will bring a detailed report of his visit to Southern Baptist mission stations in Italy, Africa, and other European fields surveyed during his summer's missionary journey.

Several new appointees will be considered at the October meeting.

Other important items of business add to the above evidences that these sessions will be of vital interest to every Southern Baptist.

## Young Women Respond

In response to the call for China Relief sounded during the South-wide Y.W.A. Camp at Ridgecrest, North Carolina, June 20-30, the young women gave \$204.16.

Further evidence of their putting into action their love for foreign missions was evidenced in the more than one hundred subscriptions to the foreign mission journal, *THE COMMISSION*, and in the free-will purchase of thirty-one *China Calls*, by Dr. Roberta Ma. This little book gives first hand information of current conditions in China, and sells for only twenty-five cents—twenty cents of which goes to China Relief.

## FORK UNION MILITARY ACADEMY

Fully accredited. Prepares for college or business. Able faculty. Small classes. Supervised study. Lower School for small boys in new separate building. Housemother. R. O. T. C. Fireproof buildings. Inside swimming pool. All athletics. Best health record. Students from 27 states and other countries. Catalog 36th year. Dr. J. J. Wicker, Pres., Box A, Fork Union, Virginia.

# THE HOME BASE

R. S. JONES, *Home Secretary*

## A New Agreement

An agreement has been worked out between the Sunday School Board and the Foreign Mission Board whereby the books formerly published and sold by the Foreign Mission Board will be published by the Sunday School Board and distributed and sold through the Baptist Book Stores in the several states. This agreement went into effect on July 1 and the Sunday School Board took over the entire stock of books owned by the Foreign Mission Board.

Orders for books received by the Foreign Mission Board are sent to the Baptist Book Store in the states from which the orders come. Time will be saved if books are ordered directly from the state stores.

The Foreign Mission Board will continue to prepare the manuscripts for books and assist in the advertising and promotion of missionary study books in every way possible. Information about books may be secured by writing to the Baptist Book Store serving your state or to the Foreign Mission Board.

## Southwide Baptist Revival

One June 13th a meeting was called in Nashville, Tennessee, by Dr. L. R. Scarborough, President of the Southern Baptist Convention, and Dr. Roland Q. Leavell, Secretary of Evangelism, Home Mission Board. Representatives of all south-wide boards and institutions and state secretaries were invited to be present. In this meeting plans were made for an intensive evangelistic effort during 1939. We gladly give space for the plans and suggestions made at the meeting in Nashville with the prayer that it will help bring about a world wide revival.

### I. GENERAL ITEMS

1. The name, "Southwide Baptist Revival"
2. The Scripture texts:
  - (a) "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land"—II Chronicles 7:14
  - (b) "Come ye after me, and I will make you fishers of men"—Matthew 4:19

### 3. The Ideal

An evangelistic meeting in every community, looking to a revival in every church, for the enlistment of every member in winning the lost to Christ and enlisting them in church membership, for the promotion of the whole program of Christ, for the winning of the world to Him in order to crown Him Lord of all

4. The office of the Superintendent of Evangelism, Home Mission Board, 315 Red Rock Building, Atlanta, will be the general office of the "Southwide Baptist Revival," through which the correspondence should come and go

5. Request for similar movements among the following Baptist bodies:

- (a) Northern Baptist Convention
- (b) Canadian Baptist Convention
- (c) Negro B. N. C.
- (d) Mexican B. C. of Texas
- (e) West Cuban Baptist Convention
- (f) German Baptist Convention
- (g) Baptist World Alliance

6. Organization, on the state-wide and association-wide basis

- (a) Each state to determine its own program
- (b) Each state mission Board and state convention to formulate a definite program adapted to local needs, but as much in conformity with other states as possible

- (c) Either the state secretary or secretary of evangelism to act as "state organizer"
- (d) Each "state organizer" to associate with him a "state chairman," who is a pastor
- (e) Each association to be urged to set up a program which will contain an adequate survey of the needs in that area, and which will contain some organization for the promotion of efforts toward reaching the needs found in the survey
- (f) In larger states, where districts are definitely defined, an organization in the district is necessary

### II. OBJECTIVES

1. Prayer for a great increase in conversions and baptisms in every community of the south
2. Enlistment of a multitude of soul-winners from the rank and file of our churches, who will present the gospel message to millions of lost persons, especially those who do not attend Sunday school and church services
3. Establishment of the family altar in the homes of our people
4. A revival meeting in every one of the 24,844 Southern Baptist churches, and in every unchurched community
5. A well-defined and carefully organized soul-winning program in every district association
6. A cooperative soul-winning program by the Baptist churches in every city
7. An adequate program of conservation of the results of the revival through enlistment, training, stewardship, etc.
8. An exaltation of the ministry of preaching, and a strong emphasis upon preaching the great fundamental doctrines of grace during revivals

### III. PROMOTION PLANS

1. Request each state secretary to present the "Southwide Baptist Revival" to the next meeting of the State Mission Board. Ask that a committee of the mission board be instructed to prepare a recommendation for a state program of evangelism to be submitted to the state convention in the fall. (This committee may be the standing committee on evangelism or a newly appointed committee)
2. Request each state secretary to have the "Southwide Baptist Revival" for 1939 presented at every annual associational meeting during the summer and fall months, asking for a functioning organization to be set up, a survey of the evangelistic needs, and a comprehensive program during 1939

3. Sunday, January 1st, 1939, a day of prayer for souls. Watchnight services Saturday night, December 31st, praying for the "Southwide Baptist Revival"
4. National radio hookup, once each week for the first eight weeks during 1939
5. Emphasis on the "Southwide Baptist Revival" at the state-wide promotional meetings during January and February, under the Sunday School Board
6. If the state is divided into districts, a rally in each district, under the direction of the state organizer and state chairman, early in the year
7. An associational evangelistic rally in every association during March, April and May
8. Where possible, an evangelistic conference for the preachers in every state, near June 1st, as an impetus for the meetings in rural churches during the summer
9. Utilization of the Sunday school forces, training union groups, missionary society organizations, and the brotherhood in each church for their respective types of service in evangelism
10. Utilization of student groups during the summer, for holding youth revivals, revivals in destitute places, and other types of evangelistic work
11. Use of school buildings, brush arbors, tents, and street preaching where these methods are necessary to get the gospel to people in unchurched communities
12. Request all Southern Baptist Convention boards and agencies to lend their best support to the "Southwide Baptist Revival"
13. Request the denominational press to aid in every possible way in promoting the movement
14. The Superintendent of Evangelism will issue a handbook, giving the objectives, organization, and methods of promotion of the "Southwide Baptist Revival," with suggestions about methods of soul-winning, organization of the local church for a revival, and methods of conserving the results of a revival through enlistment, instruction, training and stewardship. The state secretaries will add their individual messages to those handbooks which are to be distributed in their respective states
15. Through the Baptist World Alliance organization, get the winning of the lost to Christ adopted as the major emphasis among all Baptist bodies the world over during 1939. Give a major emphasis to evangelism at the Baptist World Alliance meeting in Atlanta, Georgia, July 22-29, 1939

#### IV. COMPLETE COOPERATION

1. The Home Mission Board will direct its every agency, every department and every missionary into making the "Southwide Baptist Revival" the one supreme endeavor of 1939
2. The Foreign Mission Board representatives agree to ask all their foreign mission forces in all lands to make 1939 a year of special soul-winning emphasis. They agree to make a definite request of all foreign missionaries to pray for a great revival at home
3. The Woman's Missionary Union representatives agree to make personal soul-winning a major emphasis during 1939. They agree to definitely foster the movement of establishing family altars in the homes
4. The Baptist Brotherhood representatives agree to seek to organize evangelistic groups in their local church organizations and devote themselves to personal soul-winning and visitation evangelism among men
5. The Sunday School Board representatives agree to give wide publicity to the movement, cooperating in their their literature, giving place to the program in their conferences everywhere, and throwing the full force of their organization into soul-winning
6. The representatives of the Relief and Annuity Board agree to enlist all of their beneficiaries into definite prayer groups for this revival and to incorporate information concerning the "Southwide Baptist Revival" in all their literature going out to pastors
7. The representatives of the Executive Committee of the S.B.C. heartily endorse the movement and pledge their fullest co-operation
8. The state secretaries have committed themselves without reservation to an adaptation of the "Southwide Baptist Revival" program to their own state needs
9. Representatives of the editors pledge the fullest possible space in the denominational press in promoting the "Southwide Baptist Revival"
10. The theological seminaries and denominational educational institutions give assurance of their best efforts in winning others to Christ in the "Southwide Baptist Revival"
11. Dr. J. H. Rushbrooke, executive secretary of the Baptist World Alliance, agrees to ask all Baptist bodies, among all nations of the earth, to make 1939 a year of a special evangelistic emphasis. This request will be incorporated in the annual message which he and Dr. George W. Truett are sending to the nations. A special request that January 1st, 1939, be made a day of prayer for lost people is being sent to Baptist bodies all over the world

## The Passing of Susan Jones Arévalo

HALLIE G. NEAL, M.D., *San Antonio, Texas*

We were deeply grieved by the death of Mrs. Arévalo, of Guadalajara, Mexico, on March 24, 1938. Although sick and suffering severely since August, 1937, yet during the long months of pain, her patience and thoughtfulness and her deep and abiding interest in the evangelization of Mexico were marvelous to all who were privileged to be with her. It made them appreciate more than ever her own great worth, and the power of God to sustain in affliction.

Born April 18, 1869, in Jacksonville, Illinois, Mrs. Arévalo was a graduate of the high school of that city and of the Woman's Training School of Chicago. Under the auspices of the Northern Baptist Convention, she was sent to Mexico by the Women's Board, of Chicago. In 1904 she came to the work of the Southern Baptist Convention. Her first activity with our Board was in the mission schools in Toluca, Mexico, and since then she did so many kinds of work that it is hard to tell of all her activities.

For forty-eight years, she worked faithfully in Mexico.

She was known all over Mexico, for she attended all the conventions and for many years served the W.M.U. in various capacities.

In personal work, house-to-house visiting and waiting on the sick, this noble woman was untiring. She promoted and held many Daily Vacation Bible Schools, translated and published for the school a book of plans and programs, compiled a hymnal for children, and published a mission study book covering most of the mission fields of the world. In the absence of her husband, she supervised the printery, read proof, mailed out tracts, and helped write tracts on subjects needed. No one can tell of all the work she did, of all the good she accomplished.

# The Origin and History of the Cooperative Program

J. E. DILLARD

## PART TWO

The difference between the \$92,000,000 pledged and the \$58,000,000 actually received suggests that serious difficulties had been experienced. The plans within the states were not uniform, there was much overlapping and many conflicts of interest; there was the question of special designations and what was known as the equalizing process; there were differences as to the proper allocation and the handling of funds; in some instances even the orthodoxy of some of our people and some of our institutions was questioned by some brethren.

This situation did not come about all at once. It began shortly after the Seventy-five Million Campaign subscriptions were taken and it grew for several years. In order to remedy this situation and to solve the vexing problems involved, a special committee was appointed in 1922 to bring in a report with plans at the 1923 Convention. It was called the Committee on Correlation.

At the Kansas City Convention, 1923, this committee brought in both a majority and a minority report. After much discussion both reports were rejected and a new committee was appointed. This new committee was known as the *Committee on Future Program*. It was composed of four members from each state and twelve from the Convention at large. This committee was instructed to consider and report upon principles, methods and organization to follow the Seventy-five Million Campaign.

The Committee on Future Program reported to the Convention in Atlanta, May 16, 1924, recommending that an Every Member Canvass be put on in all churches; that emphasis be placed upon stewardship

and tithing; that the right of designations be recognized but not encouraged; that southwide causes have the right to solicit large gifts from individuals provided such solicitation be approved by the state organizations in the states in which it is done; that there be a *General Committee* with headquarters in Nashville for the promotion of this program; that this General Committee consist of the general secretaries, state secretaries, secretary of the Laymen's Movement, the president and secretary of the W.M.U., the presidents of the three southwide institutions and ten others, three of whom should be women and the remainder pastors and laymen.

This Committee on Future Program set a goal for southwide objects for 1925; it recommended the percentage of distribution of funds to the convention agencies; it asked the convention agencies thereafter to present to the General Committee statements of needs; asked the states to leave the percentages of distribution of southwide funds to the Southern Baptist Convention or its General Committee; and recommended the continuation of the Special Days as a part of the program.

This report, after much discussion, was adopted. It will readily be seen that here we have a genuinely cooperative program, though the name was not formally adopted until the next year.

At Memphis, May, 1925, the new committee which was now called The Program Commission reported through its General Director, Charles E. Burts. The report is too long and complicated even to be sketched within the limits of this article. In brief it told of the serious financial condition of the denomi-

nation, recited the falling off in receipts, recorded the debts upon agencies and institutions and their going afield to solicit funds, told that the denominational credit was strained, and suggested that some way must be found for the gradual retirement of our debts.

In this report the word *Cooperative Program* was frequently used and the commission recommended that the cooperative work be known thereafter as the *Cooperative Program of Southern Baptists* and that the commission be known as the Commission on the Cooperative Program of Southern Baptists (see Convention Annual 1925, p. 31). The name of the Commission was afterwards shortened to *Commission on Cooperative Program*.

The personnel of this Commission was later changed, and in time the Executive Committee took over the work of this commission, but the nature of the Program has remained substantially the same.

This Program is the plan of the Southern Baptist Convention for providing funds for all the organized work of the Convention, the funds are allocated to the various agencies in proportion to their relative budget needs.

The several states of the Convention have a similar program caring for the cooperative work within the states. The state conventions or their executive organizations determine the ratio of distribution of state funds, and also determine the ratio of distribution between state and southwide causes; the ideal ratio being 50% for state causes and 50% for southside causes.

Really the ultimate right to determine the ratio of distribution of denominational funds is with the donors (churches or individuals) themselves, but if the state organizations tote fair with the denomination there will be no disposition to object, and so in the highest and best sense our combined state and southwide programs become *The Cooperative Program of Southern Baptists*.



# Debt—the Debt of the Foreign Mission Board in Particular

L. HOWARD JENKINS

Debt is terrifying. It paralyzes everything it touches. No one who has had experience with it will dispute these statements. I dare to say that more marriages have been wrecked by financial difficulties, including debts, than from any other single cause. More industrial concerns and institutions have gone on the rocks from debt than for any other reason. So it should be avoided at any cost. Sacrifice is necessary at times if we are to avoid the terrible effects of having debts we cannot hope to pay. The inevitable day may be postponed, but come it will. Bankruptcy is the end of spending more than our income. You may be a multimillionaire, but if you live long enough and spend more than your income, you will end up a pauper.

Debts made for constructive purposes, such as building a home and the like, are a great stimulus to thrift. Such debts are made in the best interests of those involved, and should be encouraged, provided there is a reasonable hope of meeting the obligation out of one's income, after the payment of living expenses. Debts made for the purchase of luxuries, when the normal income barely meets the absolute expenses of the household, can result only in wreck and ruin.

A friend of mine had in his employ a man who got into financial difficulties. This man came to my friend for advice and assistance. A survey of his affairs showed that he had signed installment contracts requiring the payment of \$48.00 weekly out of his salary of \$40.00. Foolish man? Yes. But some things just as foolish have been done by governments and institutions which should have known better and should have set a better example. Denominational agencies have not been free of these things.

You will say, What has all this to do with the debt of the Foreign Mission Board? Well this: If the Foreign Mission Board spends more than your gifts, bankruptcy of our work is at the end of the road. I

do not mean that the Board is headed in that direction. It is not. However, for many years, the bad influences of debt have had a paralyzing effect on our work. So, we can speak from experience, and this experience makes all connected with the Board anxious and determined to avoid any future debt.

It is well for Southern Baptists to sit down occasionally and discuss how and why this debt was created, plan for its liquidation and consider how to prevent another. Why this debt? I shall be brutally frank in answering my own question. The first responsibility rests on that large group known as Southern Baptists. At one time you gave the Foreign Mission Board more than \$3,000,000 a year. Within a few years your gifts dropped to about \$600,000. The work could not be adjusted as rapidly as your gifts declined. Before the adjustment could be made this debt was created. It is not an easy thing to rearrange the work of the Board scattered as it is around the world. In October of each year, the Board makes its budget for the succeeding year. This is necessary, for it takes the better part of three months for the news to reach all the fields, and plans made for the next calendar year. Consequently, the Board estimated in October 1937 the amount you would give in the calendar year 1938. We have no surplus, so if you fail to give the Board as much as the Board anticipates, a debt is inevitable; and only Southern Baptists, individually and collectively, will be to blame. A bad guess on the part of the Board has serious consequences, not only at home but to the four corners of the earth. So you can see that the members of our churches are principally responsible for any debt the Board

might have. This will continue to be true until the Southern Baptist Convention finds thirty-six men and women with unerring prophetic vision. Then all will be well, and there will be no more debt.

Frankly, again, the second group responsible for the present debt is that composing the membership of the Foreign Mission Board. A majority of the Board had too much faith in Southern Baptists, and did not cut the budget soon enough. The Board was three or four years too late in making the readjustment in its budget. A minority of the Board felt that the Lord gives his people common sense as well as faith, and expects us to exercise this sense along with faith. I do not believe the Lord will save us from the disastrous results of the non-use of this sense which is all too rare. Both these gifts should be exercised in Christian work if we are to succeed. So when Southern Baptists "let us down" and the Board kept hoping and believing that your gifts would increase, then it was that the debt was made.

At its peak the debt was \$1,800,000. Today it is \$300,000. A great reduction, but still serious enough. When the debt was at its height, the Board was paying 6% interest, or \$108,000 annually for interest. Today we are paying 4% and \$12,000 yearly interest. In the last ten years the Board has paid the banks of Richmond more than \$600,000 in interest. A great sum! It is nearly enough to carry on all of our work for twelve months. What an extravagant outlay of money when Southern Baptists could pay this overnight and not feel it! In fact, we should be the better for having done it. The present debt represents a per capita obligation of only seven cents.

What a trifling thing! I think I am safe in saying that the 4,500,000 Southern Baptists burn up at least one million gallons of gas each Sunday. This would be enough to pay the debt of the Board four or five times each month. Don't say we are not able to pay. It would be easy, if we really wanted to.

In fairness to the Board, it should be stated frankly that \$267,000 of the present debt of \$300,000 represents the money "loaned" the seminaries by the Board, on instruction of the Southern Baptist Convention. This is not said in criticism of any one, but simply a statement of fact.

This debt is crippling our work, and at the same time requires that every month we spend for interest \$1,000, when it is sorely needed in all the lands in which we work. This is bad business. The control of this is out of our hands.

How shall this debt be paid? Mainly by your *extra gifts*. We have sold practically all, if not all, our unused property, and future payments will have to come out of regular current expense income, unless you dear people make sacrificial extra gifts through the Hundred Thousand Club and the like. Every dollar sent in for the debt is used for that purpose. A separate bank account is kept for all such money. No expenses are charged against such gifts. If you send in \$100.00 and designate it for the debt, the note in the bank is reduced by exactly that amount, and the Board saves \$4.00 annually in interest. So the future plans for debt payments are based mostly on your extra gifts. It is for you to say how soon the debt is to be paid. In the absence of these extra gifts, less money will be spent on the field, and this money paid to the banks. It will be a great day around the world when we can cable our devoted missionaries, "Debt paid." I hope the Lord will let me live to see that day, for the cancelling of this debt has been my special hobby, and I have ridden it rather

hard at times; so hard, in fact, that it is a kind of joke around the Board rooms. But I am willing to take all the "joshing" or even criticism, if it advances by only one day that triumphant time when the banks close the indebtedness.

If this debt is paid, will there be another? No one can give a dogmatic answer in the negative, for many things are involved. For myself, let me say that if we must have a debt, the one we now have is as good as any other. The personnel of the Board is under constant change, so I can speak only for the present membership. The Board, as at present constituted, does not intend to do mission work on borrowed money. We do not believe the Lord wants it done that way. For several years now we have lived within our income, and steadily reduced our debt. In spite of all our efforts, Southern Baptists can create another debt if their gifts decline too rapidly, and to such an extent that the Board cannot adjust itself soon enough to the lower income. So far as human ingenuity and prudence can do so, a new debt will be avoided. The Board gives this assurance to the denomination. Pay this debt and try us. If this Board creates another debt, solely on our own responsibility, we deserve to be replaced by those who will be more careful in the Lord's business.

In conclusion, let me say that this debt does not represent money

spent extravagantly or foolishly. It represents work done in the interest of the people of distant lands, buildings erected around the world, cured bodies, trained minds, the salvation of countless souls, and a thousand other blessings I cannot enumerate. The Board went just a little ahead of the desires of Southern Baptists, as expressed by your gifts.

I hope there may be many who will want to respond to this statement by over-and-above gifts for this debt. We cannot rely on our regular income, which is hardly large enough to meet the absolute necessities on the field.

Therefore, we reach the conclusions that 4,500,000 Southern Baptists and the thirty-six members of the Foreign Mission Board are mutually responsible for the debt; that Southern Baptists are amply able to pay; that the Board is depending on your extra gifts to wipe out the remaining debt; and that with your help and that of the Lord, there shall never be another.

Let us all, individually and collectively, pray and work and give, so that the great day of debt payment shall not be longer delayed. Yes, it will be a glad day for the members of the Board, for our devoted missionaries and for Southern Baptists in general. This joy will be heightened in proportion as Southern Baptists hasten this day. God help us to do it.



Perry Morgan, Manager, Southern Baptist Assembly, Ridgecrest, North Carolina

SEPTEMBER is the month for planning and organizing mission study classes. The theme for the fall season is FOREIGN MISSIONS. To all classes and grades the Foreign Mission Board recommends the new series of text books on China. Southern Baptists will be eager, because of the unusual interest in that great mission field today, to begin the study of China in the early autumn.

NEWEST FOREIGN MISSION BOOK

FOR THIS CAUSE by Inabelle Graves Coleman, Publicity Secretary of the Foreign Mission Board, is the newest Southern Baptist book presenting world-wide missions. Written for study in preparation for Woman's Missionary Union Week of Prayer in December, this little book is divided into five chapters: *The Eternal Purpose, Unto the Father, According to the Riches of His Glory, The Love of Christ, Above All That We Ask or Think.*

This text should be widely read and studied by Southern Baptists everywhere. FOR THIS CAUSE will be ready October first, and will sell for 25 cents.

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SUPPLEMENTARY MATERIALS

To supplement the free material furnished each class with the books, the Foreign Mission Board is suggesting the use of kodak pictures of China, art pieces, cul-

Studying Missions

MARY M. HUNTER, *Manager Department of Literature and Exhibits*

tural objects, curios from China, and motion pictures of the work in China.

The kodak pictures, taken by Inabelle G. Coleman on her visit to the Orient two years ago, have been carefully selected for scrapbooks and posters. These make more real many of the scenes described in the text books. At least one scrapbook should be made by every class.



The art pieces, cultural objects and curios, handled exclusively by the Foreign Mission Board, are real treasures that will fascinate the class and illuminate the lessons of the texts. Every class will want a collection of curios.

Write the Foreign Mission Board for the lists and prices of kodak pictures, art pieces and cultural objects, and for information about securing the motion pictures.

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Dear Friends: It gives me much pleasure to write you this letter.

I was born in a small town which lies to the east of the Yoruba country. My name is Boluwade, which means "Come with the Lord." I was given

that name because my mother was converted just before I was born.

My parents are still living and they are Christians. My father, who wanted me to have an education, sent me to a day school, but soon the school was closed because there was no money to be carrying it on. So I had to stay with my grandmother who was an idol-worshiper. During this time my father wanted to engage me to a man, as it is one of the Yoruba customs for fathers to give their daughters while they are yet young to men in marriage.

When my mother heard this, she went to our pastor and reported my father. The pastor called my father and talked to him and warned him and advised him to let me go to another town for school.

So I was taken to Lagos, the capital of Nigeria, where I lived in the home of a pastor for many years.

I had been hearing of the Baptist Girls' School at Abeokuta, so, by the love of God, I was sent there in 1931. My friend and my father gave me some help. In 1933 I was told that I should put a stop to schooling, because there was no money any more. I at once told my best friend and we began praying about it. In answer to my prayer, a Baptist missionary named Miss Eva M. Sanders took me as her girl. She treats me as if I were her own real daughter. She is still helping me. God bless her!

I was baptized in 1930 and named Rachel. After my conversion, there was something within me saying, "Rachel, do you want to be selfish? You know the pleasure and joy that is in Christ. What about your



## A LETTER FROM RACHEL

Baptist Girls' School,  
Idi-Aba, Abeokuta,  
Nigeria, West Africa.



people who have not known these things?" So by one way or the other I appreciated His love in saving me and realized the lost condition of the world. Now every Sunday I go to a village about fifteen miles from our dormitory, and in the evening I go with Miss Ruth Walden to a small village where we tell Bible stories to a group of children.

As I have to leave school this year, I have planned to work with Miss Neale Young among the Baptist women of Nigeria. I want you to pray for me that I may be useful in my life and that I may be growing in grace.

Though I do not want to make you tired of reading, I should like to tell you one of the things that the missionaries are doing for the girls and boys of Nigeria. They take girls and boys as their own and train them. I'm one of them. Some of these boys and girls have got out of school and are helping in spreading the Gospel of Christ among our people who are not yet Christians. Please pray for us.

Pray that our people may leave off their superstitions, and that they may no more believe in witchcraft. Will you not be surprised that there are about seventy idols in our land and the worshipers of these idols worship them fearfully and heartily? It is so. One of these idols is Ifa, which I should like to tell you about. Ifa, the soothsayer, is worshiped as the god of fortune-telling. The worshiper gets sixteen palm-nuts and throws them on the ground and make the results in fine ashes spread on a flat tablet. The

priests claim to be able to tell private things, past, present and future. My people and other races in Africa are anxious to know the unknown, and they go to these priests. They don't care what the people may have to give

them; it may be sheep, goats, chickens, money, clothes. The priests accept anything in exchange for telling these fortunes. The priests have an influence over the minds and lives of these people, because they can control them as nobody else can, by fear and suggestion. So the priests deceive them and get nearly all of the money and property that they have.

There are also some superstitions which the Christless believe. It is said that one should not lean against walls when it is raining, because Shango, the god of thunder, the head of the idols in Yoruba land, who was once a king in the land, has the power to send them thunder and kill them immediately.

A woman should not wash her hair, teeth or clothes at night because such a thing would cause her husband's death.

It is said that the dead person appears in another town.

A bird passing from left to right is said to be good luck.

Because of these things we in Africa want and need your prayers.

At our last school revival many girls confessed Christ and promised to take their cross and follow Him. I myself knew that I was hungry for spiritual food, because I failed in some things that I ought to do, and the same happened to some other Christians in our dormitory.

I should like to hear from you if possible.

Your friend,

RACHEL B. OLUYEBA.

# The Age Security Plan for YOUR State and YOUR Pastors

## DO YOU KNOW

*Just WHAT The Old Age Security Plan Is?*

**H**AVE you ever studied its aims and purposes? Are you familiar with its many theoretical and practical advantages? Are you aware of the similarity between the plan offered by the Relief and Annuity Board and the National Social Security Act?

## DO YOU KNOW

*Ministers CAN NOT Secure Government Old Age Pensions?*

**T**HE United States Government in its Social Security Act exempted from taxes and thereby excluded from the benefits of that Act, on the annuity side of its operation, all employees of churches, boards and institutions and other non-profit making organizations and agencies throughout the country. In other words, no minister or full time church worker may benefit from an F. O. A. pension.

## HAVE YOUR CHURCH AND YOUR STATE CONVENTION

*Assumed This Christian and Humanitarian Responsibility?*

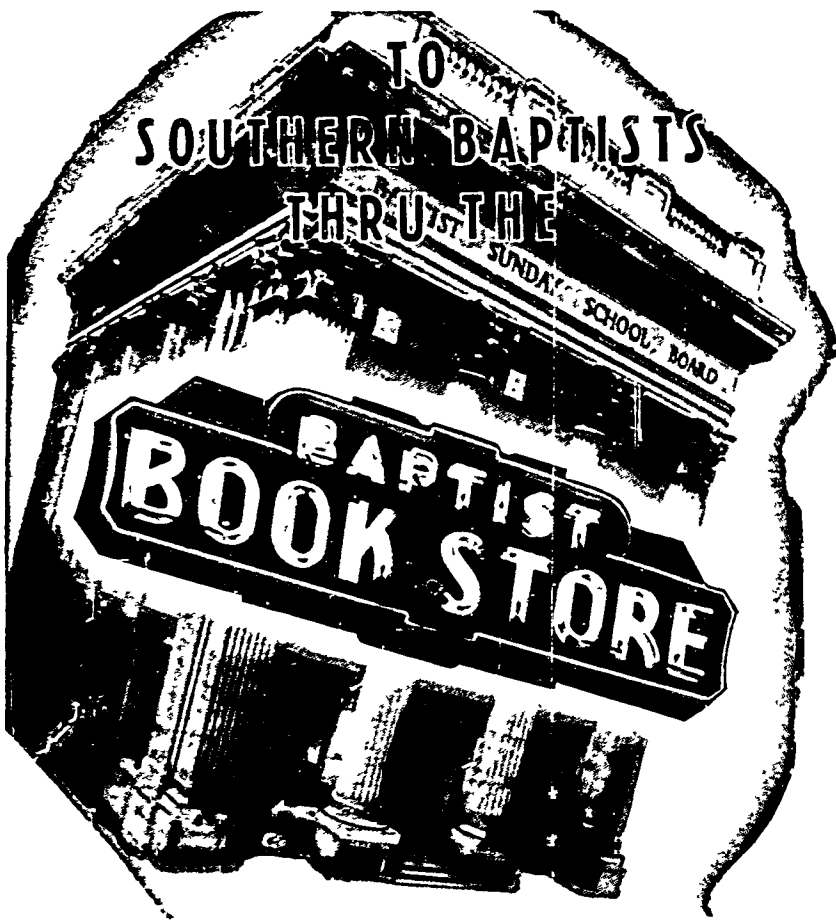
**D**O YOU offer to your leaders and workers the same future security as thousands of businesses large and small throughout the land are offering theirs? Do you take the best part of its leaders' lives without helping to store up something towards security in their declining years?

Make it your individual business to learn everything about this plan for Old Age Security. If your church has not already endorsed this sound and Christian obligation to its present pastor, make it your business to learn why and to speed up its adoption. If small, struggling companies, if gigantic national concerns all admit their responsibility for their lowliest employees' declining years can we, as Christians, do less? A dozen states are negotiating, on the group basis, plans for their ministers. South Carolina has already completed such a system and it began to operate July 1st, with 450 churches and their pastors participating.

THE RELIEF AND ANNUITY BOARD of the SOUTHERN BAPTIST CONVENTION  
Thomas J. Watts, Executive Secretary                      2002 Tower Petroleum Building, Dallas, Texas



# Statewide Bookstore Service



## Announcement

Recently arrangements were completed whereby the Sunday School Board of the Southern Baptist Convention is to publish all Foreign Mission Study Course Books.

All current books and supplies of the Foreign Mission Board are now stocked by the Baptist Book Stores which will fill your orders promptly. Those who have been accustomed to ordering these books and supplies from the Foreign Mission Board are urgently invited to send all future orders to the Baptist Book Store serving their state.

As state distributing service stations for the Sunday School Board, the Baptist Book Stores represent every publishing source. This means that churches and individuals can benefit by our "within-the-state" distributing service on books and Bibles of all publishers, and supplies for all departments of church work.

Send the Baptist Book Store your name and address for latest book announcements, catalogs and various seasonal lists and pamphlets.

## Current Foreign Mission Books:

Basil Lee Lockett.....Cloth, 75¢ Paper, 50¢	Guitars and Water Jars....Paper, 25¢	Peace Looked Down.....Paper, 10¢
Camel Bell .....Paper, 25¢	Handmaidens of the King...Cloth, 75¢ Paper, 50¢	Questing in Galilee.....Paper, 40¢
China Thru A College Window .....Paper, 50¢	Heart of the Levant.....Cloth, 75¢ Paper, 40¢	Second Son .....Paper, 10¢
How to Study China Thru A College Window.....Paper, 10¢	His Golden Cycle.....Cloth, 75¢ Paper, 50¢	Seed Time and Harvest....Paper, 50¢
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Christ in the Silver Lands..Paper, 35¢	Little Black Sunday.....Paper, 25¢	The Sugar Loaf.....Paper, 25¢
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Europe: Christ or Chaos...Cloth, 75¢ Paper, 50¢	Outriders for the King....Cloth, 60¢ Paper, 50¢	Up from Zero.....Paper, 50¢
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## Supplies for Studying China

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