

The Commission

EDITORIAL DEPARTMENT

WALLACE GREENE



Vol. I

NOVEMBER 1938

No. 6

Foreign Mission Board - Southern Baptist Convention - Richmond, Virginia.

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THE COMMISSION a Monthly Magazine—beginning with January, 1939, THE COMMISSION will be published monthly instead of bi-monthly as during the present year.

Price to Remain Fifty Cents per Year. There will be no increase in the price of THE COMMISSION after it becomes a monthly. We find THE COMMISSION will continue to be self-supporting if we can double the subscription list. **With your help we hope to do this before the first of the year.**

No Similar Magazine For Twice the Price of the Foreign Mission Journal of Southern Baptists. The reason we are able to continue the price at fifty cents is that the work of publishing THE COMMISSION is done by the regular staff of the Board. Only one office secretary was added to the office personnel when THE COMMISSION was launched.

October and November THE COMMISSION Months. We are asking our friends to help us raise our subscription list to 25,000 during the months of October and November. This number of subscribers will make the magazine self-sustaining with the price at fifty cents.

No Club Plan or Discount Possible with the subscription price at fifty cents. Each subscriber is requested to become our representative and seek to secure one or more new subscriptions.

Secure and Mail Subscriptions at Once from Your Church and Church Groups. Please urge the people in your church to subscribe to THE COMMISSION and use the subscription blank **on the Back of This Page** for forwarding names of subscribers to THE COMMISSION, Box 1595, Richmond, Virginia.

R. S. JONES,
Business Manager, The Commission.

ALL THE YEAR!



SEND THE COMMISSION to your friends and relatives as a Christmas remembrance. Every month of 1939 will bring them a Sparkling. Worthwhile Reminder of your thoughtfulness.

Christmas cards with *Your* name will be mailed to every person on your list telling them that they are to receive a years subscription to THE COMMISSION as a gift from you.

The January issue will be wrapped in an attractive two color Christmas wrapping and will be delivered just before Christmas.

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THE COMMISSION

VOL. I

NOVEMBER, 1938

No. VI

A Christmas Call to

Prayer

*Week of Prayer and Giving to Foreign Missions—
November 28—December 2*



Many glowing experiences have characterized the Jubilee Year of Woman's Missionary Union. Of all the high hours of the anniversary meeting in Richmond in May, it is generally conceded that the peak was reached in the Tuesday night session when the representatives from W.M.U. organizations in fields around the world brought their messages. They were living examples of the products of missions in the lands from which they came. They caused our hearts to burn within us as they convinced us that they had walked and talked with Jesus, and that their sisters had found in plans of Woman's Missionary Union the things needful for the best development of women and young people in their respective lands.

The sister spirit of these organizations around the world quickened our own purpose to be more zealous in our missionary activities. As we listened to their words, as we clasped hands with them, as we realized the depth of their Christian experience, we rejoiced anew in the half century of the life of our Woman's Missionary Union which had helped to produce such fruits of missions.

THE CROWNING EXPERIENCE

Many glowing experiences have characterized this Jubilee Year and the crowning experience of all of them is now anticipated in the Week of Prayer for Foreign Missions, November 28—December 2 inclusive. The enlistment efforts of the days, weeks and months of 1938 will result in wider and worthier participation in this sacred and highly productive period of prayer and gifts.

We have often called to remembrance the fact that it was interest in and support of foreign missions which gave cohesion to our Baptist life. Luther Rice appealed to scattered congregations to unite in support of the Judsons, and their response drew them into cooperative life and thus the denomination had its beginning. Likewise, we may credit to a similar appeal the impetus that came to Woman's Missionary Union in the year of its organization. The brilliant, cultured, gifted and deeply consecrated Lottie Moon was moved to challenge the love of the new missionary organization. The pressing need and the ready ear of teeming multitudes, who knew not Christ, called for a missionary helper. Expecting sympathy and ready help from the new missionary organization and no doubt realizing the stimulating effect of responding to a definite need, she sent an appeal through Miss Annie Armstrong, the corresponding secretary. It was before the day of typewriters and well equipped offices. However, the appeal must reach the societies; so Miss Annie wrote countless letters. This took their toll of her good right hand, which never returned to its accustomed strength. Her reward came when prayers were answered and gifts came pouring in sufficient to send out not one but three helpers. Thus began the precedent of exceeding goals for this over-and-above love gift for foreign missions.

(Continued to page 229)

MRS. F. W. ARMSTRONG,
President
Woman's Missionary
Union, S. B. C.

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THE COMMISSION

CHARLES E. MADDRY, *Editor*

VOL. I

NOVEMBER, 1938

No. VI

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THE COVER was made from a snapshot of Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board of the Southern Baptist Convention, and the Alafin of all Nigeria. This "Big King," two wives and hundreds of attendants came to hear Dr. Maddry preach twice one Sunday while he was on his three and a half months' missionary journey through Africa. The Alafin and Dr. Maddry reciprocate distinctive honors in having their picture made together.



The Secretary Saw Nigeria

The "Mammy Chair" transporting passengers from steamship to canoe in the Sierra Leone waters

CHARLES E. MADDRY

The voyage of 4,300 miles from Liverpool to Lagos, Nigeria, was delightfully restful after the stressful days in Italy.

Nigeria, a British Crown Colony, in tropical Africa, from four to fourteen degrees north of the equator, is about the size of Virginia, North Carolina, South Carolina, Georgia, Florida, Tennessee, Alabama, and Mississippi, containing 338,593 square miles of territory, with a population of 20,000,000.

There are two seasons, the rainy and the dry. The rainy season begins in April and lasts until November, and the dry season lasts from November to April. This is the hottest season and January is the hottest month of the year. We were there in July and August, known as the "Middle Dry" season. It was very cool and pleasant as long as one stayed out of the sun. It rained some almost every day, but the deluge begins in September and lasts for two months.

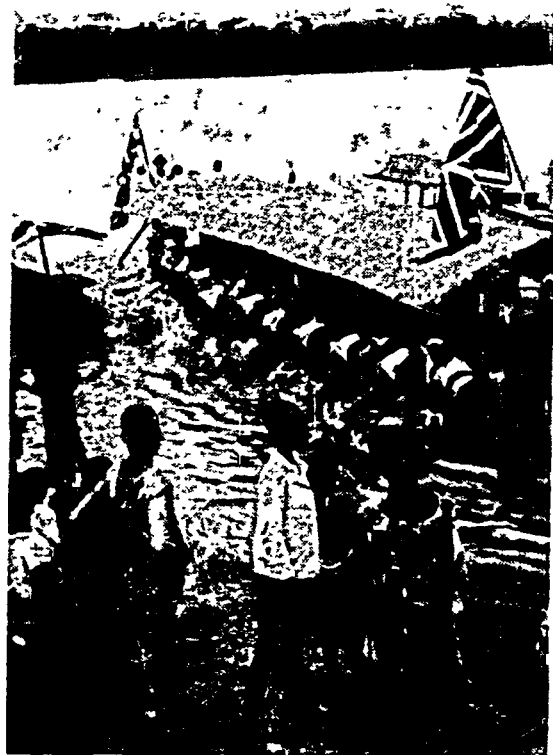
Lagos is a city of 150,000 and is

(Associate Editor's Note: This informal letter to a friend in North Carolina was written on the Atlantic en route home.)

the best port on the west African coast. It was the famous slave port in the old days, and most of the original negro slaves of the South came from Lagos and the Gold Coast. The natives of Nigeria have the features and characteristics of our Southern Negroes. They are much blacker, and there are few mixed bloods among them. Our Negroes are bleached out in our northern climate as compared with their brethren in Africa.

THE NIGERIAN IS VERY RELIGIOUS

The African is a very religious person. His whole life is controlled and dominated by his religious beliefs and practices. Fear, abject and pathetic, controls his every action



Rowing over the river to Sapele. The "oarsmen" are the Y.W.A. girls

and practice. The world of spirits, good and bad, (and mostly bad), is all about him and much of his time and strength are taken up with efforts to outwit the evil spirits.

All nature, animate and inanimate, is one vast system of good and evil spirits. Large trees, rocks, mountains, thunder, and many other objects, are worshipped. In every village, outside the homes, are the devil's shrines, often housed in mud huts, covered with grass, and I saw one covered with sheet iron. Food

and drink, grain, kola nuts, and blood are offered at the devil's shrines. There are ju-jus everywhere, and blood sacrifice is universal. A chicken will be killed and its blood smeared over the idol, the tree or stone, or on the tombs of ancestors.

The man will wear some "medicine" or ju-ju around his neck, or around his waist. The babies are often loaded down with a miscellaneous assortment of junk, hanging by leather straps around the neck. I saw many with a half pound weight of charms and ju-jus around the neck, consisting of a slug of iron, a tiger's tooth, pieces of bone, herbs, and feathers. The larger children wear all kinds of junk and hardware around their legs, arms, neck and waist to keep away the evil spirits or demons.

WOMEN ARE THE PACK- HORSES

The mother carries the baby strapped on her back from the time he is born until he is two-and-a-half to three years old. She carries enormous loads on her head, and is the pack-horse of Africa. I saw one



Dr. and Mrs. Charles E. Maddry, in Nigerian costume

donkey used as a beast of burden, and he belonged to some Hausa traders from the desert. The African is not an inventor, and he has never made use of animals in his



Party of five on missionary journey through Nigeria. Left to right—Mrs. J. B. Boatwright, Dr. Charles E. Maddry, Mrs. Maddry, Mrs. M. T. Andrews and Dr. Andrews

labors, except that in rare instances the chief, or bale, will ride an Arabian horse.

The African has never made use of the wheel. All of his implements of husbandry and industry are of the very crudest and most primitive type. His axe is a pathetic little thing made of iron, about two inches wide. He has no plow or harrow. His hoe is a crude, heavy affair; all of his tools have very short handles, and all of his work in the field is back-breaking.

The lumber used in building is ripped with a cross-cut saw. The tree is cut down and a pit is dug beside the fallen log. The log is rolled over this pit, and one man stands on the log and one in the pit underneath while the planks are sawed out, one by one, with infinite labor. One of our medical missionaries carried me into a thick forest where he was having lumber cut for the huts at our Leper Colony. It was an enormous tree, and took two men one month to hack it down, and two weeks to cut off the second cut. The native must work in his own way and with his own tools. Give him an American hoe and he will immediately cut off the handle to two feet long.

An English contractor carried out some wheelbarrows and set the natives to filling them with dirt that

must be moved in the building of a road. When he came back the natives were carrying the loaded wheelbarrows on their heads and complained that the new containers were rather heavy.

All building material, food, grain, lumber, and baggage of all sorts are carried on the head. The standard head load is seventy pounds, but a good carrier will not shrink from 150 pounds. Heavy timbers, such as sills, rafters, joists, and other lumber, are all carried on the head, often as far as twenty to thirty miles. The man who says the African is lazy, is just mistaken. He will carry heavy loads and stand up longer under strain than any white man in the world. One has to see with his own eyes to believe the marvelous powers of endurance possessed by the natives of Africa.

NIGERIANS ARE KIND AND COURTEOUS

The African is humble, gentle, kind, courteous, and considerate in his attitude and conduct toward a white man. The universal term of address is "Master," and a white man or a white woman may travel all over Negeria alone and unprotected without the slightest danger of harm. Only where the white man's civilization has corrupted the Negro is he vicious or mean.

The custom of salutation is universal. The African salutes you with the proper native word for everything you do or are doing. He salutes you "welcome" when you come to his village or home. In the morning he salutes you for "sleeping well," for "resting," for "carrying a load," for "walking,"—he has a beautiful and appropriate salutation for everything and every occasion. Much of one's time is taken up with saluting everybody one meets. The men and boys often prostrate themselves before one in salutation, and the women and girls kneel in a very graceful manner.

Nigeria is ruled wisely and well by the British in a system of cooperation with the native chiefs, bales, and kings. It is customary for a visitor to call upon the ruler when visiting a city or village. We had occasion to make many official visits, receive many official delegations, listen to many addresses of welcome, and accept many native gifts. Kings and chiefs were everywhere gracious and received us with great courtesy.

AFRICANS GAVE GENEROUSLY

We received the following in the way of gifts, from kings, chiefs, delegations from towns and cities we could not visit, and from churches, and other religious organizations: eleven turkeys, one pig, one ram, two porcupines, chickens enough to start a chicken farm, eggs enough to open a hatchery, native woven cloth, beads, gourds and calabashes, walking canes, carved wood, pottery, native shoes, brass, cowhide fans, ivory, baskets, and other native handicraft work in abundance.

One group gave me a chief's costume made of native silk, elaborately embroidered by hand, a handsome outfit. We came home loaded down with native gifts of all kinds.

THE LAND IS VERY RICH

The soil of Nigeria is exceedingly fertile and the question of food and clothing for the native is easily solved. He lives on the abundance

of animal food all about him, such as snakes, frogs, lizards, rats, birds, dogs, cats, sheep, goats, pigs, monkeys and all the larger wild animals when he can trap or snare them.

He is especially fond of monkeys and cats. The missionaries can't keep cats, because the school boys steal them for their feasts. Quail are plentiful and delicious. They are the size of a spring chicken and often weigh three pounds.

After conferences and mission meetings, in the late afternoons, we often went out a few miles from the town in the bush and hunted the native quail. Two of us hunting together killed twelve after five o'clock one afternoon. Two other parties of the missionaries were out the same afternoon and all together we killed thirty-two. They are just as delicious as the quail at home. Africa is a hunter's paradise.

The African eats all kinds of native plants and herbs. His main diet is the yam, a kind of large potato, more like an Irish potato than anything else. They grow in hills made about a foot high, and grow to an enormous size. Many of them weigh as much as ten pounds each. The women boil them and beat them with a pestle until they look like dough. They eat this sopped in a gravy or soupy mess, made of palm oil, okra, various other ingredients, and pepper in abundance. They squat around the common pot and eat with the hands.

The food of the poor is a starchy root of a shrub called cassava that grows in abundance everywhere. Our Indian corn is grown and used as a staple food. The corn is soaked in water for several days and is allowed to ferment. It is then dried and beaten with a pestle into a fine flour, then fried in hot palm oil mixed with pepper.

MANY CLOTHED IN SUNSHINE AND SMILES

No one need go hungry in Nigeria. The question of clothing presents no difficulty. The children are clothed only with sunshine and a smile, many until they are ten or

twelve years of age. Everybody, old and young, goes barefooted except when the "higher-ups" put on sandals for church or gala occasions. The laboring man wears a loin cloth and a charm, or ju-ju, around his neck, arm or leg. The women wear a little more, but the clothes they wear are not expensive. At festivals or on other gala occasions, the African dresses up, and the clash of color and style, all combined, is a splendid show for the man from the West. Withal, our African brother, is a jolly, humorous, docile, lovable fellow and, if any man in the world ought to understand him and appreciate him, it is the man from the South.

PREACHED DAY AND NIGHT

We are homeward bound after a summer crowded with hard work and full of startling, new experiences. We have not been sick a day, and while yellow fever, black water fever, and deadly African malaria are everywhere endemic, and often epidemic, in Nigeria, the white man has learned how to live, work and keep well even in the Niger Delta, where we have many churches. We wore pith helmets, mosquito boots in the evenings, slept under mosquito netting, drank boiled water, stayed out of the sun when possible, took five grains of quinine every day, preached day and night and had a jolly good time.

Gracious Gifts to Grateful Missionaries

NEALE C. YOUNG, *Nigeria, Africa*

These words were spoken by our Lord to His disciples when "there were many coming and going, and they had no leisure so much as to eat." Jesus was concerned about the physical needs of His disciples.

As Dr. Maddry surveyed the Mission Field in Nigeria during his recent visit, he saw great areas where Baptist work is being done, supervised by missionaries living perhaps one hundred, or even two hundred miles away. Of course, there are no mission houses in these places for there are no missionaries, and the missionary who comes annually or semi-annually must stay in the place provided by the kind-hearted natives. Dr. Maddry saw at once the need of camp houses (known in Nigeria as *rest houses*) in these neglected areas where the missionaries could live comfortably and do their work more efficiently.

He and Mrs. Maddry, Dr. and Mrs. Andrews and Mrs. Boatwright conceived the idea of building three such houses for the missionaries in the more remote districts. They will be built of mud, of course, and covered with tin, each having three rooms—a bedroom, kitchen, and a combined dining and sitting room. No gift which these friends could

have made would more completely meet the needs of every missionary on the field, and each one is most deeply grateful to them for their generosity and interest. These rest houses will bear the names of the donors and will be known as the Maddry Rest House, the Andrews Rest House and the Boatwright Rest House.

Dr. Maddry also ordered a four weeks' holiday every year for the missionaries, for Nigeria is not a health resort, and there are no mountain and seaside places to which to go for a rest and change, but with these rest houses all can look forward to a quiet holiday annually.

"He maketh me to lie down in green pastures: He leadeth me beside still waters." Just as these soothing words bring a feeling of relaxation, a sense of quiet and rest, so the thought of these rest houses given so graciously by friends who love the missionaries and who care for their physical welfare, brings quiet and rest and joy to the workers.

May God's reward to these generous friends be the fulfillment of His promise, "My presence shall go with thee, and I will give thee rest."

KINGDOM FACTS AND FACTORS

W. O. CARVER,

Professor of Missions, Southern Baptist Theological Seminary

CHANGING FOREIGN MISSIONS

We have had occasion previously to comment on the way rapid and revolutionary changes in the world's life are affecting all forms of Christian organization and operation, even as they require re-thinking and readjustment in all aspects of our organized life. Numerous books have been pointing the way to revision of missionary thinking and practice.

In the Jerusalem Conference of the International Missionary Council ten years ago, for the first time in modern missionary history serious consideration was given to "The Missionary Message." This had been taken for granted in all previous conferences. Missionaries and directors of missionary work had occupied themselves with methods and means in the practice of missions. Now the most extended and serious thought was given to the message of missions. The elaborate discussion and the vigorous summary conclusions of the Jerusalem Conference did not at all settle the matter. In the decade discussion has continued. Elaborate investigations have been made. Variant and conflicting interpretations are being promulgated and propagated. Indications point to the

Madras Conference in December occupying itself with the message still as the matter of first concern. The discussions of recent years show the prime necessity that evangelical missions shall clearly define the foundation and the characteristic terms of the message with which they will seek to meet the ever-increasing need of the world. It is also evident that, the message being clearly defined, the workers will have to adjust its formulation and its proclamation to the new conditions through which all sections of the human race are making transition into a new era of human history.

Evangelical missions will no longer be the sole form of approach to the non-Christian sections of the world under the name of Christianity and with what will be offered as the message of Jesus the Christ.

AFTER THE WAR WHAT?

The cruel war of Japanese conquest in China presses on with increasing ferocity, suffering and destruction. It is evident that this is to be the most disastrous war, in destruction of human life and infliction of human misery, in all the history of the human race. All this in spite of the fact that there has been no declaration of war and that

our United States Government has not yet been able to "discover" the existence of the war, the discovering of which would impose the mandate of Congress that Americans cease to supply the materials of warfare to the contending nations.

It is now well-known that so far as China is concerned the war has afforded opportunity for the most extensive and influential missionary ministrations in modern history. In Japan the testing of Christians is wholly different from that which the Chinese Christians are undergoing, and it is of a more severe and trying nature, being almost wholly in the sphere of spiritual experiences and ethical attitudes, while in China our brethren are being tested mainly in the sphere of physical suffering and the questions of faith and hope which such testings most involve.

In the case of both China and Japan the close of the war must mean radical and extensive revision of missionary policies and programs. Southern Baptists will be wise to send a representative to the Madras Conference. The Board will in all probability have our secretary for the Orient attend that meeting. Southern Baptists are planning to have membership in the Conference. They will give most careful attention and study to all the discussions which will be conducted by representatives from all lands and all types of evangelical Christianity. In the light of our own principles and history, and of all the wisdom which shall be manifest in this epochal conference, it



will be important for our representatives to review all aspects of our work in China and Japan, and courageously to formulate the lines of Southern Baptists' response to the extraordinary challenge and opportunity which will be facing us in these great Oriental nations. Every Southern Baptist should be giving himself to constant prayer for wisdom and consecration in this supreme situation. All Southern Baptists should give themselves to a better understanding of the conditions and needs of the world, and especially of China and Japan, with a view to conduct in the new era which this war is introducing.

NEW MISSIONARIES

After fifteen years of deplorable disappointment which has closed the door to missionary service for scores upon scores of eager young men and women, ready to dedicate their lives to missionary work under the auspices of Southern Baptists, we have come upon a situation in which our mission Board eagerly seeks for men to enter most important positions, without being able to find them. Generation after generation of college and seminary graduates have been held back, with hope deferred until their hearts grew sick and they were compelled to surrender what they had confidently accepted as a call to the investment of life among people who did not yet know the Gospel or the glory of God. More and more,

young people, especially young men, have failed to open their minds to the call for foreign mission service. Now that the crisis is upon us, the Board calls without finding the men upon whom the call of the Spirit has come. The urgent situations demand men of the finest spiritual, personal and intellectual culture; competent to understand the complicated and confused trends and forces, factors and forms of our transitional era; men who can command the respect of leaders of all forms of life with all sorts of social, political, economic and religious philosophies. There are relatively few such men. The need for them is very great in our own land, as well as on mission fields. It is a time for all of us to "pray the Lord of the harvest that he will thrust forth" the right men into the harvest.

BAPTISTS AND PUBLIC RELATIONS

Both Northern and Southern Baptist Conventions have Committees on Public Relations, the chairmen living in Washington City. There are many matters of great importance both to Baptists and to our country, as well as to the progress of the Gospel, which need to be dealt with in relation to our government and other governments. The most urgently pressing of these problems at the present time is the persecution of our Baptist people in Rumania where they are threat-

ened with entire suppression. It is obviously desirable that in this particular matter, and in other questions arising from time to time, there shall be unity of action between the two Conventions, so as to bring to bear the full force of the entire denomination upon the solution of these questions. It would be desirable also that other Baptist bodies, especially the very large Negro membership, might share in decisions and actions which affect all American Baptists and sometimes Baptists throughout the world. Sometimes even where we are not especially affected beyond other religious groups, there are issues involving the right course of political and social history, so that the rights of men and the ethical principles and programs may be defined and applied.

What is said above will be sufficient to indicate the wisdom of a joint meeting of the Northern and Southern Committees held in Washington September 16, 17. Any publicity concerning specific actions taken at the meeting will be given by the "Executive Committee" of the joint meeting. All our readers will be interested in the general fact, and in all the cooperative approaches which these Committees shall make to questions of common concern to our people, especially in efforts to relieve the oppression which religious minorities are suffering in various lands. Baptists have an obligation to make themselves far more aggressive in the nation's capital than we now are.





Italian Baptist Convention in annual session with Dr. Charles E. Maddry, June 1938, Rome, Italy

ITALIAN MISSION REORGANIZED

CHARLES E. MADDRY

The political and governmental atmosphere of the countries of continental Europe today are not conducive to the growth and development of Baptist principles or to the prosperity of Baptist churches. Baptists grow and prosper in an atmosphere of freedom and soul liberty, and this spirit is absolutely foreign to the programs and purposes of Fascist-controlled European states.

For a number of years, our Italian Baptist churches have been greatly hindered and circumscribed in their work. Conditions are rapidly becoming harder and governmental interference more pronounced. A number of our chapels have been closed by the government and some of our preachers have been silenced and their permits to preach taken from them.

Pastors Under the Law

All Baptist pastors have been placed under the jurisdiction of the drastic and unjust Italian labor law.

The Supreme Court of Italy has ruled that the Foreign Mission Board is a foreign capitalistic corporation in Italy, and that we are

financially responsible for all the acts and conduct of the members of the Italian Mission Board.

Recently one of the Italian pastors, who was unworthy and who for years had given trouble, was dismissed by the Italian Mission Board. This pastor sued the Foreign Mission Board and the suit went through all the Italian courts. The dismissed pastor won in every decision and the Foreign Mission Board was assessed \$3,000 indemnity and three-fourths of all the costs. This case had been in the courts for eighteen months.

The Italian Convention met in Rome from June 6 to 11, and the final decision of the highest court was handed down the week before the annual meeting. The Foreign Mission board was represented by Secretary Charles E. Maddry and Dr. M. T. Andrews, of Texarkana, Arkansas. We were under instructions from the Foreign Mission Board to negotiate a new agreement with the Italian Convention whereby the Foreign Mission Board would be released by the pastors from all financial and legal responsibility imposed by the Italian labor law.

A Mutual Agreement

After several days of discussion and conference, a committee worked out an agreement that was satisfactory to the leaders on both sides of the controversy. Finally, however, when the crucial time came for everybody to sign the agreement, some four or five of the pastors refused to sign. For hours it seemed that all efforts for a settlement were unavailing.

However, after a night of earnest prayer for divine guidance, every pastor was induced to sign the new basis of cooperation and every one was happy.

It remains, of course, to be seen if every pastor will abide by the decision. The pastor who sued us and secured an indemnity, voted for this same thing two years ago, but was false to his word. Under present conditions the work in Italy is exceedingly difficult. We have a noble band of faithful and devoted pastors in Italy. But the unjust labor laws of that country make it possible for unworthy men to profit at the expense of this Board and against the best interests of the worthy and devoted pastors.

New Hope

We hope this new agreement with our Italian brethren will be

faithfully carried out in Italy. If it is taken in good faith and its provisions are honestly carried out, a new day of good understanding and helpful cooperation has dawned for our mission work in that land. If, on the other hand, the Foreign Mission Board has to defend itself in another law suit brought by an Italian pastor, it will be expedient and best for the Foreign Mission Board to withdraw, as other Mission Boards are withdrawing, from Italy.

We devoutly hope and pray that this reluctant decision may not be forced upon us.

Lottie Moon in South America

DR. and MRS. M. E. DODD,
Shreveport, Louisiana

It is a far day from the first Christmas offering of the Woman's Missionary Union in 1888 to the Lottie Moon Christmas Offering of 1937. Who is able to calculate the good that has been done with these love gifts from Christian women? How little did that young, vivacious daughter of Virginia realize what value her life would be to the cause of our Lord, not only in China, but also in other countries where Southern Baptists are doing mission work! We sent the two women whom she so pleadingly desired for Pingtu, China. In addition, each year, new workers go to all mission points; and mission houses, schools, and hospitals are being built. The salaries of one hundred and twenty-five missionaries are being paid this year, and thirty-nine of these are to South America. All of this, and more, from Lottie Moon.

When we think of churches that the Lottie Moon Christmas Offering has helped, we think of that beautiful First Baptist Church in Santos, Brazil, attractive in every respect. It will seat about one thousand people and, each night we were there, it was crowded with eager listeners whose hearts were hungry for that which only Christ the Redeemer can



W.M.U. Convention, Recife, Brazil



Anhangababu Park, Sao Paulo, Brazil
Panorama, Sao Paulo, Brazil

supply. The Brazilian pastor, Rev. Alverto Augusto and his charming wife were courteous and thoughtful toward us at all times. They had made splendid preparation for the meetings, did a good job of publicity, and worked hard for the salvation of souls.

As a result we baptized nine happy converts at the closing service Sunday night, March 20th. There were many public professions, but the church does not receive applicants immediately.

We had several special group meetings in the beautiful Kathleen Mallory Chapel of this Santos Church. The Lottie Moon money invested here, in this chief coffee port of the world, is paying adequate dividends.

Let us look at other places in South America and see some of the things being accomplished with the Lottie Moon Christmas Offering. There are the W.M.U.'s of Chile, Argentina and Brazil which are supported by this fund. Each one of these organizations expresses special gratitude for the "Mrs. W. J. Cox Fund," for foreign mission W.M.U. work. Each secretary and leader showed us copies of pieces of literature, books and tracts which, through this fund, they are able to have.

They tell also, about the marvelous work being done by the Christian young women who go forth to help pastors and churches in the work among women and children. And then there are items of expenses for field workers; scholarships for prospective Christian workers; and many other items which are provided by this fund.

Go into that beautiful, colonial building at Recife, Brazil which houses our Women's Training School. This building, not yet completed, was made possible by the \$7,000.00 given out of the Lottie Moon Offering of the last two years. We hope that another gift from the 1938 Lottie Moon Christmas Offering will complete it. Over 500 girls have studied here, eighty having completed the full course. We had lunch there with Miss Mildred Cox,

the superintendent, and had the great pleasure of meeting the faculty and students. What a bright, beautiful group of girls they are!

How we should love to stop with you at our other educational institutions in Bahia, Rio, Buenos Aires, Temuco and other places! All of them have received much needed help from the Lottie Moon Christmas Offering. They are all worthy of our loyalty and prayers and continued support. If they could have twice as much as we now give, they could still use it wisely and well.

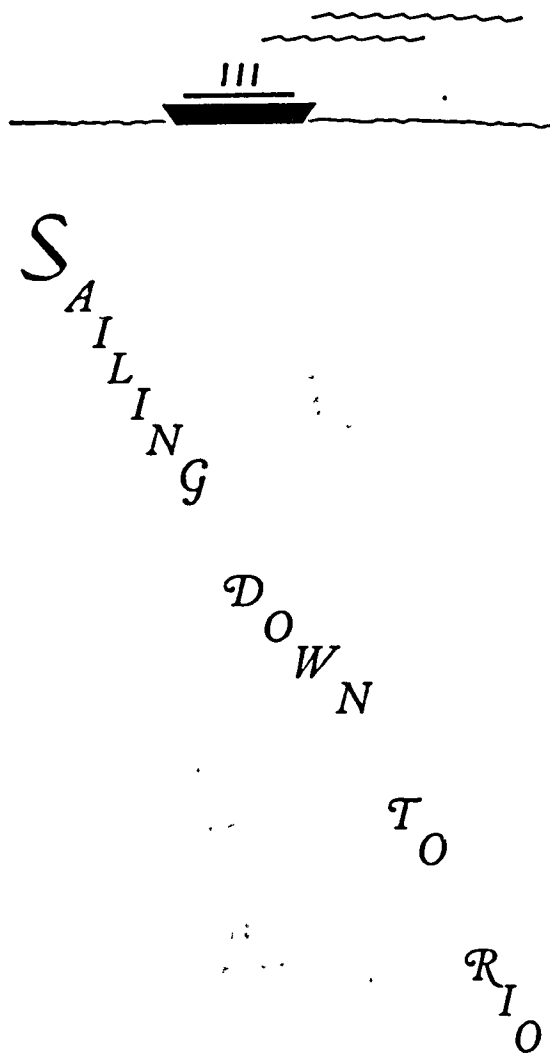
We Southern Baptists have no missionary institutions of which we need to be ashamed. When we look at the name of each missionary, think of his place of service, and the work being accomplished, we say: "If the Lottie Moon Christmas Offering did nothing more than pay the salaries of these, it is more than well spent and constitutes investments which will last throughout eternity."

Some special gifts have been made. One was in commemoration of the Jubilee of the W.M.U. The Literature Department of Argentina and Uruguay profited thereby. Another gift of \$30,000.00 was a Church Building and Loan Fund to Brazil and Argentina. And last, but not least, is the Margaret Fund, which is such a blessing to the children of missionaries. Forty-two children of South American missionaries are in college this year because of assistance from this fund.

Let us remember that the Baptist women of South America also contribute to this Lottie Moon Christmas Offering. Thus the women of South America join hands and hearts with the Baptist women of our North American southland in proclaiming to all the world, the name and message of the Redeemer.

It thrills one through and through to observe all of these ministries of mercy and to think, "I had some part in making this possible." Money, put into work like this, is indeed "treasure in heaven" where moth and rust do not corrupt and where thieves cannot steal.

**FIELDS
AND FACTS**



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Looking Forward in Nigeria

CHARLES E. MADDRY

After weeks of intensive travel and careful survey of our mission work in Nigeria, we closed our tour with a conference of eight days with our thirty missionaries. We visited in the seminary building at Ogbomosho and had blessed and joyous fellowship together. We carefully reviewed the work of each district and each station. The needs of every phase of the work were considered carefully. The following recommendations were submitted by the Executive Secretary and unanimously adopted by the mission:

1. That the Baptist College be moved to Iwo and combined with the Industrial School and that the combined school shall be known henceforth as the McLean Training College and Industrial Institute.

2. That Mr. and Mrs. H. P. McCormick, Mr. and Mrs. L. R. Brothers, Mr. and Mrs. W. H. Congdon, and Miss Lena Lair be assigned to the work in the College.

3. That the Foreign Mission Board be requested to donate an initial sum of \$3,000.00 to provide for a

dining room, kitchen and the first unit of class rooms for the College.

4. That the Theological Seminary be permanently located at Ogbomosho and that Mr. and Mrs. Christie Pool be assigned to give their time exclusively to the Seminary.

5. That the Foreign Mission Board be requested to send out a new couple for the Seminary at the earliest possible moment.

6. That Boards of Directors, consisting of seven members, four missionaries and three Africans who are members of Baptist churches in good and regular standing, be elected for the following institutions: hospital, college and industrial institute; Baptist Academy; boys' school at Abeokuta; Shaki school; theological seminary; Sunday School and B.T.U.; W.M.U.; baby welfare work; publication society. The four missionary members shall be elected annually by the Mission, and the African members shall be elected by the Nigerian Convention. The executive or di-

rector of an institution shall not be a member of his own board. The general superintendent shall be an ex-officio member of all boards, except the Hospital Board and he shall be the chairman of this Board.

7. That a Publication Society be created with headquarters at Ibadan and that the Foreign Mission Board be requested to appoint, as soon as possible, a missionary couple for publication work. We also recommend that a central bookstore be opened in Ibadan as soon as possible and that branch depositories be opened in other centers as rapidly as the condition will justify. The Publication Society shall establish printing presses as soon as possible and proceed to create and supply the books and literature needed for our Baptist work in Nigeria.

8. That a Department of Dispensaries and Clinics be created under the direction of the Hospital Board and the hospital doctor, and that Miss Eva Sanders be made superintendent of this new department.



Nigerian Baptist Convention in annual session with Dr. Charles E. Maddry and his party

*Dr. George Green, Secretary to Nigeria,
and Adegbite, a grateful patient
Dr. and Mrs. E. G. McLean, veteran mis-
sionaries at Oyo, Nigeria, Africa*

*Mrs. J. B. Boatwright by the tree to which
the Nigerians pray and offer sacrifice
A messenger from the King, Iwo*

9. That the W.M.U. of Virginia be requested to provide the sum of \$5,000.00 for the Frances Jones Memorial Home to be built in Ogbo-mosho for Miss Sanders and for the entertainment of our missionary women when they come for medical and hospital treatment.

10. That the Foreign Mission Board be requested to provide funds from some source for not less than six missionary homes, in addition to those for which funds are already furnished.

11. That the Mission create a Department of Sunday School and Baptist Training Union work, and elect a board of directors for this new department. We recommend that Misses Isabella Moore and Ethel Harmon be assigned to this work.

12. That the Nigerian Convention be urged to create and organize a Home Mission Board, and that this Board organize itself into departments such as evangelism and pastoral assistance, Sunday School and Baptist Training Union work, ministerial education, orphanage work and pensions for pastors and pastors' widows.

13. That the churches of the Nigerian Convention be urged to adopt the new constitution of the Convention and to purge the church rolls at once, excluding from active church membership, all who believe in and practice polygamy. We recommend further that the general superintendent be instructed to call to his assistance all the missionaries and pastors and proceed, as rapidly as possible, to organize every church in the fellowship of the Nigerian Convention, purging the membership of every church of all who practice adultery and polygamy. That the general superintendent be instructed, wherever it is deemed



necessary, to proceed with plans for making the church pure and free from the heinous sin of adultery. We further recommend that deacons be elected and ordained for every church and that all of the churches be urged to hold monthly business meetings for the transaction of all matters of business.

14. That a period of two years from July 1, 1938, be set as the limit within which all the churches within the fellowship of the Nigerian Convention shall adopt the new constitution; shall purge themselves of every member who practices

polygamy and shall elect and install deacons. After July 1, 1940, any church having failed to follow this three-fold outline shall be excluded from the fellowship of the Nigerian Convention. Any pastor or teacher who shall serve a church that fails to conform to the constitution as adopted shall be considered as walking disorderly and shall be dealt with by the advisory committee of the Nigerian Convention and the Mission.

15. We recommend that the Home Mission Board of the Nigerian Convention and the Mission establish a common mission fund

for the assistance of pastors whose salary is insufficient or who may be in financial distress because of the effort to purge the churches and set them in order.

16. We recommend that all branch churches, or arms of churches, be declared independent of the so-called mother churches and that the general superintendent, the missionaries and the pastors be instructed to organize such congregations into independent churches as soon as possible. Each of these newly established churches shall be entitled to membership in the Nigerian Convention, when they present a certificate from the general superintendent certifying that they are pure churches and have been properly organized.

17. We recommend that the Nigerian Convention be requested to provide one or more field representatives who shall assist the general superintendent in the work of organizing the churches and the teaching of stewardship and tithing in the churches. We recom-

mend that the Foreign Mission Board be requested to elect a missionary as field representative and assistant to the general superintendent. The field representative will be under the direction of the general superintendent.

18. That the Mission earnestly urge upon the Nigerian Convention the importance of creating and organizing at the earliest possible moment a small orphanage.

A tentative program for the enlargement and reinforcement of the work in Nigeria for the immediate years ahead was adopted by the Mission as follows:

SIX YEAR PROGRAM FOR ENLARGING THE AMERICAN BAPTIST MISSION, NIGERIA, WEST AFRICA

MISSIONARY PERSONNEL:

1938

1. A single woman
2. Education couple for Lagos
3. Couple for the seminary
4. Single woman for the Eastern Division
5. Secretary for the general superintendent



W.M.U., Sapele, Nigeria, Africa and Nigerian Girls' Styles of Hairdress

- 1939
1. Single woman—Idi Aba
 2. Couple for educational work
 3. Missionary couple—Eastern Division
 4. Doctor and wife
 5. Missionary couple—at large
 6. Training nurse
 7. Assistant to general superintendent

1940

1. Doctor and wife, Ogbomosho
2. Couple for Ijebu
3. Music teacher, Idi Aba
4. English teacher, college
5. Couple for Northern Nigeria
6. Couple for Ibariba country
7. Couple at large

1941, 1942, 1943

1. Two missionary couples for Oyo, Okeho and Shaki districts
2. One couple for Kabba
3. One couple for Eastern Division
4. One single woman for Eastern Division
5. One missionary couple for Northern Nigeria
6. Doctor and wife, Ogbomosho
7. Five trained nurses
8. One missionary couple, college
9. One missionary couple, Abeokuta
10. One missionary couple, at large
11. One school supervisor

MISSIONARY HOMES:

1. Ijebu
2. Ekiti
3. Two—Eastern Division
4. Two—Northern Nigeria
5. Two—Ibadan
6. Ibariba
7. Okeho
8. Kabba
9. Assistant general superintendent
10. Iwo
11. Abeokuta
12. Illa
13. Four small rest houses
14. Leper Colony, Ogbomosho
15. Remodelling the Simons house

EQUIPMENT NEEDS— THREE YEARS ONLY:

Abeokuta

1. Acquisition of land for Normal Training College \$1,000.00
2. Training College building 5,000.00
3. Domestic Science building 500.00
4. Land for boys' high school building 500.00

Ibadan

1. Operating needs for publication plant 3,000.00

Outstation

1. Equipment for dispensaries 1,000.00

Iwo

1. McLean Training College and Industrial Institute.. 10,000.00
2. Maternity building..... 500.00

(Continued to page 229)

**FIELDS
AND FACTS**

Talking to Catholic Boys

W. C. TAYLOR, *Secretary to Latin America*

Last week the *Collegio Baptista Mineiro*, of Bello Horizonte, bore its faithful witness to the Saviour. President and Mrs. S. L. Watson, missionaries J. R. Allen and wife, Dr. John L. Riffey and wife, Miss Pauline White and a devoted group of Christian teachers put out their talents on interest for the divine Owner of us all. In the score or more of gospel services of the week, some among the ladies named, and several teachers never failed to sing sweetly some appealing hymn of worship and faith in the Lord Jesus.

This is the most Catholic school I have ever seen under Baptist auspices. This is partly due to the very strong and very conservative Catholic environment of a mountain people, and partly to the fact that our constituency in the state is relatively new, comparatively poor and widely scattered; and thus cannot give us many students from Baptist homes. The school began a few years ago with twenty students. It has doubled every few years, meanwhile slowly accumulating its meager equipment, and now enrolls some 230 students. It has recently attained federal recognition, and is drawing a far larger group of advanced students and holding them longer. Some of the seventy boys in the boarding department are sons of atheists, and are patrons because of anti-clerical feelings. Five are Baptists, four of them young preachers, who are employed in dining-hall and dormitory in places of responsibility, thus earning their way through school. Our mission schools are largely self-supporting and, from their receipts, educate our ministry and Christian workers free of charge to the denomination. The name Maddox is fragrant and precious in this great mission center.

Our most intimate contact with the student life was as they sat around the supper tables. We listened to a sweet duet and then I



S. L. Watson, President

talked to them ten minutes each night about the Saviour.

Dr. and Mrs. Riffey have the students under control, without sternness. There is freedom and love in the daily life and one feels at home, as in a big family. Twelve of the fifteen servants are believers and gather from all departments of school work at the dining-room door, to listen. They help. Thus our little believing group turns in confidence to the far larger Catholic audience. Some of the boys, unaccustomed to such modes of worship, find it unutterably funny—no altar, no image, no robes, no candles, no

(This article was to have appeared in Home and Foreign Fields, but just as it arrived in the states, that periodical was discontinued. Even though several months have passed since it was written, we are glad to give it a place in our columns. Dr. Taylor has here given us a clear idea of our evangelistic approach to Catholic students. Both Dr. and Mrs. Watson and the author of this article are now on furlough, while Rev. and Mrs. O. P. Maddox and Rev. and Mrs. J. A. Harrington are busy in Bello Horizonte with the same witness to the Saviour.—The Editors.)

pictures, no Latin—and they giggle irrepressibly. We are used to that nervous adjustment on their part to a thing so new, so strange, and are not annoyed. The first verse of the duet disposes of that for the evening.

Experience has taught me that it is presumption to take for granted that any one knows anything about elemental Christianity; so I began at the beginning. Jesus is the Alpha, the starting point. We spent the week on the words of His name,—*Jesus Christ, our Lord.*

"He shall save." This is what the word *Jesus* means. Every time you hear the word Jesus, the singer, the worshipper, the blasphemer perchance, the sentimental poet, the mother, the teacher or the loving witness, all testify the same thing by its use: "He shall save."

The word denounces us, diagnoses the moral illness of our souls. He who seeks the services of a physician is one sick; of a Saviour, is one lost; of a Redeemer, is one in captivity or slavery. We have no part in Jesus except as we take our place humbly before Him as sinners, morally sick, lost, slaves to sin, needing emancipation from our very selves.

"He shall save . . . from sin." Sad news to boys! Isn't it? That is just what a boy does not want to be saved from. Sin is what we love in all our boyhood days and ways. Many a boy is sitting here dreaming dreams through all his student days, of sexual sins he will some day enjoy, of the untruth and unkindness of partisan politics, of the dishonesty whereby many speedily get rich, of the evil ways of exploiting workers and grinding the faces of the poor, of the ambitions that forget God and eternity. That does not even mention the cheating, lying, petty stealing, fighting, unclean or quarrelsome speaking, petty injustices of student life, or

that great sin against God's moral law—image worship. Jesus would save us, separate us from all that, put an abyss between us and the sins we love and long for; Jesus and a boy on one side of the abyss, sin on the other. That is just what a boy, in his natural state as an unregenerate sinner does *not* want. It takes the supernatural grace of God's Holy Spirit, working in him conviction of sin, repentance from sin, and saving faith in a strong Redeemer, to bring him to consent at all to be saved by Jesus and to love Him. (This was said the first evening.)

On another evening, we spoke of Jesus as our Priest, the Anointed of God to supply, offer and plead the eternal and unrepeatable sacrifice of Himself for sin. We agree with our Catholic friends that every soul needs a priest. I get lost in Rio. What would my ignorant and inexperienced soul do alone in the universe, with no guide, no companion, no infallible friend? I feel a horror at such thoughtless independence as would "go it alone" in these eternal concerns. The man who wants no priest is ignorant, blind, presumptuous. God has "anointed," set forth, Jesus to be our Priest. We differ with our Catholic friends as to who is humanity's priest. We want no priest but Jesus. We confess to Him our sins, receive from Him the peace of absolution, peace that passes all the understanding of human logic. Human priests are in only one place at a time. Jesus is accessible at all times and places. Human priests are sinners like ourselves. Jesus is sinless. Human priests get sick, sleep, go away. We always have Jesus near. Every time we say the word *Christ*, we proclaim that Jesus was anointed to be our Priest and Sacrifice, and "He is our peace." You need no priest but Jesus. You do need Jesus.

Each meeting I closed with simple, direct prayer to the Lord Jesus or to the Father through Him.

The last night I said: "You have listened earnestly and well. Maybe you want to be believers in our

Lord Jesus Christ. How should you go about it? If I were you, I should be alone with Jesus and kneel to Him, confessing my sin. I should ask Him to forgive me, save me and be the Guide and Lord of my life. I should read the Bible daily for myself, especially the Gospels, at first, and know something of the Gospel and Christianity before I discussed it with others. You are not ready to argue, and arguing won't help much now or ever. By this personal relation to Jesus you can be saved. It is possible to continue your Christian life as a secret believer, but it is not well for you nor loyal to the Lord Jesus. He commands all believers to be baptized and take up their cross and follow Him. That is not easy for you to do. It may even mean being disinherited and banished from home. What should you do under the circumstances?

"I suggest first that you establish in your heart your own faith and be able to bear witness to it simply in the words of our Lord. Then you must decide whether you will obey Him in baptism now or later. The holidays are near. If I were you, I think I should do two things. One is to know I am a believer and saved, before talking to my home people about it. Then on arriving home I should try to be a different boy, kind, obedient, helpful, generous, and just, whether in work or in play. When your father and mother notice Jesus has made a difference in your life, and ask why, then tell them what He means to you. Some parents will consent to your baptism and Christian life in a gospel church, more quickly than many of you imagine. If they do not consent, and open obedience is impossible, I should quietly submit to their authority by delaying my baptism until becoming of age, then obey Jesus for myself. They may tell you you were baptized in your infancy. You were not. Baptism is the act of a responsible soul, believing and obeying the Lord. You could no more be baptized in infancy than you could vote or marry

in infancy. Some day you will be free. Then be baptized, after you have first been saved through faith in the Lord Jesus Christ. Meanwhile get ready by repenting of sin and accepting and loving your offered Saviour."

What is the reaction among the students? A winsome young preacher, responsible for order in the big room where they sleep, is a friend to them all. He came to me the last day with this experience. A boy who came from the far interior of the state had been a very devout Catholic. He opened his trunk on arrival and took out a large silver crucifix and asked to set it up over his bed in the room where all the boys sleep. This young preacher said to him: "It isn't right for you to come into a Baptist school and set up in a public place a crucifix, which is contrary to our convictions. But you may keep it here in your trunk, take it out and use it in your own devotions as often as you will. That plan conserves both your liberty and ours." The boy liked that and had devoutly knelt to the silvery crucifix and said memorized prayers every night.

The young preacher asked him: "What do you think of the Gospel that has been preached?" He said he liked it and had written his mother about it. "What did you tell her?" asked the young minister. "I told her that all I heard was good. I am going to tell her all about it when I go home." Curious to know what that report would be, the young preacher asked: "And what will you say to her?" The answer came: "I am going to evangelize my mother and tell her that Jesus is the only Saviour."

This lad and others have begun to pray directly to the living Lord Jesus. One student was already praying with a young preacher, offering heartfelt prayer, not mere repetition of set forms.

Pray that what Jesus means to us, in all the value of His Name, and in deepening experience, He may mean in growing clearness of faith to these thoughtful students.

MAN'S POWER AND GOD'S POWER IN THE ORIENT

M. T. RANKIN, *Secretary for the Orient, Shanghai, China*

For the past year we have witnessed in China a maelstrom of mighty forces. We have seen these forces gather up masses of human beings and inanimate things, whirl and shake them in terrific commotion, and then scatter them abroad, broken and mangled. We have heard the shattering burst of shells and bombs which destroyed mile after mile of a great city, and have seen a semi-circle of fire eight miles in length consuming what had been left. We have looked upon a million people pouring in a steady stream for five days from the areas of destruction. As this terrible maelstrom moved on across the country, we have heard of millions of people torn from their homes and pushed out over thousands of miles in search of safety. We have seen human beings become beasts and commit unspeakable acts which we had thought utter savages incapable of doing. We have felt the heat of deep and burning hatreds that consume all human compassions, and have sensed the mighty surging of national impulses and racial passions that move nations and races. We have been overwhelmed by suffering, poignant, devastating suffering, in the face of which all human strength quails and falters.

In the midst of this whirl of mighty forces, which seems to be wholly unmindful of individual human beings, our souls and minds have gone out in search of some power that is great enough to save us. We have longed for some great movement of God Himself, some great manifestation of His might and power. At times we have felt almost abandoned. Gradually, there has come to many of us a new realization that God has already moved, that His might and power have already been manifested to

save us. During the past few months the words which Christ spoke to Nicodemus, "Ye must be born again," have sounded in my own mind and soul with a meaning of might and power such as I have never before comprehended. In these words is to be found a power that can save us from the forces which are about to destroy humanity.

TERRIBLE FACTS

Mankind has been appalled by the savage atrocities committed by Japanese soldiers in China. The stories of these atrocities are not fabrications of prejudiced propaganda. They are stark and terrible facts. Our faith in humanity and in all of those things which we thought were achievements of the enlightening and civilizing influences of past centuries has perhaps been more severely shocked by these atrocities than by anything else that has happened. We thought the world had reached an age when such things were impossible. But we have seen men in the grip of forces which are far more powerful than any possible influences of what we call enlightenment and civilization.

When the spirit of war seizes a nation and race of people, and sends them into another nation and among another race to wage a desperate struggle of death and devastation, which strips them of all the restraining influences of enlightenment and ordinary social relations, and leaves them stark naked with the elemental animal passions in control, where is there a power in all this universe strong enough to keep them from becoming beasts? Only the power of God which creates men into new creatures by a new birth can do this.

THE POWER OF CHRIST

That the power of the new birth in Christ is strong enough to restrain the beastly passions of men has been demonstrated a number of times in this war in China. Several cases are known in which Christian Japanese soldiers have saved Chinese girls from rape by other Japanese soldiers.

Only by the power of being born again in Christ can the people of China and Japan be saved from hatred so deep that it burns and consumes the soul. For years this intense hatred has been growing in China. Its heat can be felt by anyone who travels in this country. From Manchukuo to South China, from Shanghai to the far western borders, on the streets of great cities or in the small country villages, the people of China have become united in a bitter hatred of Japan. Japanese armed forces have hurled themselves against the Chinese people with an impatient ferocity which seems to have been born of a hatred lusty for revenge. Men, women and children, combatants and non-combatants, are consumed in this hatred. Few, if any, prisoners of war are ever taken by either side.

Such hatred, however, does not consume those who have been made new creatures in Christ. We know of a Christian Japanese soldier who visited a church in an occupied city where he came in contact with a young Chinese Christian who was about to leave to join the Chinese military forces. Before departing, those two Christians had prayer together, and each gave to the other a written verse of Scripture.

Sometime after one of the large cities of China had been occupied by Japanese forces, the Chinese Christian ministers of that city arranged for a united service of worship and devotion. They learned that two Japanese ministers had come to the city, and the question arose if these Japanese pastors should be included in the service. After some discussion, the Chinese pastors unanimously agreed that these Jap-

anese pastors should be invited. The invitation was accepted.

JUSTICE AND TRUTH

I believe profoundly that justice and truth demand an unequivocal condemnation of the crimes that are being perpetrated in China today. I believe that it would be un-Christian and untruthful for those who see these crimes to remain silent. But all too easily the spirit of condemnation becomes permeated with hatred and personal animosity that are utterly un-Christian. When one's very being is crying out in protest against savage and inhuman outrages, the power of having been made into a new creature in Christ is imperative to save one from such hatred and personal animosity.

Racial impulses and passions are among the most powerful forces of this conflict in the Orient. One of the objectives of Japan in China is to break the influence and position which the nations of white races have acquired in the Orient. Shortly after the outbreak of fighting last year, a minister in the Japanese Government said, "My personal conviction is that lasting peace of the world cannot be realized unless the coloured races, now leading a miserable life under the shackles of white domination, are delivered." There is enough truth in that statement to cause the white races to think with serious soberness, and enough explosive passion in it to cause them to realize that it can be adequately dealt with only by that power which makes men essentially and vitally Christlike. I know of no other realm of life among Christian people which has been so little affected by Christianity as that of race relations. I see no prospects of these relations becoming Christian so long as they are dealt with on the basis of historical and non-Christian social traditions. They must be faced in the realism of the attitude of Jesus Christ.

China's national sovereignty has long been a question of international concern. Today, Japan is violently transgressing this sovereignty. But Japan is not the only country that

has violated the sovereign rights of China. Extra-territoriality, foreign concessions, and special zones of influence, all, bear witness to the aggressive designs of foreign nations in China. Japan is faced with critical national problems which have never received Christian consideration by the so-called Christian nations. Her seventy million people in Japan proper must have a proportional chance for life and existence in this world. But with only 15.6 per cent of her land rated as arable, and with a severe shortage in all natural resources, her people must struggle desperately for life. However much the imperialistic ambitions of Japan are exaggerated and inflated today, there exist at all times certain legitimate national ambitions and aspirations which demand sympathetic consideration if nations and peoples are to dwell together in peace. Had both Japan and China been convinced twenty-five years ago that their just national needs and aspirations would receive Christian sympathy and consideration by the Western nations, it is more than probable that there would have been no "China Incident" in 1937.

Questions concerning territory, natural resources, raw materials for industry and commerce, and national ambitions and aspirations are among the powerful forces which are operating in the Orient today, and which are so dreadfully in need of direction and control. I have just today had an hour's talk with a Christian Japanese who is a member of the Japanese Diet. As I talked with this Christian man I found myself wishing that Japan had enough such men to determine her national policies. As one reads recent statements made by Generalissimo Chiang Kai-Shek concerning his faith in Christ, one thinks with great longing of what China as a nation would be if she had enough men such as he is to determine her national life. One feels in these men, the moving of a power which is sufficient to control the national forces that are tearing at Japan and China today, because one finds in them the life which

comes from their having been born again in Christ Jesus.

CHRISTIANS' GREATEST OPPORTUNITY

Evangelism, the calling of individual men, women and children to faith in Jesus Christ as Saviour and Lord, by which they are born again as new creations in Christ, this is the great opportunity which faces Christians in China today. Man's wrath has overwhelmed mankind. We are appalled by the terrifying power of the destructive forces which are surging about us. The people of China are engulfed in a wave of suffering and despair that is devastating. Buildings, compounds, campuses, and programs of mission work have been blown to pieces by the explosive power of shells and bombs. We find ourselves destitute and our hearts search for a power great enough to save us. Out of this search there has come to God's children in China a new comprehension of the words of Paul, "I am not ashamed of the Gospel; for it is the power of God unto salvation to everyone that believeth."

Through the preaching of this Gospel in China during the past months, hundreds of people have been saved. Reports from all over the country, both in the occupied areas and behind the lines of battle, tell of large numbers of conversions. One of our missions within the occupied area reported more than 1,500 baptisms during the past year. Over 100 baptisms were reported in one station that has been in the area of some of the heaviest fighting. One pastor has baptized 217 people.

Southern Baptists are emphasizing evangelism during the next year. In the work which we are doing in the Orient, may we use the words of Paul and say for ourselves, "As much as in us is, we are ready to preach the Gospel to you also that are in China and Japan. For we are not ashamed of the Gospel; for it is the power of God unto salvation to everyone that believeth; both to you who are in the Orient and to us in America."

THE COMMISSION

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The Half Has Not Been Told

When the Queen of Sheba came to see the wisdom and greatness of King Solomon, she said: "It was a true report that I heard in mine own land of thine acts, and of thy wisdom. Howbeit I believed not their words, until I came, and mine eyes had seen it; and, behold, the half . . . was not told me."

This story out of the old Book immediately comes to one's mind, as he sees, at first hand, the achievements wrought and the miracles performed in Nigeria, by the generous gifts of Woman's Missionary Union through the annual Lottie Moon Christmas Offering. We knew about these gifts and the causes supported thereby. We had approved them annually item by item, had transmitted the contributions to our Nigerian treasurer and we flattered ourselves that we knew much about the objects fostered by these gifts. Always we had rejoiced in the kingdom dividends accruing from them.

Lottie Moon Offering in Nigeria

But having seen at close range in Nigeria, the marvelous work that is being done, the lives that are being

saved and blessed, through the medium of these gifts, we can say with the Queen of Sheba, "The half was not told."

We believe also, that this same thing is true of the vast majority of our Baptist people in the home-land. Unless they could observe with their own eyes some of these blessed results which we have recently seen, they can have no adequate conception of the results achieved on the mission fields through the offering of Woman's Missionary Union.

First of all, there is the girls' school under the direction of Miss Mary Perry and Miss Susan Anderson at Idi Aba, Abeokuta. This school ranks well in educational circles in Nigeria for its high standards in scholarship and in the training for home-making and better living. In addition, the work of a Woman's Missionary Union Training School is carried on here to a degree, and the graduates are prepared to lead or assist in the development of missionary societies in their own local churches.

Everywhere we went among the churches of Nigeria, we met girls and women who were wives of pastors and teachers, and who them-

selves were leaders in the life of the churches. These teachers and home-makers were graduates of Idi Aba. Often we could distinguish the graduates of this school from their sisters by their manner of dress, their appearance and their speech. The contrast between them and their heathen sisters was obvious and sometimes so sharp and decisive that it was painful. Through the agency of this school, so splendidly and generously supported by the women of the South, an ever increasing number of educated and trained Christian young women are going out to bless and evangelize their heathen and pagan sisters throughout Nigeria.

Neale Young and the Women

We had the great privilege of traveling through much of Nigeria in company with Miss Neale Young, the consecrated, efficient and inspiring leader of the women in our African churches. In order to appreciate rightly and to appraise adequately the work of the Woman's Missionary Union in the churches of Nigeria, one must remember the low status and the sad and deplorable condition of womanhood and childhood throughout that land.

Polygamy is universal and women are mere chattels and burden-bearers. Their lives are starved and barren of every thing that goes to make the lives of women in America happy and useful. There are no schools, no clubs or societies for the training of girls or women. The home is a dark and stuffy mud hut, crowded with children, pigs, goats, dogs and various creeping things. The only social life is found in the dirt and noise and stench and squalor of the market-place.

Then the woman missionary worker comes into the community. The Gospel is taught, and soon minds beclouded by heathenism and darkened by superstition are opened and illumined by the light of the Gospel. New hopes are born and new and startling changes come to village and community and church.

A Practical Ministry

The work is practical and many-sided. Leaders of Woman's Missionary Union have pioneered in health work for women and children, in the feeding and care of babies, in matters of dress and home-making and in every worthy and helpful thing that makes for the moral and spiritual uplift of our black sisters in dark Africa.

Women are being taught to read the Word of God and to follow its teachings in the home, in the marketplace and in the church. The principle of stewardship and tithing has found wide acceptance in the churches of Nigeria, and it had its beginning in the teaching and practice of the Woman's Missionary Society. The result is seen in the fact that we have a larger proportion of self-supporting churches in Nigeria than on any other mission field.

But best of all, through the ministry of Woman's Missionary Union in all of our churches throughout Nigeria, the age-old and degrading position of women is being completely revolutionized. The veil of pagan darkness and heathen superstition has been drawn aside and an ever enlarging host of Nigerian women have caught a glimpse of the sunlight and freedom of the Gospel of Christ, and they are on the way up and out of the abysmal darkness of the centuries.

The Harvest Ripe to Wasting

Eighty-eight years ago, the first missionary of the Foreign Mission Board went out to Nigeria. During the first fifty years of the life of the Nigerian Mission, the Board sent out forty-two American missionaries. Twelve of these died in Africa within a few months or years. Some of them sleep in unmarked graves, and we made it our business on our recent visit to Nigeria, to seek out those graves wherever it was possible. Many children of these missionaries also sleep in the soil of Africa, and over and over our hearts

were torn with anguish as we stood by the side of these little graves. Some of these missionaries and their children sleep in the loneliest spots we have seen anywhere on earth.

These heroes and martyrs laid a sure and splendid foundation, but not until the turn of the century did our work in Nigeria begin its sure and steady climb to triumph and success.

On every hand it is now clearly evident that the harvest is ripe and the need for reapers is poignant and heart-breaking.

Everywhere we went throughout the land, we were received by kings and ruling chiefs. Some of the greatest and most powerful kings of Africa urged and entreated us to send missionaries and teachers to their people. The king of Ife-Ijebu is also the religious head of all the branches of the Yoruba tribe. When we visited the Baptist church in his city, he had waited at the church for two hours and a half for our party to arrive. It was raining furiously and we were delayed. The king was in his chair of state before the pulpit, surrounded by his chiefs, ministers of state and two of his wives. He delivered, through his chief minister, the following address:

The Ajalorun's Royal Palace,
Ishapo do Quarter
Ijebu-Ife, Nigeria,
3rd July, 1938.

WELCOME ADDRESS OF HIS HIGHNESS THE
OBA AJALORUN OF IFE-IJEBU, TO
DR. CHARLES E. MADDRY AND HIS PARTY

1. It behoves me a great pleasure to Welcome you heartily, along with my Chiefs on the occasion of your visit to my land Ife-Ijebu.
2. I am sure that your visit will be beneficial to me, my Towns, its suburbs, as well as the Baptist members.
3. It is my entire wish to give you a very big area of Land, if you can send a capable Missionary to settle in my Town Ife-Ijebu, for the extension of the Baptist Church work and also the right and best type of Education that can be given my people; as the Christian Education is valuable, because it is vital to the uplift of a nation for those who seek after the truth and knowledge of GOD.
4. Geographically, the climate of my Town Ife-Ijebu is very good for HEALTH, with its clean surrounding

water, as witnessed by Dr. E. G. McLean when he visited here in September, 1937; and as matter of communications it is very easy.

5. I do with eager eyes wait for the fulfilment of my requests through you to the HOME MISSION, that the secondary education be established in my Town; Ijebu-Ode has all the facilities of both Elementary and Secondary educations with many kinds of denominations.

6. In conclusion, I welcome you and Mrs. Maddry along with your party.

My good Friend,
ALADEJOLI (His X mark)

His Highness,
Oba Ajalorun of Ife-Ijebu.

J. W. J EBO
The Ajalorun's Clerk

Kings and chiefs everywhere were cordial and entreated us to send missionaries and teachers for their people. A new and challenging day has come for the Gospel in this land of darkness and superstition, and every door swings open for the proclamation of the message. Surely our day of opportunity has come, and the harvest is ripe and wasting for the want of reapers. The foundations have been laid in toil and sacrifice—sacrifice for many, even unto death. The need for laborers to build on the foundations already laid, is acute and heart-breaking.

It is useless, however, for one to go, unless there is the unmistakable and imperative Divine call to this difficult field. Surely Christ is calling some of our best for this work in Africa. Who will hear and answer His call?

A Plea for More Endowments

Just as liberal endowments are essential to the growth and expansion of colleges and universities through the additional income supplied, so are they equally necessary to the Foreign Mission Board to supplement its income through voluntary gifts.

That it is relatively easy to set up a budget but exceedingly difficult to live within it, hardly anyone will deny. If that be true of the individual, how much more is it true of an institution such as the Foreign Mission Board which faces so many

unexpected and urgent needs in the course of any twelve-month period.

These are not the kinds of needs that can be put aside as unimportant, or that can be postponed until some "more convenient season." They must be dealt with as they arise,—budget or no budget. They represent the heart of humanity in its appeal for the sort of help that only those who have entered into the fellowship of Christ can give. To ignore or to refuse such appeals because of no provision for them in the budget—always inadequate for the work—is to hold back the prog-

ress of God's Kingdom in lands where delay is fatal.

The creation of endowment funds furnishes, through extra income derived from judicious investment, a sort of working capital to supplement receipts from regular sources. Those who establish such funds for the use of the Foreign Mission Board will have the joy of setting in motion forces which through the years to come will continue to operate for the redemption of humanity in many lands, and which will perpetuate their memory in the hearts of those who have been blessed

because of their sacrificial gifts.

The endowment funds of the Foreign Mission Board are pitifully small, and the income from them is quite insignificant. Surely there must be a number of friends among Southern Baptists who are well able to increase these funds by the establishment of substantial endowments for the benefit of this Board, that its position may be strengthened, its activities enlarged, and its service extended to the ends of the earth.

—E. P. BUXTON, *Treasurer*.

Editorial Varieties

The Ogbomosho Leper Colony—The American Mission to Lepers has given one thousand dollars for the erection of a chapel in the large leper colony at Ogbomosho, Nigeria. This work for lepers was begun by Dr. B. L. Lockett, our late medical missionary to Nigeria. The chapel is to be known as the "Lockett Memorial Chapel." The material has all been gathered and, with the coming of the dry season in October, the work of construction will begin.

There are now 110 lepers at the Ogbomosho Leper Colony and the government is planning to erect many new cottages and greatly increase the capacity of the colony. There are not less than 60,000 lepers in Nigeria, and it is the purpose of the government to enlarge the Ogbomosho Colony sufficiently to accommodate ten thousand.

The work has grown to such proportions that, at the recent annual meeting of the Mission, Dr. H. Glenn Walker, medical missionary located at our Baptist Hospital, was transferred to the Leper Colony and, beginning September first, he will devote all of his time to leper work. We made provision also for a full-time native pastor for lepers. Our Mission furnishes the services of the doctor and looks after the religious work, and the government

supplies the equipment and food for the lepers. A leper church has recently been organized and many have been won to Christ and baptized. Many others are awaiting baptism. This is one of the finest pieces of mission work that the Foreign Mission Board is doing around the world.

* * *

A Missionary Statesman and Builder—Dr. Basil Lee Lockett was a great medical missionary and through the power of western medicine and modern surgery he did much to make known the Gospel of Christ throughout Nigeria. He was also an effective evangelist and organizer of churches. One sees his footprints all over Nigeria today. He was a builder and planter. Everywhere we saw substantial missionary homes built by this many-sided missionary who was called home at the very zenith of his missionary career. At the Leper Colony, at the Hospital and at a dozen mission stations there are orange and grapefruit trees planted and budded by Dr. Lockett. He introduced the budding of oranges in Nigeria and started a nursery for orange and grapefruit trees, a work that has spread all over the province. Citrous fruit trees bear all the year round and, in the years ahead, our

missionaries and thousands of natives will bless the memory of Dr. Lockett for his far-sighted contribution to the health and economic well-being of his adopted land.

* * *

Football Player Turned Missionary—Carlyle Powell of North Carolina was a star football player while at Wake Forest. He was a sincere and fearless ministerial student and through his rugged, red-blooded Christianity he left an indelible impress upon his Alma Mater. Growing up among the negroes of eastern North Carolina, he knew them intimately and loved them. Twenty years ago he went out into the pagan darkness of Nigeria and gave himself to the work of preaching, teaching, supervising and building churches, with the same enthusiasm and abandon he had displayed on the football field in his college days. He is the superintendent over a district one third the size of North Carolina. Carlyle Powell is pre-eminently a builder of churches and chapels, and everywhere in his district we saw beautiful, commodious, substantial church buildings. We soon learned to distinguish his buildings by the unique type of roof he has designed. The church walls are built of mud and covered with metal roofing. The beams and

rafters are of timber sawed out in the jungle with a crosscut saw. The tree is felled and a pit dug by the side of the log. One sawer stands on the log and one in the pit beneath and thus, with infinite toil, the lumber for all buildings is prepared. It is then carried in headloads by natives to the towns, often twenty miles away.

Many of these church buildings are thirty-six by fifty feet in size, and it is a gigantic task to design and raise the heavy timbers for the roofs. Carlyle Powell has mastered the art and is known far and wide for his ability and skill as a master builder. Remember too, he has none of the modern tools and machinery considered essential to the builder in America. He has only unskilled labor and willing hands in abundance; but one marvels at the glorious results of the labors of this unique missionary who has given his all to his Master.

* * *

STOUT MEMORIAL HOSPITAL DESTROYED

The Foreign Mission Board of the Southern Baptist Convention received a cablegram Sunday, September 18, announcing the bombing and destruction of the Stout Memorial Hospital, Wuchow, Kwangsi, South China. The message read: "Hospital bombed. Machine gunned. Practically destroyed." This is Southern Baptists' largest hospital.

* * *

MISS MARLOWE ILL

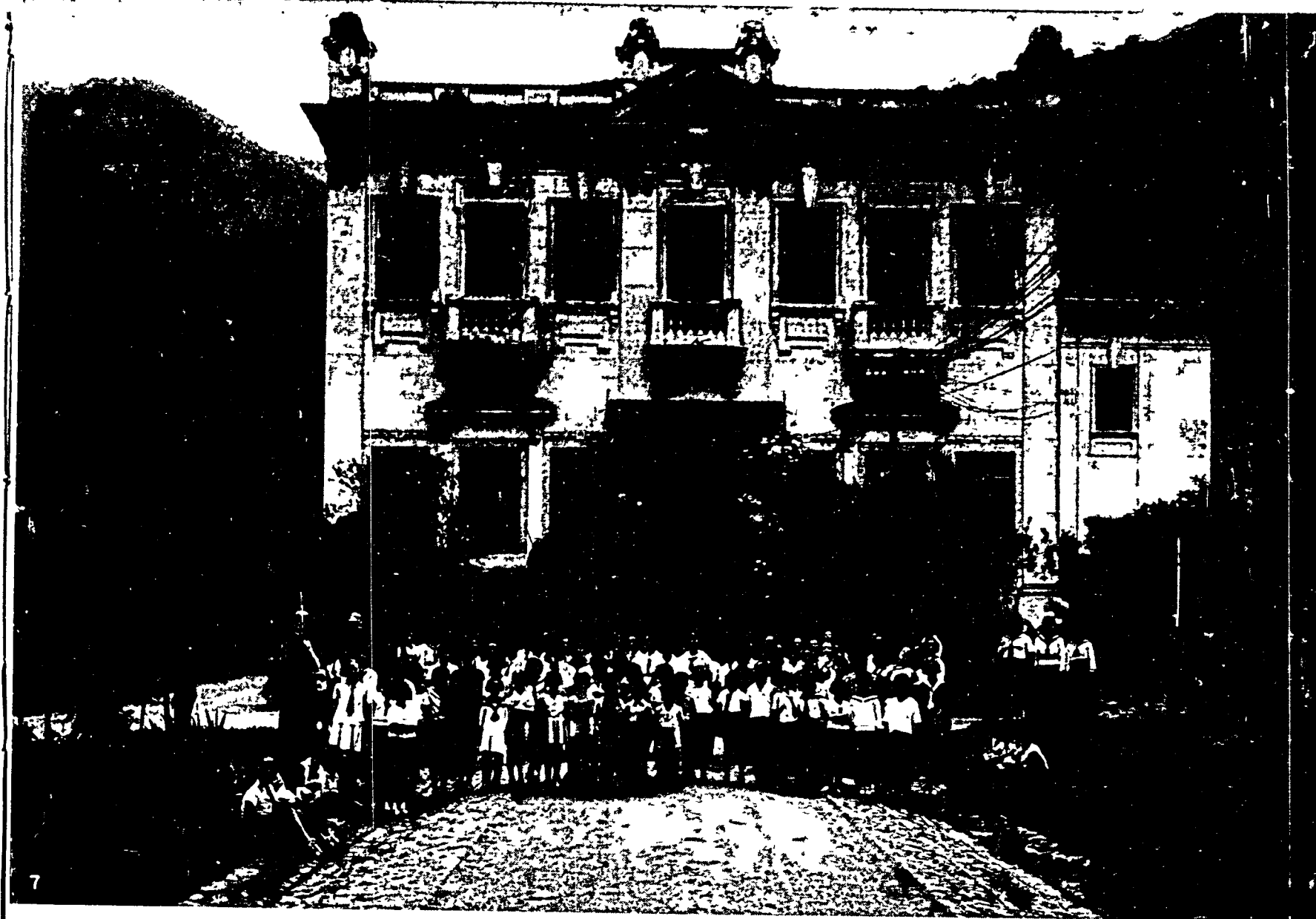
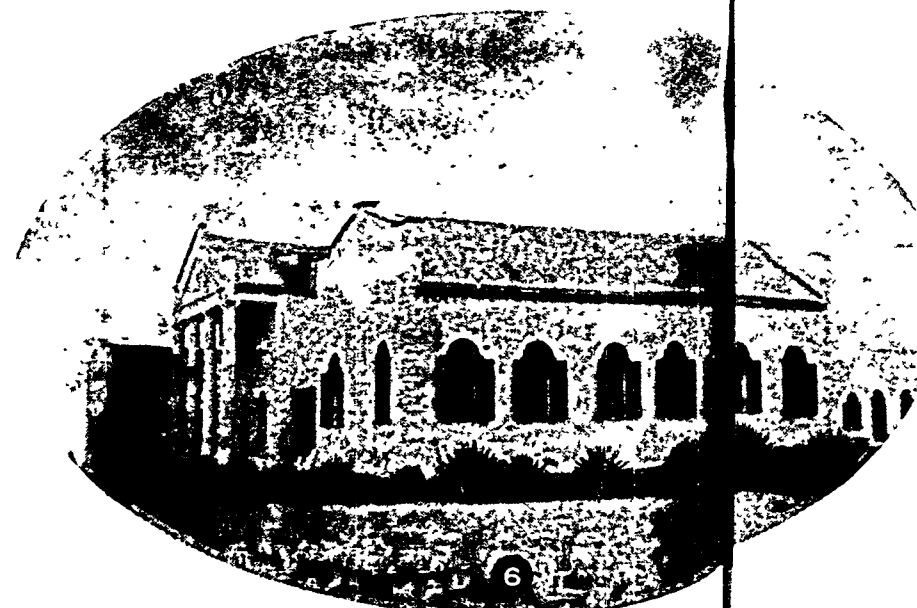
Miss Rose Marlowe arrived from Shanghai, China, September 6, en route to the Baptist Hospital, New Orleans, Louisiana, where she will receive treatment for a "very severe heart condition" that has recently developed. Miss Marlowe was accompanied to America by Miss Alice Wong, a former student and co-worker of Miss Marlowe's in the Cantonese school and church in Shanghai, China. Miss Wong will study at the Baptist Bible Institute, New Orleans, this winter.



Calvary in Nippon

By CHARLES A. WELLS

The Christian's attitude toward Japan should be one of deeper vision, clearer understanding than that which is usually manifested in speaking of the war in Asia. The Christian should keep in mind the fact that the people of Japan constantly voted "no" against the projects of their military leaders, and that when the military clique had finally strangled out the last breath of representative government, a "Bureau of Thought Control" was set up by the government in Tokyo which speaks for itself and its duties. The Christian should keep in mind that, because of this, the prisons of Japan are filled to suffocation with those who would not let their thoughts be controlled, who spoke against the war or refused to fight, and that suicides are humiliatingly frequent among the fresh troops being sent into China. This wandering pencil and partner recently talked to a Japanese business man in Yokohama who said, "Taxes will destroy us before bullets can subdue China. The educated people of Japan all know this, but our military have had no education beyond their narrow field." If the Christians of America would do their duty in keeping these significant truths in sight, more could be done to promote peace in our Eastern hemisphere than can be achieved by any other plan now in motion.



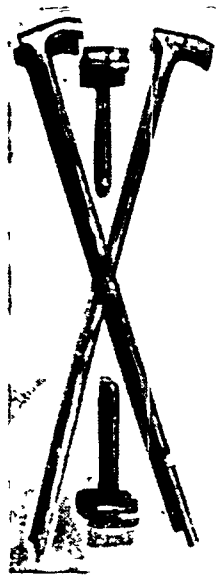
A FEW RESULTS
LOTTIE MOON CHRISTMAS OFFERING IN ACTION

1. One corner of the Bksee of the Baptist Publishing House, Rio de Janeiro, Brl, where W.M.U. literature is published.
2. Tengchow Baptist Church, China, where Miss Lottie Moon worshipped, taught and played the organ.
3. Las Golondrinas—The Home Beautiful of South America, Buenos Aires, Argentina.
4. The House Beautiful Fund, Martha Thomas Ellis and four students, Buenos Aires, Argentina.
5. Mo Kwong Blind Girls, Can. China.
6. Girls' Day School, Abeokuta, Nigeria, Africa.
7. Training School with Printing Department, Rio.
8. Faculty of Training School, Wanghsien, North China.

They Have Returned Home

A FANTASY

Last week there was great excitement among the curios in the Library of the Foreign Mission Board's headquarters. When the last human footfall haddiedawaydown the stairs and the elevator had descended for the night, the curios from around the world glowed with animated excitement.



Creaky questions filled the twilight: "Who are they?" "Whence did they come?" "They are quite simple."

The deep base tones from Dr. Matthew T. Yates' chair silenced the squeaky gossiping: "So-so that is the way you tittered about me and my companion, Dr. Yates' desk, when we arrived from over the Pacific last year. As for me, I welcome these newcomers."

"So do all of us," came a deafening echo as the wind beat the rain against the windowpane that rattled the suggestion: "Let the walking cane and gavel speak for themselves."

"So say all of us," chorused the creaking crowd of curios that shook in the breezes that blew through the window.

The gavel remained solemn and still, maintaining the dignity for which he was fashioned, but the walking cane spoke:

"We thank you for your welcome, and feel quite honored to be placed in the famous room with all of you interesting and beautiful trophies and treasures from lands more popular than Africa. But we might add that doubtless we claim a distinction that none of you has. In coming to America with Dr. Maddry last week, we were really returning home."

"Home?" gasped the curios.

"Yes, home. It was fifty and three years ago that Missionary W. J.

David, who had already spent ten pioneering previous years in Nigeria, came home on furlough."

It was a voice from the bookshelves that queried, "Was it his wife who said, 'Never give up Africa?'"

"Yes. And Missionary David never did give up Africa as long as life was his. When he started back to Nigeria in 1885, he took with him a shipload of long-leaf pine lumber, metal roofing and brick from Mississippi and South Carolina. From these materials the first Baptist church and school of Lagos were constructed."

"And you went to Africa on that ship," guessed the perky little Japanese samurai on the shelf of Japanese dolls that have been added recently to the exhibit.

"You are correct. I was in a long and perfect rafter for the church. I

recall how those Nigerian men carried us on their heads from the ship into the city. They sang as they went—and we were quite heavy."

"For a half century we held our places, but now beautiful stone and concrete buildings have been constructed. Dr. Charles E. Maddry dedicated them while he was in Lagos this summer. And it was he who thought of bringing us back. He had some of Dr. E. Y. McLean's schoolboys up at Iwo to carve from that long rafter three canes and three gavels—one for Mississippi, one for South Carolina, and one for the headquarters of the Foreign Mission Board.

Then the gavel added: "We are glad that we can remain here in the Board Rooms as witnesses from Nigeria to remind everyone: 'Never Give Up Africa'."

And all the curios small and large creaked a soft whisper: "Never give up my country either, please."

Nigerian Gratitude

The summer issue of *The Nigerian Baptist* carried the following two letters written en route from Nigeria to America.

Dear W.M.U. Members,

I am glad I shall be able to attend the W.M.U. Jubilee Celebration in America. I know that I am not worthy to be sent to America, but I see that the choosing of such a poor young woman like myself came from God. Although I have been dreaming of fine, big places, I never thought that I would see them in all my life. We are praying for you, that God may send down His Holy Spirit upon our meetings, and be with every one on the programme. I believe this will be the best Convention we have ever had. How do you like the new building? It is very fine indeed. We pray that it may be a means of training our young girls to have Christian homes in the future. Oh, how I would like to be a young girl again and be one of those to live in that home! Mrs. Agbebi served God well through her life. May

God help every one of us to follow her example! Let us add more to our gifts during the August Week of Prayer that there will be enough money to finish paying for the nice building. Let us pray for the American W.M.U. They are doing many things for us. They are so kind and liberal. It is they who are paying my expenses to and from America, and taking care of me for three months. They are our mothers and we should try and follow their examples. Yes, you have already begun to follow one of their examples when you, the W.M.U. of Nigeria, have paid my husband's fare to and from America. May God help you to do more for Him! Remember that you do not do it only for my husband, but you do it for God. Little by little our W.M.U. will grow and will be able to send a young woman to America for W.M.U. training. Please pray

for us as we represent Nigeria here. May we do everything for His glory, and for the glory of our country. What about the W.M.U. plan for this year? Let us try to accomplish it, and to do even more. Let us work to have more G.A.'s and Sunbeams. Which G.A. and Sunbeam won in the Bible Memory Work Contest?

Greetings to all you mothers, black and white.

Sincerely yours,

MABOLA AYORINDE.

To the W.M.U. of Nigeria:

I was very much surprised when Miss Young told me that my traveling expenses to America and back to Nigeria would be paid by you. The reason for my surprise was not because I thought you could not afford to give so much, but it was simply because I considered myself

unworthy of such generosity. I would not have been surprised if the gift had been for one of the women who has done so much for, and is still helping you. But what am I? What can I—a man—do to help you? Nothing whatever! Nevertheless, looking at it from a Christian viewpoint, I believe that you are trying to follow the Lord Jesus who says, "For if ye love them which love you, what reward have ye? Do not even the publicans do the same?" and "It is more blessed to give than to receive." I thank you! I thank you!! I thank you!!! May the Lord pour His richest blessings upon you! Pray for us that the Lord may bless and keep us during our sojourn in America.

With repeated thanks, I am

Sincerely yours,

J. T. AYORINDE.



Tanimola Ayorinde and Mabola Ayorinde

Monuments for Nigerian Graves

When Miss Eva Sanders, Southern Baptist missionary from Roanoke, Virginia, returns to her work in Nigeria, West Africa, there will be shipped on the same vessel two granite monuments. After a journey of nearly half the distance around the world, these two memorials, made of Georgia granite and fashioned in Virginia, will be set up in Nigeria to mark the resting places of two consecrated and beloved missionaries, Miss Frances Carter Jones and Miss Lucille Reagan, who died of Yellow Fever in 1937.

Miss Jones, the daughter of the noted Virginia preacher, Rev. E. Pendleton Jones, died June 26, and Miss Reagan, the daughter of a Texas business man, died July 12.

The stones, each weighing 875 pounds, are thirty-eight inches high and twenty-six inches wide. The face of each stone is polished and the tops and backs are hammered. The inscriptions are engraved in both English and Yoruba, the native Nigerian language.

On the memorial to Miss Jones, who served as a missionary 1936-1937, is inscribed:

"She hath done what she could' for Nigeria—

"She gave her best for Christ her Lord.

"O SE EYI TO O LE SE FUN NIGERIA—

"O FI EBUN TI O TOBI JULO, FUN KRISTI OLUWA RE."

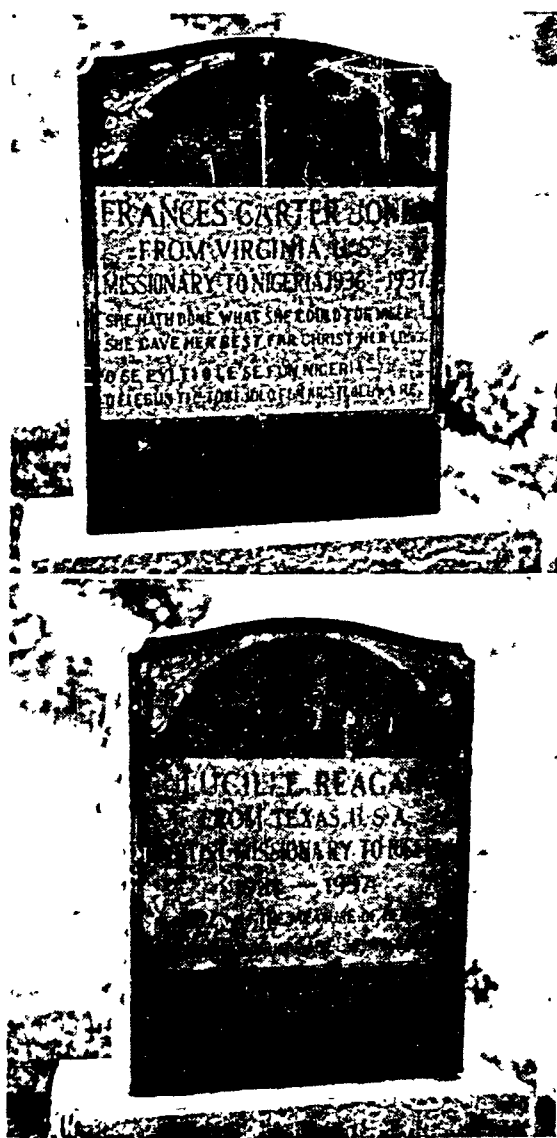
On the stone that is to mark the resting-place of Miss Reagan, who served from 1921 until her death in 1937, is this inscription:

"Her life was the measure of her gift'

"O LO GBOGBO EBUN IGBE AIYE RE FUN OGO OLO-RUN'"

Accents in the native tongue are indicated on the stones.

The expense of preparing and shipping these memorials is borne entirely by the mothers of the two deceased missionaries.



Monuments to Frances Carter Jones and Lucille Reagan



Rev. W. E. Craighead

W. E. CRAIGHEAD—I was born September 18, 1892, on a farm near Uniontown, Alabama. My mother is the daughter of A. C. Caperton, the first editor of the *Western Recorder*. My father was one of several generations of ministers. During his course at the Louisville Seminary he was associated with my grandfather Caperton.

Not being able on his salary as a minister to support his large family, my father had to seek other employment, which compelled him to spend much of his time away from home. This threw the burden of responsibility for the farm upon the oldest boy. In due time it became mine. My father's life was a source of great inspiration to me, and my mother was used of God to keep me in touch with the church. While yet a lad I was led to give my heart to the Lord. I can still recall the fellowship I enjoyed with Him as I went about the work on the farm. At the age of sixteen I confessed my Lord in baptism at Uniontown.

Soon after my baptism my family moved to Chattanooga, Tennessee, where I entered the University of Chattanooga. During this time I was actively engaged in Sunday school and young people's work. These activities confirmed my impression of my call to the ministry.

At the close of my junior year at the University of Chattanooga, I entered the Moody Bible Institute of Chicago for a two-year course. During this course I became attracted to the Russian mission field

Newly Appointed Missionaries

by the singing and testimonies of a group of native Russian Christians.

At this time I became acquainted with Miss Hazel Thomson, who was also a volunteer for missionary work in Russia. We were united in marriage in 1920, and in the same year sailed toward our mission field. We tarried for several months in England for intensive study of the Russian language. In the summer of 1921 we left England for Bessarabia, Rumania. This province formerly belonged to Russia and now lies adjacent to the southern Soviet frontier. It has been our privilege to labor in this field for fourteen years. During this time God has granted us a family of five children. I had the privilege of spending my furlough this year, 1937-38, studying for the Th.B. degree which I have received from the Southern Baptist Seminary.

* * *

HAZEL THOMSON CRAIGHEAD (Mrs. W. E. Craighead)—I was born November 16, 1892, in the village of Danville, Michigan. As a small child I was deeply impressed by the church services which I attended with my parents.

To secure better educational advantages for their children, my parents moved to the college town of Albion, Michigan, when I was eight years of age. Here I confessed Christ in baptism at the age of twelve in the First Baptist Church. This step brought to me deep inner peace and joy.

After completing the high school course in Albion, I entered the Albion College of Liberal Arts in 1913, intending to prepare for teaching, as well as receiving the cultural advantages of a strong literary course.

During college days I experienced in various ways the distinct impression that God was calling me for some service of an unusual charac-



Mrs. W. E. Craighead

ter. But this impression was too vague for recognition as a call of God.

In 1917 I received my A.B. degree. In the autumn of 1918 I began my chosen work as English and German teacher in Imlay City High School, Michigan. During this year the conviction that I should engage in distinctly Christian work crystallized. In the privacy of my own room I finally promised God to follow His leading, if He would make His will clear to me. He did this in an unmistakable way. As the school year drew to its close, I was obliged to decide whether or not I should accept the position for another year. It was an attractive and interesting position, but I realized that if I intended ever to secure further Bible training, this was the preferable time. In this conviction, my pastor and his wife concurred. So I resigned from the position and, in the autumn of 1918, I entered the Moody Bible Institute of Chicago. It was there that God's call became clear and I offered myself for missionary service.

On September 1, 1920, Mr. Craighead and I were married, and in November of that year we sailed from the States for missionary service among the Russian people of Bessarabia, Rumania. After spending seven months in England in intensive study of the Russian language, we reached our field in 1921, where we have labored until the present time. We look forward hopefully to our return, and covet the prayers of all Southern Baptists.

A CHRISTMAS CALL TO PRAYER

(Continued from page 203)

AN ANNUAL FEATURE

That it became an annual feature of the life and work of Woman's Missionary Union is not surprising. Through many years it was confined to prayers for and gifts to China, the largest field of Southern Baptists. China's need commanded more workers and demanded equipment more adequate, if these needs were to be met.

The annual growth of the offering and the many appeals from other lands led to a widening of its service to include all fields in which Southern Baptist missionaries work. Its use for definite purposes, not provided for in the regular budget allowances, added to the incentive to give generously. This was an over-and-above gift for extra and important needs. It provided buildings and equipment for churches, schools and hospitals.

Gradually, as Southern Baptists' support of missions declined, the Union yielded to the request of the Foreign Mission Board to use part of the offering for current budget items. It was in 1928, when there were in the homeland many furlough missionaries whom the Board could not return to their respective fields, that the Union agreed to be responsible for the return of forty, their salaries and return passage. The next year an additional sixty were thus cared for, while later, for various reasons, twenty-five more names were added to this list of so-called *Lottie Moon missionaries*.

TO THE EVERLASTING CREDIT OF W. M. U.

In 1933 the offering exceeded its goal by enough to send out eight new missionaries, the first such in many years. Of this offering the Foreign Mission Board report to the Southern Baptist Convention said: "It should be said, to the everlasting credit of Woman's Missionary Union, that the Christmas Offerings of 1933 in a very definite way stopped the disastrous seven years'

retreat in our foreign mission work. It was given to the devoted women in our churches not only to check this retreat, but to make the first triumphant advance following the terrible, lean years from 1926-1933. We record it as our sincere conviction that, during these terrible years of economic distress, Woman's Missionary Union has kept alive the fires of missionary fervor and has literally saved the Foreign Mission Board in its hour of desperate need and sore travail." These words are quoted, not to seek to glorify our Union and its work, but to impress the two all important things which call for our faithful and devoted observance of the Week of Prayer and its attendant offering in this year 1938: *prayer and world need*.

BOARD LOOKS TO WOMEN

Agonizing prayer, to which we were driven by the dire need, was a mighty element in the victory of that significant year. Not in many years has there been so great need as now. "Wars and rumors of wars" disturb the nations; social and economic distress threatens the safety and happiness of vast numbers of people. Jesus Christ is the only answer to the world's deep need. Missions is taking the good news of His saving grace to all men. Prayer and money, both of which send and support the messengers, are the great essentials. Our Foreign Mission Board is hard pressed to find means to meet the insistent call for recruits and equipment. It looks to this year's Lottie Moon Offering to support much of its regular program of missions in all lands, and to enable it to enter wide open doors of opportunity. As Jesus yearned over his loved city, Jerusalem, so He yearns over the world for which He died. He counts on your love and mine, on your help and mine; for that is His way. When He said "Ye shall be my witnesses," no Christian in any age was exempt.

There are many reasons why it is expected that the Week of Prayer and its attendant Lottie Moon Offering will be the crowning experience

of the Jubilee Year. We rejoice in the gradual growth in numbers of organizations annually observing this prayer season. This year should bring the very climax in numbers of societies and young people's auxiliaries enlisting more members than ever before to participate in both prayer and gifts. Many will be moved to present programs to groups where no Woman's Missionary Union organizations exist and thus invite additional prayer and gifts. This will serve the loved cause of missions and will quicken interest and stimulate organizations. This prayer season may be regarded as the final great venture of the Jubilee Year, helping to victorious consummation of its objectives, while in and through it, the world may be brought to know more perfectly Him whom to know aright is life eternal.

"HELP THOSE WOMEN"

On the results of this prayer season rests the fate of many souls in lands afar. The spiritual development of our own constituency is bound up with its observance. For these reasons all pastors are besought to "help those women" who lead the women and young people of our churches to earnest prayer and generous giving during the week of November 28—December 2. Even so "Ye shall hallow the fiftieth year—it shall be a jubilee: it shall be holy unto you."

LOOKING FORWARD IN NIGERIA

(Continued from page 215)

Ogbomosho

1. Baby building—laundry and storeroom..... 500.00
2. Baby building, water tank to supplement city supply 500.00
3. Frances Jones Memorial Home 5,000.00

Shaki

1. Iyawo school—dining room and kitchen..... 1,250.00
2. Good Will Center..... 500.00

Lagos

1. Acquisition of land—Reagan School 2,400.00
2. Buildings—Reagan Memorial School..... 7,500.00
3. Land in Surulere District. 100.00

Eastern Division

1. Girls' school..... 2,000.00

SEARCHLIGHTS IN PALESTINE

MRS. ROSWELL E. OWENS,
Haifa, Palestine

We are living on the west side of Haifa, where there are some open spaces, so the sea breeze can reach us from around the end of Mt. Carmel that juts out into the sea.

A strong army searchlight plays over this west end of the city and Carmel, (as does also another on the east end) a good part of the night. The Carmel lighthouse also swings out and around all night long, and every night. Recently I have had the children out on the west porch just before they hopped into bed, and they have been quite fascinated in watching the new moon grow and stay up later each night,—also in recognizing the evening star and the "big dipper," and others. It would seem that we have many lights to watch.

It is not an easy task trying to keep the children's minds off of all the horrible suffering and hatred and danger around us. No wonder some grow callous and others blood-thirsty for revenge. The number of casualties during the first week of August reached the distressing total of 108. The newspaper summed up the month of July thus: "Toll of Palestine terror—677 casualties in one month."

The two major tragedies happened here in Haifa. They were caused by bombs and land mines that were planted in the Arab vegetable market where the people always congregate like flies. The Jews are suspected of planting these bombs, but this retaliation can only bring counter-retaliation; and so things go from bad to worse. Police, soldiers, and navy men off the warship in the harbor, are patrolling the streets and are standing guard everywhere. Buses have been ordered to protect all windows with heavy wire screens, and yet, a bomb was thrown in at the open door of a bus that was taking mourners to

a funeral, wounding all the passengers and killing two of them.

Army planes are to be heard by day and night. For some time curfew has been enforced every night, and in the daytime also in some sections of the city. The distracted cries of the bereaved at the nearby hospital have startled us out of our early morning sleep many times; the sound still haunts me. It is the cry of despair and hopelessness.

The curfew has broken up our evening services—even by day people cling to the shelter of their homes. No one knows just where

it will strike next. Yet above it all, and in spite of all these hindrances, I can hear His impelling voice: "In me ye may have peace."

We of the West have delayed so long in getting this message to them. Has the day of our opportunity passed us by? To see the need and yet to feel one's weakness and inability to meet it adequately—it is just about enough to break one's heart. Your love and prayers will strengthen us as we try to reach those whose minds are so distracted that the message of love and peace can scarcely get a hearing.

When Thirty-Three Wounded Soldiers Were Baptized

MRS. CHARLES G. McDANIEL, *Shanghai, China*

The Woman's Missionary Societies of our Shanghai churches are responsible for the evangelistic work in nineteen of the refugee camps in this city. They are under the direction of Mrs. Ling and the supervision of Pastor Kyung of our North Gate Church.

The personal work in one of the hospitals for wounded soldiers has been done by three Christian men, workers from North Gate Church. On July 7, with many others, I witnessed the baptism of thirty-three of these soldiers. The candidates sat on the seats nearest the pulpit. Following the sermon, they left the room to prepare for the ordinance.

The baptistry is at one end of a long rostrum. One by one these soldier boys came in to be baptized, and one by one, some of them needing the support of a friend, they thumped, thumped, thumped on their crutches across the rostrum. With great care they were helped down into the water, and as they came up out of the water, strong hands assisted them to an ante-room. One man had to be carried into the water. Only two of them have both legs, and one of these has one limb rigid. I saw three who had only one arm. Two have suffered the loss of both a leg and an arm. The only civilian in the group is an under-

sized boy of fifteen, the worst crippled of them all. There was opportunity to speak personally with each candidate. None of them is over twenty-five, the range being from seventeen to twenty-five. They are not downcast, but have much of the vivacity and hopefulness of youth. (Picture: page 231.)

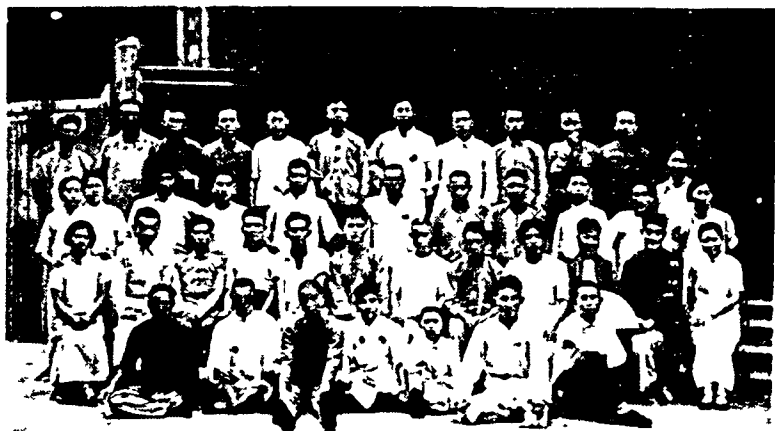
The baptismal ceremony took more than an hour. There was not a dry eye among the women. Each man was given a fan, a towel and a goodly supply of religious reading-matter to take on his journey the next day, when they were all to leave the city to make room for other wounded men like themselves. We shall doubtless never see any of them again. In the picture you cannot see that any limbs are missing. The crutches were all thrown in a pile to one side. Every man put his best foot and his good arm forward. That touched me deeply. The six women in the picture, and three of the men are Christian workers.

How fitting that the love and sacrifice of the Saviour should have won the hearts of these blameless victims of greed and cruelty! Handicapped for life, as they are, they are daily witnesses of the degradation of war. May they ever be faithful witnesses of death to sin and resurrection to newness of life in Christ.

CHINA'S STARVING MILLIONS

*Whoso hath the world's goods,
and beholdeth his brother in need,
and shutteth up his compassion from him,
how doth the love of God abide in him?*

— I JOHN 3:17 —



Maimed Chinese soldiers baptized in Old North Gate Church—a Refugee Camp that has become a Revival Camp



Christian Chinese tells the story of Jesus to a group of orphaned children in a Baptist Refugee Camp Shanghai

*Inasmuch as ye did it
unto one of these my brethren,
even these least,
ye did it unto me.*

MATTHEW 25:40

CHINA EMERGENCY—158 Southern Baptist missionaries are daring to remain in China. They face the winter without warm clothes, blankets and other vital necessities that they have lost in the war.

CHINA RELIEF—70,000 homeless, hungry, sick refugees face death this winter unless Christians come to their rescue. Through the ministry of your missionaries every dollar given proclaims God's love.

*Freely Ye Have Received
Freely Give*

MATTHEW 10:8

Our Missionary Family Circle

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

Arrivals on Furlough

- ✓ Rev. and Mrs. Edwin B. Dozier, Fukuoka, Japan
2805 Grinstead Drive, Louisville, Kentucky
- ✓ Rev. and Mrs. Deaver M. Lawton, Laichow, China
Baptist Bible Institute, New Orleans, Louisiana
- ✓ Miss Lydia Greene, Canton, China
1528 Blanding Street, Columbia, South Carolina
- ✓ Miss Rose Marlowe, Shanghai, China
c/o Baptist Hospital, New Orleans, Louisiana
- ✓ Dr. and Mrs. W. C. Taylor, Rio de Janeiro, Brazil
2203 Park Avenue, Richmond, Virginia

* * *

Returned to the Field

- ✓ July 30—S.S. DELMUNDO
Rev. and Mrs. A. E. Hayes, Pernambuco, Brazil
- August 6—S.S. SAVOIA
✓ Rev. and Mrs. W. E. Craighead, Rumania
- ✓ Rev. John A. Moore, Belgrade, Yugoslavia
- S.S. EMPRESS OF RUSSIA
- ✓ Rev. and Mrs. C. L. Culpepper, Hwanghsien, China
- ✓ Rev. and Mrs. Frank Connely, Tsining, China
- ✓ Rev. R. A. Jacob, Pingtu, China
- ✓ Mr. and Mrs. George A. Carver, Shanghai, China
- ✓ Miss Juanita Byrd, Shanghai, China
- ✓ Mrs. C. K. Dozier, Fukuoka, Japan
- August 20—S.S. DELSUD
✓ Rev. and Mrs. E. H. Crouch, Corrente, Brazil
- S.S. EMPRESS OF JAPAN
- ✓ Miss Grace Wells, Chinkiang, China
- ✓ Rev. and Mrs. Harold Hall, Yangchow, China (From Honolulu, August 25)

August 30—S.S. EXCAMBION

- ✓ Miss Kate Ellen Gruver, Palestine
- Sept. 19—S.S. COOLIDGE
✓ Rev. and Mrs. J. R. Saunders, Shuichow, China
- Sept. 23—S.S. EMPRESS OF CANADA
✓ Miss Hattie Stallings, Kweilin, China
- Oct. 1—S.S. EMPRESS OF RUSSIA
✓ Miss Irene Jeffers, Yangchow, China
- ✓ Rev. and Mrs. M. W. Rankin, Shuichow, China
- ✓ Dr. and Mrs. S. W. Vance, Yangchow, China
- ✓ Miss Willie Kelly, Shanghai, China
- ✓ Miss Mary Herring, Peking, China
- ✓ Miss Hannah Fair Sallee, Shanghai, China

* * *

Speaking of missionary children, we have had the joy recently of having Bryan Glass in Richmond for a visit. Bryan is the son of Dr. and Mrs. W. B. Glass of Hwanghsien, China. It is always a joy to have the sons and daughters of our missionaries pay us a visit.

* * *

News from Brazil

At Bello Horizonte the women had a splendid convention. Their program was helpful and inspiring. Miss Pauline White was elected corresponding secretary and field worker. She is to have a young woman graduate of the Rio Girls' School to work with her. Minas is a large field, and Miss White and her helper will need our prayers.

* * *

Mrs. Edith Ayers Allen of Rio writes:

"On the 23rd of June the Brazilian W.M.U. celebrated its 30th Anniversary and we have been receiving splendid reports about how the day was observed in different churches. We are dedicating the

W.M.U. page in this week's 'O Journal Baptista' to this day. The Love Offering taken up on that day is to be divided among the girls' schools to aid those girls who have no help except that which is arranged for them by their churches and missionaries. We have received about \$250.00 thus far and we think that is fine when we consider the abject poverty of most of our members. I think we shall still receive more as it has been just a month since the day was observed and it takes a long time to receive correspondence from all churches. Now we are busy getting ready for Children's Day. It will be the second Sunday in August, and their offering will be equally divided between the Home and Foreign Mission Boards.

"Each day I thank God for the privilege of working for and with Him in this needy land. Please thank the Foreign Mission Board for letting me return. And how grateful I am to the good friends of Enid, Oklahoma, for making it possible for me to come back when the Board was passing through such difficulties some years ago."

* * *

News from Africa

From our newest missionary to Nigeria comes the word that "Africa is certainly not what I had pictured it to be. The country is beautiful and some of the homes are lovely. Africa is not all 'mud-huts,' although there are many, many of them. But they only help us to see the beauty of God's creation and to appreciate it. This is the best place I know to show the reality of the transformation of lives by the Gospel."

* * *

News from China

The members of our missionary family at Hwanghsien are filled with joy in the response to the gospel message. Mrs. Glass gives the following facts: "Our summer conference closed one week ago. The crowning service was the last when they asked Mr. Glass to speak. This was at the last minute. He told

them of his struggles and call to service in a foreign field. Then the pastor asked if there were not some present who wanted to dedicate their lives for the service of giving the Gospel to their own people. Eight splendid young people stood. Some of these will likely be in the seminary this fall.

"You have had the *North China Minutes*, or very soon will have. The number of baptisms was well over 1,400 and only the city church from Pingtu reported."

* * *

One of our returning missionaries recently stopped to visit Brother and Mrs. J. L. Galloway at Macao. Here is what she says:

"Although Mrs. Galloway is nearly seventy years old and is so crippled that she has to walk with a crutch and a cane, and although it is July and the weather is hot, and folks are supposed to be taking a vacation, she is hobbling up and down that hill on which her home is located, going to the church and to visit in homes and in the prison. Ah me! She stirred my heart, and made me feel as if I were very lazy and unworthy, and I am ashamed that I want to rest during the heat of the summer."

How ashamed such devotion makes us, as we think of the little we do for the bringing in of His kingdom!

* * *

Lemon drops from Georgia brought joy to a wounded Chinese lad. The Christmas box arrived in May, but the hard candies were still good. Miss Addie Cox says:

"While the Chinese army was retreating, there was a Red Cross dispensary near us. Some of the wounded were indeed pathetic, having traveled for days without medical attention. One poor little fellow, who looked to be not over sixteen, had a big hole in his arm all infected and swollen, and a bullet still in his shoulder. He was suffering agony and tears rolled down his cheeks, but he went on heroically with no place to lie down and only a stool to sit on. He could not

eat common food. I happened to have some lemon drops and other hard candy from an Albany, Georgia, Christmas box that reached me in May. How he enjoyed the mild acid in the candy and thanked me for the gift! The flies were swarming over his wounds and blood-stained clothes which had not been changed for a week. He was grateful for the fly swatter I gave him. When he started on south he had to go in an ox cart. I prayed earnestly that his suffering might be the means of leading him to the Saviour. He listened attentively to the gospel message.

"Among the Chinese soldiers who were happy to talk of Jesus and His love was a bright and handsome youth. His comrade said, 'He reads the Bible. His sweetheart is a Christian and gave him one and he promised to read it.' That little touch of Christian romance in the midst of warfare, death and destruction was worth noting. I prayed for the boy and his 'sweetheart,' and somehow I have faith to hope that he will miss all the shells and bombs and bullets and come back."

YE NEW CURIOSITY SHOPPE

The Foreign Mission Board invites you to visit its curio nook and see the array of pieces of art which are offered for sale. (See partial list on page 241.) This little shop awaits the privilege of helping you select unique and artistic Christmas gifts for your friends.

Call at the curio nook on the third floor of the Foreign Mission Board Headquarters, southeast corner of Sixth and Franklin Streets, in Richmond, and see the handiwork of our neighbors in other lands.

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DR. AND MRS. W. C. TAYLOR

It is with joy that we welcome home the Secretary for Latin America, Dr. W. C. Taylor, Mrs. Taylor and Bettie. They reached home just in time for the Foreign Mission Conference at Ridgecrest, and what a happy reunion they had with the other three members of the family, Albert, Clara Brown and Jean, who were on the Ridgecrest staff!

The Taylors will be located in Richmond during their furlough and we are anticipating many delightful hours with them in the months to come.

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THE HOME BASE

R. S. JONES, *Home Secretary*

Many churches are planning for their annual School of Missions. Requests are constantly coming to the Foreign Mission Board's Headquarters for missionaries to assist in these schools. Many of these requests cannot be met because there are fewer missionaries at home on furlough now than there have been for several years.

A list of those now at home on furlough is given below. Those seeking to get in touch with a missionary may write directly to him at the address given. The church is expected to provide travel expense and entertainment.

Florida: Rev. and Mrs. W. W. Enete (Brazil), 7210 Third Ave., North, St. Petersburg; *Georgia:* Miss Edna E. Teal (China), Villa Rica; Miss Pearl Todd (China), Valdosta; *Kentucky:* Rev. and Mrs. Edwin B. Dozier (Japan), 2805 Grinstead Drive, Louisville; Mrs. R. A. Jacob (China), Franklin; Dr. and Mrs. John Lake (China), Box 613, Georgetown; *Louisiana:* Rev. and Mrs. Deaver M. Lawton (China), % Baptist Bible Institute, New Orleans; Rev. and Mrs. F. A. R. Morgan (Brazil), 1730 White St., Alexandria; *Maryland:* Rev. and Mrs. John W. Lowe (China), Hotel Altamont, Baltimore; Miss Genevieve Trainham (China), Johns Hopkins Hospital, Baltimore; *North Carolina:* Rev. and Mrs. L. E. Blackman (China), 12 Rosemary St., Raleigh; Miss Attie Bostick (China), 311 E. Graham St., Shelby; Rev. and Mrs. A. S. Gillespie (China), Route No. 4, Reidsville; Rev. and Mrs. P. W. Hamlett (China), 109 S. Anderson Street, Morganton; *Oklahoma:* Dr. Ethel Pierce (China), Yale; *South Carolina:* Miss Mattie Baker (Brazil), Nichols; Miss Lora Clement (China), 25 N. Mountain St., Union; Miss Lydia E. Greene (China), 1528 Blanding St., Columbia; Rev. and Mrs. S. Watson (Brazil), 12 Perry

Road, Greenville; *Texas:* Rev. and Mrs. A. B. Deter (Brazil), 917 N. Haskell Street, Dallas; Miss Zemina Hare (China), Orange; Miss Viola Humphreys (China), West Frisco Street, Dublin; Rev. and Mrs. Victor Koon (China), 414 N. Dixon Street, Gainesville; Miss Anne Laseter (Chile), 1420 Morrow St., Waco; Mrs. B. L. Lockett (Africa), 1920 Hickory St., Abilene; Miss Helen McCullough (China), 810 Francis Street, Houston; Miss Minnie McIlroy (Argentina), % Baylor University, Waco; Rev. and Mrs. J. W. Moore (China), 1701 Sandefer St., Abilene; Rev. and Mrs. H. H. Muirhead (Brazil), 1707 S. Ninth Street, Waco; Mrs. W. E. Sallee (China), 1906 S. Fifth Street, Waco; Miss Lillian Thomason (China), 824 N. Marsalis Avenue, Dallas; *Virginia:* Rev. and Mrs. W. C. Newton (China), 317 N. Boulevard, Richmond; Miss Alice Parker (China), 1115 Orange Ave., Roanoke; Miss Eva Sanders (Africa), 609 Marshall Avenue, S.W., Roanoke; Rev. and Mrs. H. H. Snuggs (China), Route 3, Charlottesville; Miss Ruth Walden (Africa), 411 W. 13th Street, Norfolk; *Other States:* Miss Mary J. McMinn (China), 1115 Wheatland Avenue, Whittier, California; Rev. and Mrs. J. R. Saunders (China), 1451 Oxford Ave., Pasadena, California; Mrs. R. E. Chambers (China), 16757 Shaftsbury Road, Detroit, Mich.; Rev. and Mrs. Erhardt Swenson (Argentina), 630 Vanderbilt Ave., Brooklyn, N. Y.

IN THE BUDGET

THE COMMISSION in your church budget, going to every family in your church membership, will make your church more missionary. Those who have tried it as an experiment are more than pleased with the results obtained.

THE COMMISSION BECOMES A MONTHLY MAGAZINE

Beginning with January, 1939, THE COMMISSION will be published monthly. This is being done that the magazine may better serve our constituency and present in a more adequate way the work of the Foreign Mission Board.

After careful study it has been decided that the price will be kept at fifty cents per year. If the monthly magazine with the subscription price at fifty cents is to be self-supporting, it will be necessary to double the present subscription list. If this can be done and a limited amount of advertising included every month, the magazine will pay its way.

We appeal to all of our readers to assist us in securing new subscribers. Every effort will be put forth to reach our minimum goal of doubling the number of subscribers during the months of October and November.

Would it be asking too much to request every subscriber to secure at least one new subscriber? This could be done without any great effort on the part of anyone. Please, without delay, get in touch with a friend and send in a new subscription with your renewal.

BOARD EXPRESSES SYMPATHY

During the past month two members of the staff of the Foreign Mission Board have lost their mothers. Mrs. Caroline Pettus Bennett's mother died September 11 and Miss Jessie Ruth Ford's, October 4. The Board expresses its deepest sympathy to these two daughters.

BIGGEST BARGAIN

From a missionary-minded layman: "I thought the day of bargains was over, but THE COMMISSION, a monthly magazine, at fifty cents per year, is the biggest bargain of my lifetime."

The Cooperative Program: Objections and Answers

J. E. DILLARD, *Secretary of Promotion, Southern Baptist Convention*

I have yet to find the first Southern Baptist who objects to the Cooperative Program when he understands it. Here are some of the most common objections I have heard and the answers I have usually given:

"I want to give my money to foreign missions, and home missions, and state missions, and the orphanages and things like that. I don't want to give to any program."

Well now, that is exactly what you do when you give through the Cooperative Program. A part of the money goes to foreign missions, and a part goes to home missions, and part goes to state missions, etc. In fact, all the causes our denomination is promoting are included. Each cause is apportioned a percentage in proportion to its relative need.

This percentage is determined by a careful study of the needs of each and all agencies. In this way one agency will not get more than it really needs while other agencies get little or nothing. The people in charge of these agencies meet with the Executive Committee, state or southwide and agree on the percentages. If the people respond liberally all the causes are cared for adequately; if the receipts are small all the agencies suffer in the same proportion. It is the fairest, the most equitable plan you can imagine. Remember we give to the causes *through* the Cooperative Program; we do not give *to* the program. The program is merely a plan for carrying on the work of Christ and His churches; it is a means to a worthy end, and not an end in itself.

"I don't approve of some of the percentages. I prefer to give more to certain causes and less to others."

Perhaps few of us would agree on the exact percentages of distribution; most of us lack detailed information as to specific needs. But the ones in charge of the various agencies know their own needs. They come together with their

budgets, and prayerfully and frankly talk matters over. The state agencies meet with the state executive committees; the southwide agencies meet with the Executive Committee of the Southern Baptist Convention. Everything is gone into thoroughly, and then, as Christian brethren, they agree upon what they believe to be the fairest ratio. This ratio of distribution is then approved, or modified, by the State and Southern Conventions before being recommended to the churches. Can you think of a fairer way of doing it?

"I don't like for some centralizing agency to hand things down to the churches; I believe in letting the churches themselves decide how the money is to be used."

All of us believe in the independence of the churches and of all Baptist bodies. No Baptist body can be dictated to, but all Baptist bodies delight to be informed and advised.

The fact is that the demand for a cooperative program arose in the churches themselves. Even the part-time churches felt that there were so many calls and so many worthy objects to be presented to the people, that it was necessary to combine them and divide the offerings among the causes. The full-time churches had many more calls; pastors complained that they could scarcely carry out their local programs because of these general denominational calls. Weekly requests come from representatives of the special denominational interests asking if they might come to present their claims; this was extremely embarrassing, frequently irritating. And the plan was expensive; sometimes it took more than half of the receipts to pay the salary and expenses of the representative. Furthermore, it was not fair to the causes themselves; the representative who could make the most pathetic plea, and present it first, would get the largest contribution.

As a result, pastors and leaders everywhere called for, almost demanded, some more equitable, economical, Christian plan for carrying on the work. The Cooperative Program is the answer to this call from the churches themselves. It is not handed down, nor handed up, nor handed across; it is the best cooperative judgment of Baptist brethren and Baptist bodies as to how to carry on the Lord's work.

"I can't work up any enthusiasm about giving to a table of percentages. I can get better results by presenting the causes concretely."

Neither can I, and I never ask any one to give to a table of figures or abstract percentages. I explain that everything included in the program is gloriously, even painfully concrete. We are ministering to the spiritual and eternal needs of people; we are trying to carry out concretely the program Jesus gave us. I like to think of each of these causes as a child in the family; they must all be cared for. The needs are not all the same; the baby doesn't require as much as the boy in high school or the girl in college. We must provide for the needs of all; we must consider their relative needs and not support one in luxury and let another go begging.

"My objection to the Cooperative Program is that it takes so much money to run it that precious little really reaches the causes themselves. I am told that about ninety cents out of every dollar raised is spent on overhead expenses."

Would you believe that any intelligent Baptist ever said or accepted such a statement? Yet, a pastor in my own state, a man of seeming intelligence and mature years made that statement to me.

Brother, you have been woefully, if not maliciously, misinformed. The money for the causes included in the Cooperative Program is sent to

(Continued to page 240)

World Representatives Meet at Ridgecrest

The sixth annual summer conference of the Foreign Mission Board of the Southern Baptist Convention drew a large representation of missionary minded Baptists to Ridgecrest, North Carolina, August 7-12.

Dr. Ralph A. Herring, pastor of the First Baptist Church, Winston Salem, North Carolina, presented *His Holy Spirit* at the early morning watch hour, while, at the daily sunset hour by the lake, Dr. W. C. Taylor, secretary to Latin America, interpreted the *Fruits of the Spirit*. These two hours were appraised by everyone as the most spiritual of the week.

The conference recorded more than a thousand registered Southern Baptists and more than fifty missionaries and guest speakers participating on the program.

The following missionaries presented Southern Baptists' work in their respective fields of service:

From Africa—Mrs. B. L. Lockett, Rev. J. Christie Pool, Miss Eva Sanders, Miss Kathleen Manley; from Argentina—Miss Minnie McIlroy; from Brazil—Dr. and Mrs. W. C. Taylor, Mr. and Mrs. W. W. Enete, Dr. A. B. Deter, Dr. S. L. Watson; from Chile—Miss Anne Laseter; from China—Mr. and Mrs. Deaver Lawton, Mrs. Eugene Sallee, Mr. and Mrs. P. W. Hamlett, Dr. and Mrs. S. W. Vance, Miss Irene Jeffers, Miss Attie Bostick; from Japan—Mr. and Mrs. E. B. Dozier; from Mexico—Dr. and Mrs. J. E. Davis. Retired and resigned—Rev. D. W. Herring, Miss Hannah Plowden, Dr. and Mrs. Milton Braun, Dr. and Mrs. J. W. Shepard, Rev. Neil Johnson, Mrs. J. J. Taylor, Rev. and Mrs. Eph Whisenhunt, Rev. Wade Bostick, Rev. and Mrs. J. Wash Watts. Rev. and Mrs.

A. V. Hanna of Nazareth, Palestine, represented the Holy Land.

OTHER GUESTS

Other guests, in addition to the missionaries were: Dr. Ralph A. Herring, pastor of the First Baptist Church, Winston Salem, N. C., Dr. M. E. Dodd, pastor of First Baptist Church, Shreveport, La., Dr. J. O. Williams, business manager of the Sunday School Board, Dr. Frank H. Leavell, Southwide student secretary.

Dr. Dodd's story of his "eighteen-thousand-mile missionary journey by airplane, seventy-four stops, one hundred and ninety-four speaking engagements among fourteen nations of South America gave the conference a continuous, "glowing thrill" like "Rainbows without End," the proposed title for the speaker's next book.

Dr. J. O. Williams made facts and figures live and pulsate with a spiritual appeal through his interpretation of "The Missionary Ministry of the Sunday School Board."

Missionaries present at Ridgecrest, N. C. for the 1938 Foreign Mission Conference



W.M.U. FOCUS DAY

Wednesday of Foreign Mission Week was focused upon Woman's Missionary Union.

"The total contributions of Woman's Missionary Union during its fifty years of giving are more than \$53,000,000, and more than a fourth of this amount has been given to foreign missions," declared Miss Kathleen Mallory in the main address of the day.

The World Telescope carried the following revealing paragraph: "When one looks through the Foreign Mission Board's treasurer's books, recording the total of nearly fifteen million dollars to the credit of Woman's Missionary Union, during her half century of monetary investments overseas, one reads a long list of disbursements paged geographically for sixteen lands and subdivided into many columns under these captions: missionaries (and there are 125 of the 412 on the Board's roster); Woman's Missionary Union work overseas; schools, kindergartens and goodwill centers, colleges, seminaries and training schools for young women; homes built and repaired; churches and chapels and hospital units; equipment for new missionaries, evangelistic and field work. To these this year's list adds the Margaret Fund, and "there are eighty on the roll this year," says Mrs. H. M. Rhodes, the new Margaret Fund chairman.

Mrs. Rhodes was in charge of the evening hour. Assisting her were the following Margaret Fund students on the Ridgecrest staff: Theresa Anderson, China; Goldie Gene Fielder, China; Gertrude Glass, China; Dan Williams, China; Bryan Glass, China; Dorothy Green, Africa; John Watts, Palestine; Bob Bratcher, Brazil; Fred Taylor, Brazil; Clara Brown Taylor, Brazil; Jean Taylor, Brazil; Sam Shepard, Brazil; Elsie Baker, Brazil; Juanita Wilcox, Brazil.

Other present and former representatives were: Franklin Fowler, Argentina; Peter Hamlet, China; John Watts, Palestine; Alice, Ida and Evelyn Shepard, Brazil; Gene Newton, Deaver Lawton, Ralph A. Herring, China; Edwin B. Dozier, Japan.

CHINA RELIEF

After the Margaret Fund hour Wednesday night, the Foreign Mission Conference saw the Chinese play, "Peace Looked Down," by Saxon Rowe Carver. Miss Mary Ward, of New York City, had coached the play. The characters

were members of the staff and the Ridgecrest Sunday school children.

A missionary who had recently arrived from China said: "That play is a mild portrayal of merely a few of the multitudes of the horrors in China today. It omitted the worst."

For the relief of war-torn China has come \$90,000 to the Foreign Mission Board. After seeing "Peace Looked Down," the friends at Ridgecrest gave \$250.00.

PICTURES AND EXHIBITS

Twice daily during Foreign Mission Week, Miss Mary M. Hunter, manager of Department of Free Literature and Exhibits, showed motion pictures of Southern Baptist work overseas. From three to four o'clock every afternoon Miss Hunter's presentation was in the little playhouse of Rhododendron Hall. The evening showings were in the main auditorium and followed the main address.

"This is the very best exhibit that Miss Mary Hunter has ever staged for any assembly or convention," declared numbers of W.M.U. leaders.

Miss Hunter sold nearly \$200.00 worth of curios and pieces of art from China.

FOREIGN MISSION WEEK— 1939

In order to let the 1939 Foreign Mission Week at Ridgecrest follow the Atlanta Baptist World Alliance Week, scheduled for July 23-28, the Home Mission Board has kindly and generously relinquished its date in favor of the Foreign Mission Board, and given its accustomed week to the Foreign Mission Conference. The next Foreign Mission Week, therefore, is scheduled for July 30 to August 4, 1939, Ridgecrest, North Carolina.

Dr. R. S. Jones, home secretary of the Foreign Mission Board and director of the Southern Baptist Foreign Mission Conference, is already in communication with leading Baptists around the world, and promises Southern Baptists a 1939 conference that will be appraised as "the only such in a life time."

Reservations are already being made to Manager Perry Morgan for July 30 to August 4, 1939.



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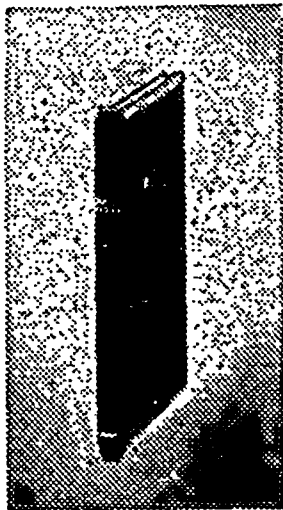
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5 And it shall be as when the harvest-
man gathereth the corn, and reapeth the
ears with his arm; and it shall be as
he that gathereth ears in the valley of
ch. 5. 26.
19 Or, regard
my set
dwelling.
ch. 10. 16.

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THOMAS EUGENE WEST
First Baptist Church, Williamsburg, Kentucky



T. Eugene West in Chinese Sedan Chair at entrance to Summer Palace, Peiping



Ming Jang Faculty and student candidates for baptism, Shanghai, China. Dr. Edward Pruden baptized 14 girls and Dr. West 19 boys

My reflections upon my experiences in China naturally turn to the happy months I spent at the University of Shanghai, where I was associated with the Department of Sociology during the spring semester of 1936.

I well remember the thrilling emotion of that early morning hour when I realized "China at last!" The good ship was slipping silently and safely by many hundred "junks" and other small boats of Chinese navigation, going hither and thither quite unconcernedly, and also by many larger ships from all parts of the world, now at rest in the safe waters of the Whangpoo River. I walked the decks alone enjoying this "China at last" thrill, thinking of how terribly difficult it must have been to get into China a century ago, and how easy today. We glided by the main dock at "Customs" and tied up securely at the spacious wharf below.

Breakfast, then on to a small tender, which took us back to the regular dock. A multitude to meet us! How glad they were to see us, and how anxious so many were to help in any and every way! Practically all were Chinese. Custom details were arranged quickly and happily. I looked out toward the street and saw in the vast throng a friendly

head—light hair and blonde complexion. It was Ed. Pruden (present pastor of the First Baptist Church of Washington, D. C.) whom I had planned to visit two weeks at the University, where he was a visiting professor for a year, but en route it had been arranged by radio that I was to stay on to teach. With him was that happy business manager, Ernest Kelhofer. After a genuinely American "How-do-you-do?" and "So this is Shanghai," and "Look how easily those coolies handle that heavy baggage," we wended our way in "Kelly's" car through a great city heavily crowded with masses of people everywhere, on toward Yantzpoo, which is the section of the University of Shanghai.

What beautiful buildings on the large spacious campus enclosed by a tall fence! A happy spirit of welcome prevailed. I seemed to breathe a cordial greeting from all of the students as I entered the gate, which a keeper opened and shut for each car, rickshaw or pedestrian privileged to enter.

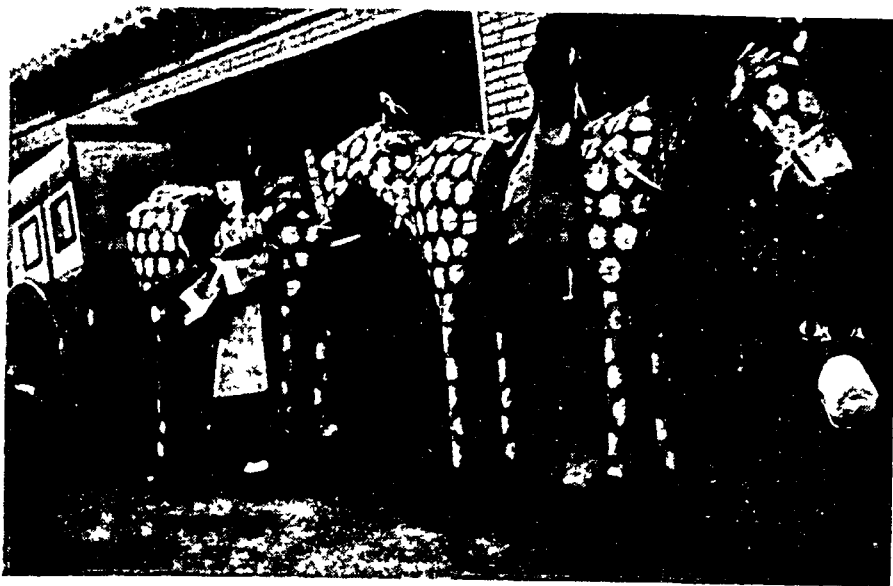
Things were so different from what I had expected—a glad spirit of Chinese welcome; American meals prepared by Chinese cooks; English spoken by a great majority of students; and even the old col-

lege spirit seemed to be in the air!

From Dr. Herman Liu, that fallen prince and hero, whose influence shall never die, a coolie brought a note of official welcome in the most personal and warm feeling, with an invitation to dinner in his home. That, and all other such occasions proved to be indescribably delightful. The technique of chopsticks was soon mastered and Chinese food proved to be a bounteous joy.

The students seemed so very earnest, even serious in their work, yet happy and so very cheerful. All seemed to realize some definite responsibility. Two representatives from the student weekly paper came for an interview, with a camera for a picture. I was quite impressed with their questioning and especially with their politeness. From the tiny photograph they snapped they made the cut for their paper. Their paper, published in English, was a weekly joy to the faculty, students and friends.

A life-long impression registered with me at the first "Fellowship Meeting." Different faculty members had groups of students come to their homes one night a week to talk about things in general. A musical program was connected therewith, and the meetings always closed with some serious talk about



Glimpse of funeral procession: Paper emblems burned at new graves and tombs of ancestors for their use in the spirit world



Group of students, Shanghai University, Shanghai, China

religion. These meetings were very popular and whole-heartedly uplifting. Closely connected were the daily chapel exercises which were always helpful, especially the ones conducted by the students themselves. Their attitude of reverence led to a spirit of worship.

All this culminated in the Sunday worship services every Sabbath evening with a large student choir, student ushers and occasionally a student presiding to introduce the minister or faculty member to preach. Dr. Wong, the college pastor did admirable work. Beautiful baptismal services were often conducted at these evening services.

Many times do I find myself thinking back to some walk with a student, often upon his own invitation, to find that he wanted to talk about religion or some problem in his life. Often they came to sing gospel hymns. They responded enthusiastically to music and were always willing to cooperate for any special work, such as Easter pageants, cantatas or plays. The dramatic club was especially popular and splendid work was done.

The influence of the University is felt throughout all China. I did not go on a single trip outside of Shanghai, without meeting men and women graduates who were doing good work in their own communities, in churches, schools or business—Shanghai University trained men and women whose worth and work cannot be evaluated by words.

It was a joyous delight to preach and sing in China. This we did over the Christian radio, in the Cantonese Church, North Gate Church, and the Soochow Church. We also had the gracious privilege of leading an evangelistic campaign and revival for a week at what was then that splendid school Ming Jang Academy, with those noble souls, Dr. and Mrs. R. T. Bryan. The school is now in ruins, but what was

taught there lives to help rebuild China for Christ. Dr. Pruden and I worked together. He baptized fourteen young women and I baptized nineteen young men.

Christianity has been planted to grow, to blossom, and to bear fruit in China. It has been blessed with a good beginning through evangelism and Christian education. It will stay regardless of war, tragedy and disaster. We must help those fine students in their great task of saving China for Christ.

Youth Hour Crowned with Success

The Foreign Mission Conference's program carried a daily *youth hour* dedicated to a round-table discussion for the young people and by the young people.

An accurate count recorded a majority of young people present for these youth conference periods. With eager enthusiasm they entered into consideration of youth's part in the Modern Missionary Movement.

The several leaders of these hours were Dr. Ralph A. Herring, Dr. Frank H. Leavell, Miss Jessie Ruth Ford and Miss Inabelle G. Coleman.

The topics for the days were: *Modern Youth in Today's World*, *How Can I Find God's Will for My Life?*, *Qualifications and Preparation for Missionary Service*, *Anticipating My Work as an Overseas Missionary*.

Some typical pointers for these panel discussions were: What is youth's answer to war? What op-

portunities do mission fields offer modern youth for an active participation in building a new world? What grounds have you for the belief that God has a plan and a purpose for your life? What are the conditions of knowing God's will? Who should go as a missionary? What are the qualifications required by the Foreign Mission Board? What are the main youth problems of other lands? Can I be sure of success as a missionary?

Scores of others equally as dynamic were asked and answered.

Many of the large number of young people attending the conference appraised it as "The best week of the summer," "The most practical and helpful youth conferences I ever attended," "Just what I needed to lead me to a definite understanding of myself and God's will for my life."

COLLEGES
AND SCHOOLS

OUR STUDENT GUEST

W. C. Taylor, *Secretary to Latin America*

The good neighborliness of our people is often shown to students from the other America. We now have as our guest a very serious student, come to us in his ripeness and prime, already a veteran of a number of notable Brazilian pastorates, already an educator and administrator of experience, already a linguist and expositor, but coming to the center of that great tradition of reverent biblical scholarship, to drink at the fountain made famous by Robertson, Sampey, and Carver.

President Djalma Cunha and his little family are on the seas at this writing. All is new to them.

They know how to take a small church, make it unanimously a glad group of tithers and develop it to a worthy self-support.

They know how to face repeated illness, surgery, difficulties of strange climate, get well and pay the bills by temporarily teaching in a proud school in the cultured city of São Paulo.

The lieutenant in the army who directs that school said to me, "I am not of your religion. I had almost become an atheist because of what I saw in my own religion; but what I have seen in the life and fidelity of the two Baptist pastors who have taught here has persuaded me of the reality of God."

They know how to lead great bodies of their fellows into denominational cooperation, on sane and Biblical lines, and in the way of peace.

They know how to be patriots in revolutionary eras, keep true to religious liberty and help missionaries still enjoy a large usefulness in the midst of intense nationalism.

They know how to take an institution beset with difficulties of every sort, in a changing era, inspire confidence, win support, and guide student life.

In the midst of such multitudi-



*Djalma Cunha, President,
Baptist Seminary, Rio*

nous activities, President Djalma Cunha has seen the giving of the Brazilian churches to the Seminary increase more than fourfold. As he traveled week-ends and vacation seasons, he saw 262 converts in a year as a result of his preaching at churches and conventions. When he began there were such remarks as: "He cannot possibly last six months at such a task." "The Seminary cannot possibly live." "It will never have over a dozen students," and so on. Now, after two years of steady victory over difficulty, he comes to us. One year the student body numbered twenty-eight and the next thirty-two men, taking only Seminary studies. By a small expenditure he has transformed the old servants' quarters, a former Catholic chapel, into a thing of architectural beauty which serves as library and chapel for the Seminary. His visits to the conventions draw mayors, lawyers, and doctors to hear the Gospel he so winsomely presents; and many are converted and enrich our church life.

We were talking about Brazilian students who studied here among Southern Baptists. He said: "I have asked every one who returned how they were treated there, and every reply has been: 'As if I were an angel of God.'" Such is the record of our Southern Baptists' generous

love to foreign students in our Seminaries and colleges.

I hope you will be powerless to spoil him. I have told him I hope he has a hard time in Louisville, as all seminary students ought to have. But I am sure the fact that it takes twenty of his biggest coins of the Brazilian currency to make one of our biggest coins will reduce his salary (continued by his Board) to a hard-times level. We need hardly doubt the hard times. But in them I trust he will, by our fellowship and prayers, be enriched for the contribution he is to make to the Kingdom in Brazil.

THE COOPERATIVE PROGRAM

(Continued from page 235)

the state secretaries or treasurers. They take out a sufficient amount to pay the expenses of the state office, including the salary of the secretary. This varies in the several states but is usually between 5% and 8%. The remainder is divided into two parts: one part to go to state causes (state missions, Christian education, orphanage, hospital, etc.) and the other part to go to southwide objects (foreign missions, home missions, seminaries, aged ministers.)

In some cases the states also take out certain sums to meet maturing obligations and the Executive Committee of the Southern Baptist Convention takes out sufficient funds to meet the maturities of its bonded debt (surely this is not overhead nor administrative cost), but after this, *every penny goes to the denominational causes themselves. The Executive Committee of the Southern Baptist Convention does not keep one cent of mission funds to meet its own expenses.* Its expenses are provided by an appropriation from the Sunday School Board out of its profits.

"The Cooperative Program has not produced enough money to meet the needs of our agencies and pay their debts. Perhaps some other

(Continued to page 242)

CHRISTMAS GIFTS

Are you looking for gift suggestions for the Christmas season? Are you trying to find unusual gifts for the family and friends? The Foreign Mission Board can help you solve your Christmas gift problem. You will be delighted in looking over the list given below to see an assortment of Chinese art and handiwork available to mission study classes and to individuals. Already



orders have been received for choice gifts to be sent to far-away friends. We shall be glad to have your gift order. Every gift will be wrapped carefully and mailed according to your instructions.

Dolls dressed like Chinese boy (No. 1) and girl (three sizes) 6-8-10

inches tall, 35¢, 60¢, 75¢. Ming Ming Doll dressed like Chinese baby in colorful costume, sitting position, 8 inches tall—\$2.50. (No. 3.)

Pictures (round, 5 inches in diameter, oblong, 7½ x 5½ inches); Real Jewel Flower Pictures, \$1.50; Glass Flower Pictures, \$1.00; Iron Flower Pictures, 75¢; Smaller Iron Pictures, 60¢; Iron Picture cut-outs of Chinese Scenes, 25¢. (No. 2.)



Chinese Bells, (pagoda handles) 40¢; (Chinese figure handles) 50¢; Chinese Silver Rings, lacquer sets, adjustable, \$1.25; Paper Cutters, combination rule and magnifying glass, 75¢; Paper Weights, three monkeys sitting in a row—"See, Hear, Speak No Evil," 25¢; Sets of nine silk Immortals or Sages of China, mounted on Paper, 75¢; Realistic Silk Chinese Sprays, 35¢ each—three for \$1.00. Hand



A Missionary Christmas

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

painted place- or greeting cards, 50¢ per dozen; Chinese Christmas greeting cards made of red paper cut-outs "God is Love" in English and Chinese, 19¢ each; Miniature animals, 10¢ each; Chopsticks, 15¢ pair; Back Scratcher, 15¢; Chinese Spirit Money, 25¢. Kodak pictures of China, Japan, South America, Africa, Europe, 7¢ each.

SPECIAL GIFTS

The Commission will be an ideal Christmas gift for a friend. Gift copies of the January issue will be mailed in a Christmas wrapper by December 10, and from *The Commission* office will go a Christmas card bearing a greeting from the donor to the recipient. (The subscription price is only 50¢ for a year.)

* * *

THE ALBUM OF SOUTHERN BAPTIST MISSIONARIES

is another gift that will be highly prized by the group, class or individual interested in missions and missionaries. Order from the Baptist Book Store serving your state. Price 50¢ per copy.

* * *

FOR THIS CAUSE by Inabelle G. Coleman, written for reading and study in connection with the Lottie Moon Week of Prayer, is receiving wide attention by Southern Baptists. No missionary-hearted, loyal, Southern Baptist can afford to miss the message of this book. Order from the Baptist Book Store serving your state. Price 25¢ per copy.

MOTION PICTURES

As a special feature of your church Christmas celebration, motion pictures on the work of Southern Baptists in foreign fields will add a missionary touch and give pleasure either in conjunction with the Christmas program or as the main feature.

The motion picture library of the Foreign Mission Board offers pictures on all of the mission fields except Palestine. There are reels of the missions in China, Europe, South America, Japan and Africa.

The pictures are sixteen millimeter. Fifteen minutes are required to show each reel. The only cost attached is transportation charges both ways.

If you wish to avail your church of the privilege of seeing the pictures at the Christmas season, make reservation at an early date.

THE CHURCH SCHOOL OF MISSIONS

Compiled by

UNA ROBERTS LAWRENCE

AND

NAN F. WEEKS

The announcement that the new pamphlet on the Church School of Missions is now ready for distribution will be received with interest by leaders and others who are trying to promote the study of missions in the church according to a definite plan and program.

The authors of the pamphlet discuss the requirements of a successful Church School of Missions under the following heads: Kinds of Schools of Missions, Making Preparation, the School Itself and Goals to be Reached. The leaflet will be invaluable to those charged with the responsibility of organizing and conducting a Church School of Missions. The leaflet is free. Copies will be furnished upon request to the Foreign Mission Board, Box 1595, Richmond, Virginia.

STUDYING
MISSIONS

New Books

THE MISSIONARY MESSAGE IN A NON-CHRISTIAN WORLD. Hendrik Kraemer. Price 8s. 6d.

The most important work in preparation for the Madras Conference is the elaborate book by Dr. Hendrik Kraemer, former missionary and present professor of missions in Holland. The title of the work is *The Missionary Message in a Non-Christian World*. It is the most important missionary volume of this generation. The author is powerfully influenced by "The Crisis Theology" which has developed in Europe during the last century and has gained extensive vogue through the powerful advocacy of Karl Barth and Emil Brunner.

This work goes to the very roots of the philosophy and the experience which must underlie and inspire the message of Christian missions. It exposes the fallacies and the failures of much missionary theory and effort. It criticizes sympathetically but frankly and searchingly the ideas of European and American missionary advocates, including Dr. White, whose *A Theology for Christian Missions* is one of the most important American books.

Kraemer's work has its limitations and is open to criticism for its exclusiveness at certain points. Still it is a work which it is the imperative duty of every administrator, interpreter and worker in Christian missions to study with the utmost care. It is by no means easy reading for those who lack the preparation of previous extensive and thorough study. Nevertheless, I would make it a condition for membership on any Mission Board and for appointment to missionary service. I would not at all demand that everyone who accepts responsibility for evangelical missions should subscribe to all of the views presented in the work. I would require that he accept essentially the interpretation of the meaning and message of Christianity set forth in this book, and that he agree in principle with

the methods herein advocated. No young man or young woman who was unable or unwilling to read this book understandingly would, in my judgment, be competent for missionary services in such a time as this. Some of our candidates for missionary appointment would have to put forth intelligent toil to comprehend it. They might have to do some collateral reading by way of preparation for comprehending some parts of it. Their willingness and ability to master this would be a good test of general capacity for the work, and their spiritual attitudes in reaction to the mastery of this work would be a good index to their preparation for service.

It ought to be said, before concluding, that Kraemer allows himself to become somewhat monotonous in the reiteration chapter by chapter of the fundamental theses on which the entire discussion rests. This, and the fact that he has a bit too much of the Barthian narrowness, howbeit without the characteristic Barthian dogmatism and finality.—W. O. CARVER.

THE COOPERATIVE PROGRAM

(Continued from page 240)

plan would reach more churches and produce better results."

No plan, so far devised, has ever reached all our churches, but the cooperative method has reached more of them and produced better results than any procedure we have ever tried.

For example, the annual appeal brings in one offering a year for that special object from the ones who happen to be present and happen to respond on that particular day; the cooperative plan brings in, from every one who faithfully follows the plan, fifty-two offerings a year for each object included.

Many of us believe that something should be done for those who do not follow the regular plan. Therefore, we have special days when pastors and superintendents and teachers will tell about our work and appeal to our people to have a part in it. Furthermore, the Baptist

(Continued on page 246)

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"YOO-OO-OO!" howled the wind as it sped down the streets of a Chinese city, hurling the falling snow and sleet into the faces of all who were so unfortunate as to be out of doors on so wild a night. "Yoo-oo-oo!" it wailed as it passed a little boy crouched in a door-way. (The boy's name was Wang En-tze, Wang being his surname which the Chinese always place before the given name.) With fingers and toes numb from cold, ten-year-old En-tze sat huddled beside the closed door.

"What shall I do?" he whispered to himself. "If I stay here I shall freeze to death and yet, I dare not go back to my aunt's. She would beat me more than ever for having run away, and already I am covered with bruises. And besides, since I am allowed only what food she and my seven cousins happen to leave, I would soon starve to death." Then two big tears rolled down the brave little fellow's face as he added, half aloud, "Oh, why did those Japanese soldiers come and bomb our home and kill my father and mother who had never done them any harm?"

In the midst of all these gloomy thoughts En-tze heard footsteps. A woman was coming along through the blinding sleet and snow. Could it be his aunt looking for him? Oh, how angry she would be! How cruelly she would beat him! Right in front of him the woman turned from the walk and stepped toward the door. His heart seemed to stand still and he trembled with fear. Stooping over, the woman looked curiously at the queer little bundle which was En-tze himself. When she saw the boy with coal black hair, bright black eyes, ivory colored complexion—a really good-looking boy dressed in a navy blue cotton "long sham" or jacket—she was puzzled. Then a voice, not the harsh, angry voice of his aunt, but one that was gentle and friendly said, "Son, why are you here at this hour, and on such a stormy night? Who are you? Are you lost? Come into the house and get warm."

Without waiting for a second in-

WANG EN-TZE'S CHRISTMAS

By
ROBERTA MA
and
NAN F. WEEKS



vation En-tze got up and, hobbling on his benumbed feet, he went into the little house. It was a humble home but cheery and warm, and soon En-tze was seated near a cozy fire, drinking some hot broth and feeling safe for the first time since his own comfortable home had been bombed by the Japanese soldiers.

For a while the woman and the boy sat talking and, after she had heard En-tze's story of the killing of his parents and the cruel treatment he had received from his aunt and his selfish cousins, she sat deep in thought. Then she said, "I wonder if you would like to stay here with me. I am a widow with no children. We could take care of each other."

En-tze's black eyes shone and a happy smile spread over his thin face. "Stay in this warm home?" he gasped. "Do you mean I could live here with you?" Then with a thrill of joy he added, "and take care of you!" Tears came to the lonely woman's eyes, as she said softly, "Yes, and take care of me."

It was growing late and the boy was tired, so his new friend said, "Son, it is time for you to rest, for

tomorrow is Christmas." Then, noting his puzzled look, she added, "Tomorrow is the festival in honor of the birth of the Son of the only true God. Listen, and I will read you the story." Picking up a large book, the woman explained that the book was called *the Bible*, that it told about the one true God, and that she herself was a Bible woman—one who went among people telling them of a God who "so loved the world that he gave his only Son."

Eagerly the boy listened to the story of the Christ-child in the manger. It seemed as if he himself were hearing the angels' song, "Glory to God in the highest, on earth peace . . ." "On earth, peace" he kept saying as he fell asleep.

While En-tze slept, the Bible woman prepared some Christmas surprises. "This, the first Christmas he has ever known," she thought, "must be a happy day for him." And that indeed it proved to be.

First of all came breakfast, plenty of it; but before the two began to eat it, the woman bowed her head and said "Thank you" to some God. En-tze looked on all the tables for the god to whom she was praying. He glanced at the walls seeking a picture of a god. But nowhere could he find one. His new mother explained to him that the one true God is everywhere. "No one is able to see Him," she said, "yet He hears and heeds our prayers. He is our heavenly Father."

After breakfast, En-tze's eyes opened wide with surprise and joy as his new friend handed him a package with his own name on it. "They are Christmas gifts for you," she said, as he gazed at the candies, the top and the warm woolen scarf.

All morning the boy was happy and helpful in his new home, but from time to time a look of dread came over his face as he thought, "What if my aunt should find me, and make me go back with her?"

Later in the day En-tze and the Bible woman went to the church where a crowd of boys and girls and grown people with happy, eager faces had gathered. The little

boy was interested in everything—the gaily decorated room, the music that came from a very large queer-looking something which the Bible woman said was called an organ. He enjoyed the songs and the stories and the beautiful pictures of the Baby in the manger. But most of all he enjoyed hearing a boy, about his own size, tell the story of the birthday of the Baby Jesus. "Some day," he thought, "I shall stand up and tell that story to people who have never heard it." When the program ended, the children were told to form a line and pass along before a big table. On it were stacked all kinds of gifts—pictures, tops, dolls, games and toys—which the leader said had been sent by boys and girls in America as Christmas gifts to the children of China. En-tze marched with the others and, to his great joy, received a red automobile that ran when wound up.

As the days passed, En-tze had less and less fear that his aunt might try to find him and, the truth was she really did not want him, since he made one more to be fed.

Surprises and joys kept crowding into En-tze's life the next few days, but one of the best came when the Bible woman told him that he might go to school and learn to read and write. "And I shall be able to read the story of the Baby Jesus," he said as his eyes danced with joy. Then a serious look came over his face as he added, "But it costs money to go to school and you are not rich."

Putting her hand on the boy's shoulder the woman said, "Son, it is true that I am a poor widow and cannot afford to pay for you to go to school; but each year, some Christian people in America give, as a love-gift to God, an offering of money. It is called the Lottie Moon Christmas Offering—named for a noble Christian missionary, Lottie Moon, who gave her life to tell the people of China about Jesus. Some of that money helps to provide schools and Christian teachers for Chinese children, so you will be a Lottie Moon Christmas Offering scholar."

Quickly and happily the school days passed and En-tze did his very best to be a pupil worthy of the gift of the Christian children of America. He studied hard and tried to obey the rules of the school and he was so friendly and helpful that everybody loved him. So it came about that when En-tze was ready for middle school (high school), he was chosen to receive a scholarship for a boys' boarding school.

One day, while living in this Baptist boarding school, En-tze went out by himself to a shaded hillside. There he sat thinking of all the fine things that had happened to him since that cold winter night when the Bible woman, returning from a Christian prayer meeting had found him at her door. "I owe everything to her," he thought, "and to Jesus. I've tried my best to prove my gratitude and love to her, and to be a true and worthy son; but what have I ever done to prove my thanks to Jesus? I've said prayers of thanks but I've not *done* anything. I've no money to give. What could I offer to Him?" With startling clearness a voice within En-tze's own heart said, "Why not give yourself?" For a long time the young fellow sat thinking of all his plans for becoming rich and having a beautiful home. It seemed as if Jesus Himself were speaking to him,

"I gave my life for thee.

What hast thou given for Me?" Dropping on his knees En-tze said, "Lord Jesus, I give myself to Thee."

With a glad heart the boy arose recalling his childhood plan, "Some day I shall tell the story of Jesus to people who have never heard it."

On his vacation visit to his adopted mother he told her of his great desire to be a minister. She was delighted and said, "Son, you have made me both proud and happy. You have done well in school and now, in your decision to give your life to Christ and his service, you have made life's greatest choice. You have brought gladness to the heart of Jesus Himself." And En-tze went to a school where he was trained to become a Christian minister.

Little by little his dreams came true. Always he was loyal and helpful to the Bible woman who had mothered him and given him his chance in life. Always he tried to do and to be his best, and so fine and honorable was his school record that when he graduated he was invited to become the pastor of Grace Baptist Church, in Hushen.

Week after week he preached to the crowds of eager listeners. Day after day he visited among the people in the shops and factories and prisons, and always he tried to live in a Christlike way. Thus, the people learned not only to love and honor their young pastor, but also to love and honor the Christ about whom he taught them. His church kept growing as more and more people became Christians, and great was the good that was done among old and young and rich and poor.

Then, on July 7, 1937, to the surprise and horror of all the people of the town, the Japanese army began to attack China. Airplanes, droning overhead, dropped bomb after bomb into the town, killing people and destroying homes and hospitals. En-tze recalled the time in his boyhood



Hundreds of orphans are in Baptist Refugee Camps in China

when his own home had been wrecked by a Japanese attack, and his own dear father and mother killed. Now other boys and girls would be homeless and hungry as he had been, when the Christian Bible woman had befriended him.

Remembering all that her kindness had meant to him, the young preacher called together the deacons and other leaders in his church and said, "God has saved our church building from the bombs of the cruel destroyers. We must use it to bless and help the homeless people." Then turning to the American missionary he said, "You must not remain in this place of danger. You have your native land of peace and plenty to which to go." But the brave young woman shook her head and replied, "No, I shall not desert my Chinese friends in their time of need. I shall remain here and help in every way I can."

Tears of joy and gratitude filled the eyes of those loyal Christians, and they at once began to consider how they could feed and help so many hungry, homeless people. Then they prayed together, asking God to show them what to do.

After the prayer the missionary said, "Our Christian friends in America will stand by. They will not fail us. They will send us money for relief of the starving people, and I will give half of my salary to be used for these suffering people."

"What if America should not send relief?" asked a timid old woman. "What if the Southern Baptists should not be able to pay your salary?" While many shook their heads sadly, the young missionary said, "I am sure they will not fail. The Lottie Moon Christmas Offering will soon be given in America. My salary comes from that offering—money which the boys and girls and grown folk give freely and gladly so that others may hear the Gospel. In order to have money to send to us, many will go without things they really want. I am sure that our Baptist friends in America will not fail us."

(Continued to page 246)

A JOYFUL CHRISTMAS

Southern Baptists have a select group of the Lord's elected in their immediate midst. Numbers of people have voiced praises unto God for the gift of long life to many, many missionaries. There are fifty-nine names upon the Foreign Mission Board's roster of emeritus missionaries. A few of these have chosen to remain on their fields overseas, but the majority are spending this Christmas somewhere within the environs of the Southern Baptist Convention. For those wishing to send greetings to these soldiers of the Cross, the following addresses are given:

EMERITUS MISSIONARIES

Ayers, Dr. T. W.
Bagby, Rev. and Mrs. W. B.
Bostick, Rev. and Mrs. E. M.
Bostick, Rev. Wade D.
Britton, Mrs. T. C.
Bryan, Rev. and Mrs. R. T.

Clarke, Rev. W. Harvey
Dawes, Rev. and Mrs. J. V.

Duval, Mrs. L. M.

Evans, Dr. and Mrs. P. S.
Fowler, Mrs. F. J.

Gaston, Dr. and Mrs. J. McF.
Ginsburg, Mrs. S. L.
Graves, Mrs. Janie L.
Herring, Rev. D. W.
Johnson, Rev. and Mrs. T. Neil
Kelly, Miss Willie
Lacy, Rev. G. H.
Langston, Mrs. A. B.
Lawton, Rev. and Mrs. W. W.
LeSueur, Rev. and Mrs. D. H.
Logan, Mrs. R. M.
Lumley, Mrs. Carrie G.

Marrs, Rev. and Mrs. Frank
MacDonald, Rev. W. D. T.
McCrea, Rev. and Mrs. T. F.

Miller, Miss Cynthia

Moorman, Miss Mary
Morgan, Mrs. E. L.
Napier, Rev. and Mrs. A. Y.
Nelson, Rev. E. A.
Nelson, Mrs. E. A.
Pettigrew, Rev. R. E.
Pierce, Mrs. L. W.
Pruitt, Rev. and Mrs. C. W.
Rea, Miss Elizabeth
Reno, Mrs. L. M.
Rowe, Mrs. J. H.
Stephens, Mrs. Peyton
Tatum, Mrs. E. F.
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17 North Avenue, N. E., Atlanta, Georgia
525 Redondo Avenue, Long Beach, California
226 Douglas Avenue, St. John, N. B., Canada
404 Seward Sq., S. E., Washington, D. C.
Glenwood Rest Home, Box 435, East Flat Rock, North Carolina
Albany, Georgia
3486 Main Street, Stratford, Connecticut
101 South Carlin Street, Mobile, Alabama
College Station, Raleigh, North Carolina
425 Cameron Ave., Chapel Hill, N. C.
466 Rue Lafayette, Shanghai, China
2 de Abril No. 46, Tlacolula, Oax., Mexico
Laurens, South Carolina
Box 1581, Shanghai, China
Calle N. Bravo No. 4, Chihuahua, Mexico
119 W. Halston Ave., Johnson City, Tenn.
24 St. Alban's Crescent, Bournemouth, England
319 Patterson Avenue, San Antonio, Texas
Casilla 8, Villarrica, Chile
969 Marshall Boulevard, San Bernardino, California
410 N. W. Third Avenue, Mineral Wells, Texas
402 East Seventh Street, Owensboro, Ky.
Chauga Heights, Westminster, S. C.
Centerville, Alabama
Caixa 12-A, Manaus, Brazil
1918 West Easton Street, Tulsa, Oklahoma
Route No. 2, Walnut, Mississippi
Yale, Oklahoma
1008 St. Charles Avenue, Atlanta, Georgia
7010 South Park Avenue, Chicago, Illinois
620 St. George Street, Lewisburg, Penn.
29 Colton Avenue, Redlands, California
Columbia, Missouri
Box 1581, Shanghai, China
912 South Walter St., Albuquerque, N. M.
"Honan," Carter's Corner, Hailsham, Sussex, England
c/o Calvary Baptist Church, Bakersfield, California
2507 Rose Walk, Berkeley, California
602 Academy Street, San Marcos, Texas

Friendly Exchanges

NEW SECRETARY OF THE PUBLICATION SOCIETY

To succeed Dr. Owen C. Brown, the American Baptist Publication Society announces the appointment of Rev. Luther Wesley Smith as Executive Secretary. Honored last June with a D.D. degree from the University of Syracuse which seldom confers that degree on a local pastor, Dr. Smith comes to the Publication Society well equipped for his new task. Still a young man, for he was graduated from Harvard University in 1915 and from Andover-Newton Theological School in 1920, he has had two successful pastorates, thirteen years at the First Baptist Church in Columbia, Missouri, and for the past five years in the First Baptist Church of Syracuse, New York. For three years

he has been chairman of the Convention Committee on Northern Baptist Youth Movement. He was chairman of the Convention Program Committee in 1935-1936. In 1936 he made the front page in the newspapers when he announced that he would devote his soldier's bonus to the cause of peace. Part of it went to the church as "the world's greatest peace society and the institution that is doing more than all else to sensitize the consciences of men to the wrong of war." The remainder was used to establish cash prizes for university and high school students for essays on the topic, "What the Individual Christian in America Can Do to Stop War." In 1937 he made an extended tour of Europe, including several weeks in Soviet Russia which he reported in *Missions*, in November, 1937, (pages 522-526). A virile and prophetic

preacher, blessed with an exuberant and magnetic personality, he enters upon a new career that should prove of far reaching influence and lasting value.—*Missions*, Sept. 1938.

WANG EN-TZE'S CHRISTMAS

(Continued from page 245)

With new courage, those loyal Chinese Christians went on making their plans, and day after day they have been helping the hundreds of refugees who have crowded the church in search of shelter and food. Day after day the missionary and En-tze and the other Christians have been telling the story of a God of love. Often the supply of food is very low. Often the workers themselves go without food. Often they wonder how they can ever face the long, cold winter, when food and warm clothing are so needed. Often, as they pray, their thoughts turn hopefully to Christian America.

THE COOPERATIVE PROGRAM

(Continued from page 242)

Hundred Thousand Club supplements the regular program by urging our most intelligent and consecrated people to give an extra dollar a month to pay upon the principle of the debts of the denomination. These special days and debt-paying clubs are considered a part of the program.

"I have stopped talking Cooperative Program to my people and am preaching tithing."

Certainly we should teach and practice Bible stewardship of money, with the tithe as the minimum of Christian giving; but that does not lessen the responsibility and advisability of informing the people about the Cooperative Program. Every object included in the Cooperative Program is a worthy one, and people will be more inclined to tithe if they know how the tithe will be spent. This will help the consistent tither to be "a cheerful giver," an intelligent giver, a co-operative, systematic giver.

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A DISTINCT NEED——By C. J. Olander

FOR several years the writer has served as chairman of the Aged Ministers' Relief Committee of the Mississippi Baptist Convention. All requests for aid in our state have been handled by the committee. These appeals have opened the eyes of the writer to a distinct need.

Many worthy brethren have come to old age with no means of support. Most of them have never received an adequate salary for their services and have had nothing to save for ill health and old age. Some have lost their health and have exhausted the little they had saved. Some lost all of their savings during the "depression." These brethren have been and are still loyal to Christ, the churches and the Baptist denomination.

Our Present Plan

THE best your committee has been able to provide has been from \$3.00 to \$5.00 per month with two exceptions in cases of extreme emergency for a brief time only. It was this fact that led us to recommend to the State Convention for approval "The Fellowship Offering Plan" and to urge the churches to take a "Fellowship Offering" when the Lord's Supper is observed, to supplement the funds we receive through the Cooperative Program and the interest on a small invested fund held in trust by Mississippi Baptists. This is a relief plan and is wholly inadequate to provide the needed medicine and bare necessities of life. It does not begin to express to those who have been faithful the appreciation of the denomination.

Our Conviction

It is the conviction of the writer that Mississippi Baptists want to work out a better plan for the ministers who are active in the churches so that when ill health and old age come there will be monthly income sufficient to provide the necessities of life and medicine to help relieve suffering.

The Group Plan

The Relief and Annuity Board of the Southern Baptist Convention has worked out a plan, known as the "State Convention Retirement Plan." This is a group plan and not an individual plan. South Carolina put this plan into operation July 1, 1938. Texas and Missouri begin active operation of this plan in 1939.

Seven other State Conventions, namely: Alabama, Florida, Georgia, Louisiana, North Carolina, Oklahoma, and Virginia have appointed survey committees with instructions to go into this matter with the Board at Dallas, Texas. A plan that has attracted ten, more than one-half of the states in the Southern Baptist Convention territory, must have some merit.

Present Veterans Included

This plan will help provide old age security for those who are now veterans in their fifties, sixties and seventies because it will give credit for past service. It is a plan that does not call upon a church to pay dues in behalf of their particular ministers, but rather calls upon the churches to pay into the Convention retirement fund dues equivalent to 3 per cent of their own minister's salary. It is out of this Convention fund that all participating ministers will receive benefits supplemental to those earned by their own payments of 3 per cent of their salaries. The plan also provides that the State Convention supplement this Convention fund by 2 per cent of the salaries of all participating ministers. This 2 per cent is to come either from funds gathered for the purpose or appropriated from current receipts. It is from these additional contributions from the State Convention that sufficient funds are expected to meet the pecuniary requirements of retiring ministers.

Attracting Attention

The Convention Ministers' Re-

tirement Plan is attracting the attention—

1. Of the ministers, because it affords them an opportunity not only to provide security for their own old age but that of their fellow ministers. It is a cooperative plan.

2. Of the churches, because they see a means of providing for all participating ministers and not just for their own pastors.

3. Of the denomination or the convention because it is the best plan yet suggested by which they can meet their obligations to their ministering servants through the years.

The Cause of Christ Helped

This plan will serve as a help to the cause of Christ:

1. Because the ministers' energies will be released to the full work of the Gospel without dread of disability and old age. Many pastors have crippled their ministry by "dabbling" in the affairs of the world. God's word says: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2 Tim. 2:4. The minister who is entangled in worldly affairs—business affairs—loses his effectiveness with the people God has placed him over.

2. Because the churches will not hesitate to call men as pastors who are ripe in experience and effective as preachers and pastors though up in years. They are assured that when old age incapacitates them they are provided for. Fewer useful men will be shelved by the churches in middle age.

3. Because the denomination will have more pastors who will lead the people to support the work of Foreign, Home and State Missions, our orphanage, our schools and colleges and our hospitals. This will help hasten the coming of the Kingdom of Christ on earth.

For further information concerning the CONVENTION MINISTERS RETIREMENT PLAN write: Thomas J. Watts, Executive Secretary, THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION, 2002 Tower Petroleum Building, Dallas, Texas.

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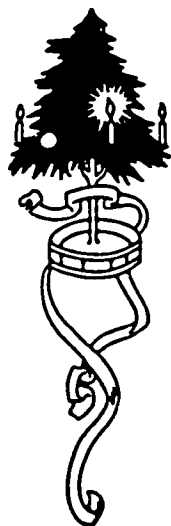
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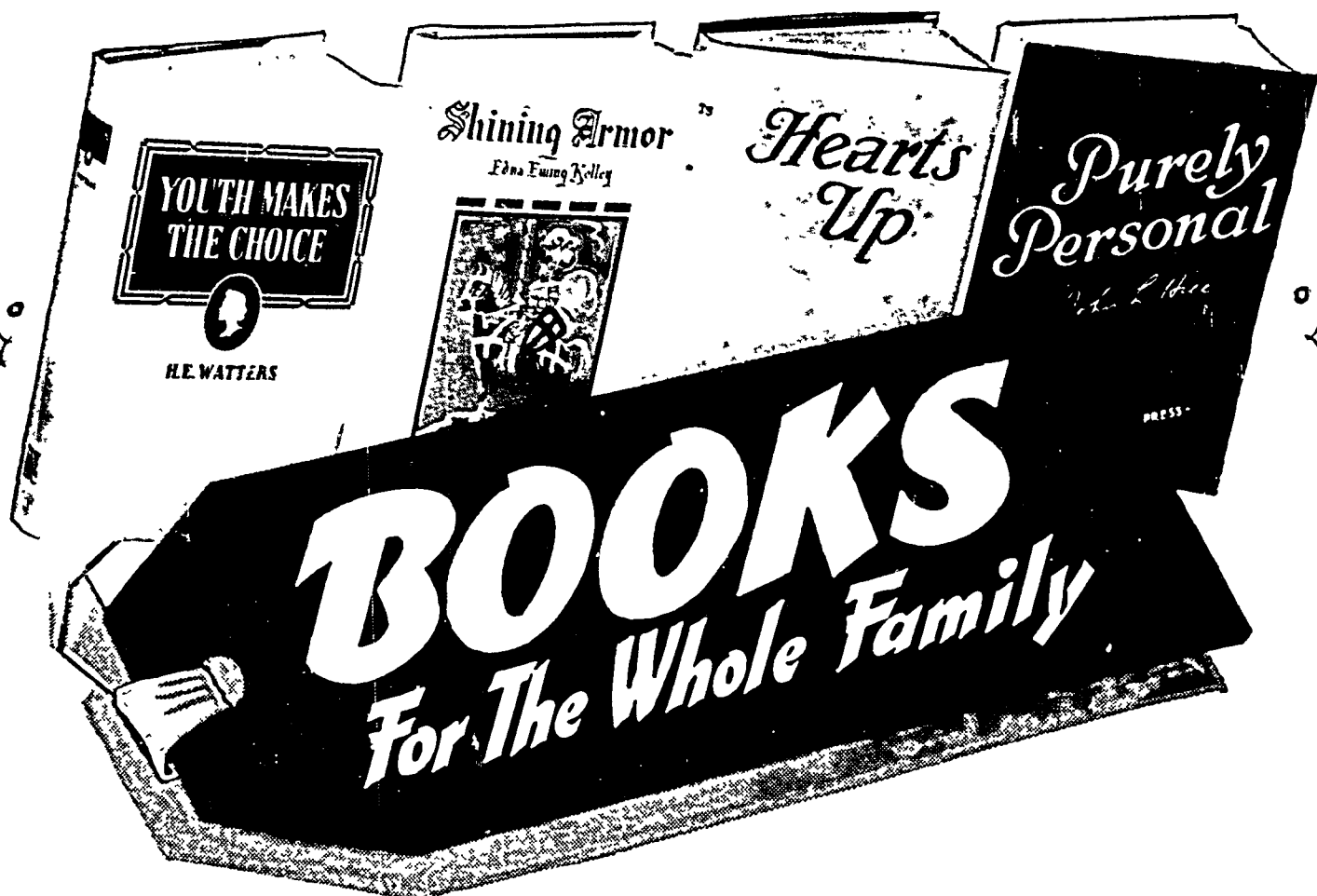


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