

# *The Commission*

A BAPTIST WORLD JOURNAL



Foreign Mission Board  
Southern Baptist Convention  
Richmond, Virginia

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NOVEMBER, 1939

# Names and Locations of Missionaries of the Foreign Board, Richmond, Virginia

## AFRICA (Nigeria): George Green, M. D., Sec.

**Ogbomosho**, via Lagos—Mrs. George Green, Miss Ruth Kersey, \* Mrs. B. L. Lockett, Hugh P. McCormick, Mrs. McCormick, Miss Kathleen Manley, Miss Lena Lair, \* L. Raymon Brothers, Mrs. Brothers, H. Glenn Walker, M.D., Mrs. Walker, Miss Vivian Nowell, Miss Amanda Tinkle, Miss Eva M. Sanders, J. Christopher Pool, Mrs. Pool, Miss Josephine Scaggs, R. U. Northrip, M.D., \* Mrs. Northrip. \* **Abeokuta**, via Lagos—Miss Susan Anderson, Miss May Perry, Miss Neale C. Young, I. N. Patterson, Mrs. Patterson, Miss Ruth Walden, Miss Esther Olsen, Miss Elizabeth Truly. **Shaki**, via Lagos—A. C. Donath, \* Mrs. Donath, \* J. C. Powell, Mrs. Powell, Miss Elma Elam, Miss Hattie Gardner. \* **Oyo**, via Lagos—Miss Isabella Moore, Miss Ethel Harmon. **Lagos**—A. Scott Patterson, \* Mrs. Patterson, \* B. T. Griffin, Mrs. Griffin, Miss Willie Kate Baldwin. \* **Iwo**, via Lagos—Dr. E. G. MacLean, \* Mrs. MacLean, \* Wilfred H. H. Congdon, Mrs. Congdon. **Sapele**—W. H. Carson, \* Mrs. Carson. \*

**Emeritus Missionaries:** Mrs. L. M. Duval, 226 Douglas Ave., St. John, N.B., Canada; Mrs. Carrie G. Lumbley, 24 St. Alban's Crescent, Bournemouth, Eng.

## Latin America: W. C. Taylor, \* Sec.

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**Emeritus Missionaries:** Mrs. F. J. Fowler, Box 626, Hendersonville, N. C.; Mrs. R. L. Logan, 815 Moore Street, Bristol, Va.

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**Montevideo**—Calle Colorado 1876—B. W. Orrick, Mrs. Orrick; Calle Cunapiru 2253—S. L. Goldfinch, Mrs. Goldfinch.

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(Continued on cover 3)



# THANKSGIVING

1939

What Thanks can we  
render to God?

I Thessalonians  
3:9



## *Baptists of China Give Thanks*

*For This  
Chinese Baptists  
Give Thanks*

THEY GIVE THANKS because through two years of war God's Kingdom has not failed among Baptists of China. During these years there have been dark hours. As the tidal wave of war rolled over the land severe destruction was visited upon Baptist work. Buildings were demolished; organizations and institutions were disorganized; church members were scattered far and wide. The self-supporting work of Chinese Baptist Conventions was confronted by collapse.

*For This  
Chinese Baptists  
Give Thanks*

BUT BAPTIST WORK IN CHINA has not failed. Southern Baptists in America united their strength with the sacrifices of Chinese Baptists and God's Kingdom lives on in China. A China Emergency Fund was raised in America and cabled to Shanghai. With these funds Southern Baptists have hoped to sustain the programs of Kingdom work created in the Chinese Baptist Conventions through a hundred years of missionary labor; churches, schools, and hospitals, which have been self-supporting, could not have continued through these two years without this help.

*For This  
Chinese Baptists  
Give Thanks*

THEY GIVE THANKS because suffering and destitute Baptist people in China have been given relief. In addition to the contributions which Southern Baptists have made individually to the general relief agencies through which most of the relief work in China has been conducted, they have furnished also liberal gifts through the Foreign Mission Board for direct relief to Chinese Baptists. These funds have been dispensed through the Chinese conventions and the Missions, and have saved many Baptist families and individuals from destitute conditions which would have wrecked their lives.

—M. T. RANKIN  
Secretary to the Orient

*Every penny given to the China Relief and China Emergency Funds has been sent direct to China by the Foreign Mission Board, Richmond, Virginia.*

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THE COVER presents YORUBA MUSICIANS whose messages are understood by old and young in Nigeria. There is a call for a palaver, another for church, another for the announcing of a funeral, and so on, until there are scores of signals heralded by these rhythmic announcers.

# THE COMMISSION

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## Mission Prospects in Nigeria

LENA V. LAIR, *Ogbomosho, Nigeria, Africa*

For generations the people in Nigeria have sat in darkness, grown in superstition, worshipped things about them and things made by their own hands, lived in sin with not a light to guide them aright. Finally the Light was taken to them giving cheer, joy, happiness, hope, and life; today that Light grows brighter and brighter. From their gods made by hands many are turning to the crucified, risen Christ. When they turn from those idols and accept Christ, many of them burn the idols or bring them to the missionaries, showing that they are really sincere in their belief of Christ as the only Saviour.

Never before has the door to Africa been so wide open for the Gospel of Christ. There is a great hunger on the part of the people to know more about the white man's God. They know that He is greater and mightier than their gods.

One day as we were walking through the market inviting the people to the church services, we came

to a woman sitting under an arbor, selling. When we stopped to speak to her, she first took off a string of white beads and laid them on the ground beside her. When we finished inviting her and talking with her, we went on our way. As I looked back, she picked up the beads and put them around her neck as before. One who was with me told me that she took them off in my presence in recognition of my God being greater than her god. She used her beads in her worship.

There is, on the part of the people there, a great hunger to know God. Women in their W. M. U. work will walk from ten to fifteen and sometimes twenty miles to an associational meeting, and will remain in the service as long as it continues. Call after call from the heathen themselves implore the missionaries to come and help them, to come and live in their midst and teach them.

*(Continued on page 367)*

*Baptist School Boys, Iwo, Nigeria, Africa.*



November 1939

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FEATURE

# KINGDOM FACTS AND FACTORS

W. O. CARVER, *Professor of Missions, Southern Baptist Theological Seminary*

## WAR

Again the madness of humanity's supreme folly begins its unspeakable course of destruction. Imperialistic ambition and commercialism for greedy gain, the two horrible beasts that have preyed on humanity through the whole history of "civilization" have again gone forth in the earth to destroy the real values of life. That men will accumulate material values for decades and then destroy them in a few years or months in fighting over "goods" is amazing stupidity. When in the strife they destroy human lives by millions and degrade the souls of millions more, the blackness of depravity passes all imagining.

How long will it last? How much damage will it work? What will be the outcome?—Who can say, or even guess? Twenty-five years ago most of us who were supposed to understand the situation said it would be over in a few months, six to twelve at most. How little we knew! Now most of the wise-  
acres predict a long war.

It will be a bitter war, a very violent war. I venture to think it will be a short war, not more than two years, possibly over in two months. But how much damage can be done in two months! Man's capacity for accomplishing evil is beyond his power to measure.

What shall the Christian do in such a crisis? Cry unto God, of course. Point faithfully to the causes of war. "Cry aloud and spare not." "The earth is the Lord's and its fullness." "The earth is the Lord's and they that dwell in it." The Lord's earth; the Lord's fullness; the Lord's people. Enough for all, once we truly acknowledge the Lord, "over all, in all and through all." It is a time to preach repentance and righteousness, "to deal justly, to love mercy, to walk humbly with our God."

Empire building and fortune building, these are mankind's mammoth sins. It is true Germans have less than an equal share of the world's "goods," and that this is not "fair." The same may be said—needs to be said—of the Japanese. Germans and Japanese have insufficient food. Yet Hitler boasts that he has spent forty billions of dollars in preparing to fight for what he thinks Germans need and are determined to get. Forty billions of dollars would afford sixty millions of Germans almost seven hundred dollars each for food and clothing. Similar figures could be stated for Japan.

This is not even to suggest that Germans and

Japanese should permanently live on less than Americans or Englishmen. They should not need to do so. It is to suggest that use of their resources for true values, while they approached other peoples in spiritual lives, would make them a blessing to their fellow men and would, at the same time, gain better living for themselves. They, and all the rest deceive themselves if they think their deepest reason for waging war is actual need—real hunger. They fight for glory, not for bread. And all the glory of war is shame and loss and ruin.

Japan seeks to satisfy her need not by taking from those who have much, but by exploiting those (Chinese) who have less than the Japanese. Germany seeks to get her goods by subjugating and exploiting weaker or less numerous peoples. It is not material goods for their people that Germany and Japan seek to win from Britain and France and to appropriate in China; it is the glory of empire, the grandeur of greatness, along with which they ask the power to exploit less numerous and less progressive and less warlike peoples. Yesterday it was England and France, today it is Japan and Germany.

And where does America stand?

Can Christians—organized Christianity—see the truth in the days of tragedy? Dare we speak it?

## JAPAN AND CHRISTIANITY

Japan's repression of Christianity and persecution of Christians in Korea has been serious for a long while. Now, as part of this campaign against Great Britain, they are forcing missionaries out of their stations in North China. English missionaries are leaving under distressing privations.

The Japan Christian Year Book for 1939 was displeasing to the censorship and, before it could be circulated, three sections, eight pages, had to be taken out. These sections included "A General Survey," said to give information concerning the war which the Japanese people are not supposed to have; paragraphs dealing with "Social Conditions and Work"; part of a paper dealing with "Relations to the non-Christian Faiths of Japan."

Thus it is clear that Japan's constitutional policy of religious freedom is wholly abrogated. How far the authorities will go in restricting or prohibiting Christian work and expression, of course no one can say. The totalitarian state recognizes no fundamental religious right. Its course with reference to religion

is determined by political expediency as interpreted by some official or group. The uncertainties and the possibilities for evil in such a situation are obvious.

For more than a generation missionaries of all denominations have assembled in the lovely and healthful mountain resort of Karuizawa for summer conferences, recreation, and fellowship. Formerly the Federation of Missions held here its annual business sessions. Now that the National Christian Council has superseded the Federation as the body of counsel and co-operation, the Karuizawa conferences discuss matters of importance and of general interest but without their former responsibility. This year a resolution was proposed condemning bombing defenseless civilian centers in Japan's war. Some were eager to press it, but were quickly cut off by the reference to committee. This helps us to understand how the voice of justice and mercy is silenced when most needed to be heard. We are told that the conference was under the scrutiny of "the ever alert detectives." The freedom of religion is still to be won in most of the earth. We must go as far as we can, under all conditions, and "sow beside all waters."

#### THE SALVATION ARMY

In a day when many Christian leaders in the major denominations are using every occasion and employing every resource to reduce the numbers of denominations and to promote unification, it is interesting and instructive to observe tendencies in another direction. The Salvation Army arose, not to be a new denomination, but to seek and to save the outcasts who had separated themselves from the regular churches, and whose separation had largely been accepted and confirmed, at least by a definite

neglect, by the organized Christian bodies. There was no thought of a new competing denomination; no ecclesiastical organization or integration. The Army was an evangelistic and relief institution. By reason of its field and the character of its forces, and the unique individualism of the founder, William Booth, it was an autocratic, and then aristocratic, organization—an Army. In the course of its development and of changes in the structure of society and of social ideals, the Army has unconsciously moved away from the simple and less definite forms and ideas. At first its concern was with the lost, the needy, the neglected. It was concerned with itself only as instrument. But institutions tend to be concerned for themselves. This tendency has come to definiteness in the Army. It is now a denomination, with ordinances, programs, properties, integrated officialdom. The necessity for choosing a new (fourth, is it?) General, has made manifest this tendency and has served to confirm the place of the Army as a distinct unit of organized Christendom. Just what sort of denomination it is and will become remain for the future to reveal.

Perhaps the more important question is: What effect will the institution consciousness of the Army as a Christian denomination have on the distinctive function and work of the organization as it was designed and as it grew? Will the Army and other denominations be equal to the ever present task of scouring the highways and hedges to compel the neglected to the feast of redemption?

The new General is George L. Carpenter who is a native of Australia and has long served the Army in Australia, England, and Canada. He brings "tone" and "culture" to the headship.

\* \* \*



#### *Prayer of St. Francis of Assisi — 1182 A.D.*

"Lord, make *me* an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life." Amen.



*Dr. George Green (left) watching an operation in the Baptist hospital, Ogbomosho, Nigeria, Africa.*

## TRYING TO FIND GOD

GEORGE GREEN, Ogbomosho, Nigeria

I thought it was the plan at Ibere Church, Ori Oke, Ogbomosho, to go to outdoor preaching service, so I left home with the intention of joining with the church at this outdoor service. On arriving at the church, I learned that the previous Sunday was the appointed day for outdoor preaching, and that the service would be in the building.

Shortly after leaving the church, I heard singing, and not being able to locate it, I inquired of some women in a native food-booth where the singing was. They pointed to a near-by compound, telling me that a funeral was in process. I made my way to the courtyard and found many people, mostly women, sitting and standing around the house. On the verandah of one part of the compound, a company of women were singing and dancing, going through the Ogboni funeral ceremony. The corpse was in a small room opening off the verandah. One woman would recite in song certain words, then the company would all respond, clap their hands, and dance in their rhythmical body motion. Then an Ifa priest who had been leading in the ceremony, came out on the verandah and knelt outside in the doorway. A woman handed him a chicken and some palm oil; he doubled the chicken up in his left hand and with his right hand twisted off its head. Then he lifted a slab of stone just in front of the doorway, where he was kneeling, and placed the chicken head under the stone, poured some palm oil on it, then replaced the stone and pressed it with his foot.

The ceremony completed, the women went to other parts of the compound weeping, and they and the women outside went to salute the mourning

relatives of the deceased woman. I waited my opportunity to see and talk with the Ifa priest, I saluted him for what he had done and asked him please to explain its purpose. He said, "They had made the sacrifice of the chicken and the palm oil that the God Almighty of the Universe would receive the spirit of the dead woman in the good heaven of peace." I asked him to come and see me or that I might go and see him, so that we could sit down and talk together. To this he consented.

I learned that the funeral ceremony was that of a cult known as "Ogboni," a powerful pagan cult among the Yoruba people. That ceremony showed plainly that the people believe in a God, the Almighty One, the possessor of the good heaven. They believe in the immortality of the soul, and that the way of approach to God is through sacrifice and shedding of blood. In their innermost hearts they are trying to find the way to God, but as yet they do not know Him who said "I am the Way."

\* \* \*

### TRUE TO THE TRUST

In the Isale Ora district of Ogbomosho, we have the Saja Baptist Church. Leaving the car in the big market, we walk ten minutes on Ita Saja (Saja Street) to the church. Midway between the market and church is a compound with grass roof. In front of the entrance to the compound is the shrine of two Yoruba gods or Orishas. *Ogun*, god of hunters, blacksmiths, and soldiers is represented by a block of hard flint stone; *Eshu* (Satan), the spirit of evil, is represented by a block of iron conglomerate—iron

FIELDS  
AND FACTS

and stone—also a tall, narrow waterpot. The keeper or priestess of these idols is an elderly woman named Funke or "Ogunfunke—Ogun gave me this to care for."

Every time I pass her compound I go in to salute her and invite her to come with me to the Saja Church. She is most cordial and says, "I will come some day. I have given my children and relatives to Christianity; but it is too late for me." She usually gives me two eggs as a present, but has never come to the church. I have talked with her scores of times. Yesterday (June 18, 1939), while talking with me, she opened her heart and told me the truth of her situation as she saw it. She said "Ogun gave me birth, he committed to me the care of the symbols representing Ogun on the earth, and therefore since I have received this trust from him, I could not leave him or fail in the trust committed to me." And she meant it. In addition to the stone, there is associated with the worship of Ogun a large snake, *Mana-mana*, which she feeds and cares for, exhibiting it from time to time to passers-by.

Are we as true to the trust our Lord committed to us as Ogunfunke is to the trust committed to her by Ogun?

## MISSION PROSPECTS IN NIGERIA

(Continued from page 363)

At Ridgecrest recently Mr. W. H. Carson told how the people in the eastern section asked the missionaries to come to their town. They were making their way there but were delayed. Finally, upon reaching the place, they found that the people had waited the two days for them, and what a glorious reception they gave them and what a thanksgiving service they had because the missionaries had finally come to their town.

When Dr. Charles E. Maddry was in Nigeria last year, the people, in one of those eastern towns where a missionary seldom visits, begged him and his party to come to their town even if they did not have longer to stay than just to walk through the street and let the people see the "big white man" from America who had come to their country to see the work among them.

In some places the native kings who are heathen themselves have promised all the land that might be needed for a mission house or other mission purposes if the missionaries will only come and live in their midst and teach their people.

When we see the heart-hunger of the people in Nigeria for knowledge of our Saviour, we think of Christ's words when He said, "Give ye them to eat."

In the field of education we are trying to meet

that need by enrolling the boys and girls who come begging to attend school. We are teaching them, winning them, training them, and sending them out as leaders, Christian teachers, and Christian workers. In the Baptist Academy at Lagos there are about seven hundred boys and girls enrolled. In the Baptist Girls' High School at Abeokuta there are about two hundred girls from all sections of the country. In our Boys' High School in the same town there are over three hundred boys in attendance this year. The Baptist College has 110 young men. In the large day schools at Iwo, Ogbomosho, Oyo, Shaki, large numbers of boys and girls are enrolled this year. The Iwayo School (brides' school) at Shaki has more students than any previous year. So, to our missions schools, the boys and girls are coming; and they are going out to witness for Christ.

In spite of the fact that all our schools are overcrowded and many are turned away because of lack of room, there are, every year, more requests for Christian teachers and leaders than we can supply.

In the ministry of healing there is always that great opportunity of winning many to Christ. As they are ministered to physically, they also receive spiritual help. To answer the requests of the people for physical help, more clinics and dispensaries are being established throughout the country. What a great need there is for more aid in that field! The hospital in Ogbomosho is doing a wonderful work with its one doctor and nurse, but how much more work could be done if more doctors and nurses were on the field. The people in their filth and ignorance and disease are coming to the missionary doctor and nurse instead of the medicine man or their witch doctors as heretofore.

Yorubas are great traders, and wherever the Christians go, they meet together for worship on the Sabbath and thus many churches have sprung up here and there where there is no missionary supervision. And how they do need supervision and guidance. Our Seminary in Ogbomosho has a larger enrollment this year than any previous year. The young men in our schools are hearing that "still small voice"; they are answering the call and are entering the ministry, being trained, and sent out to preach the Gospel to their own people.

Prospects in Nigeria could not be brighter than they are today. The people are ready, waiting, and begging for the Gospel. Their eagerness and hunger, their gratefulness, their appreciation should move God's people everywhere with compassion which shall challenge them to give of their means, to call out those called of God to go, and to pray that other hearts may be burdened for the work in Nigeria.

What a glorious privilege it is to be a witness.

FIELDS  
AND FACTS

# A Million Chinese Laborers to Manchukuo

*The Great Voluntary Movement of Men in Modern Times Presents to Southern Baptists an Unusual Opportunity and Obligation*

CHARLES A. LEONARD, *Harbin, Manchukuo*

Until several years ago Manchuria was known as "China's Promised Land," but as its significance grew and the new state of Manchukuo was formed, this large area, formerly the "three eastern provinces" of China, is now divided by those who control the country into a dozen provinces, and is regarded as "Asia's Promised Land." For whereas formerly only Chinese came here in large numbers, now Japanese, Chinese, and Koreans are here.

During this past generation there has been a constant stream of immigration from China. The greatest influx was when several years ago the well-known bandit, Chang Tsoa-Chang, having made his fortune here in Manchuria, became governor of Shantung Province to the south. His oppressive measures were so great that many were forced to leave that province and come north.

This immigration was encouraged by the Chinese governors who controlled the region at that time. New land was offered and other encouragements given. So, in spite of many obstacles—banditry, Manchurian tigers and other wild animals—these Chinese settlers pushed their way up the valleys and over the mountains into new areas to which formerly men had never gone. Villages grew up on the plains, many of these being attacked and burned by Chinese bandits.

In order to help give the Gospel to these new settlers, permission was obtained to preach the Gospel to them in concentration camps and to distribute Christian literature among them at the Harbin railway station. So, on the trains and in other places, millions of good tracts were given away. The National Bible Society of Scotland responded to a request to provide two hundred thousand gospel portions for these people. (A special campaign to furnish funds for this was put on in Scotland.) Tract societies in China, England, and America donated millions of tracts. A man was sent daily to the Harbin railway station and to labor concentration camps here in the city to preach and to put this good literature into the hands of all who could read. It was carried by them to the very ends of this great north region. We believe that the fine reception given the gospel these several years is largely due to the favorable impression made by the reading of this wholesome Christian literature. Many were saved thereby.

That movement of Chinese into Manchuria was such that as many as five hundred thousand came in one year. It was regarded as the greatest movement

*Fruits of the Lottie Moon Christmas Offering in China*



**FIELDS  
AND FACTS**



*Children of the kindergarten recently opened at the Baptist church in Harbin, Manchukuo. These small children hear the gospel message, are taught verses of scripture and are otherwise instructed in the Way of Life. Special meetings are held for their parents and Christian workers visit them in their homes. The two teachers, a guardian mother, a Bible woman, the pastor of the church and evangelist, the missionary, Charles A. Leonard, and the kindergarten church committee are standing back of the children. As yet there is no room for such a kindergarten, but earnest prayer is being made that God will soon provide a room or a building. At present the benches are stacked up against the wall every day in order that the children may use the chapel as their school room. The benches are then put back in place every evening for the daily evangelistic service.*

of men in modern times. During the present war in China millions of men, women, and children have fled into other areas of China.

Just now, however, there is a movement of men alone aggregating one million who, during this year (1939), will come into Manchuria, not exactly from force, but as a voluntary movement into a new part of the world for employment as laborers. Circumstances in China are such as to force them to look for sustenance elsewhere, but the new government of Manchukuo is giving much encouragement to the employment of these great numbers of Chinese workmen. Never, perhaps, in the history of man has there been so large a movement of people for the development of resources.

This means that a sturdy type of manhood is flooding the country. Shiploads come daily from the northern ports of Shantung Province across the Gulf of Peichili to the southern shores of Manchuria, the main port being Dairen. Some are coming by train from "inside the Wall." Two or more special trains are run daily up to this region from the South to accommodate the unusual numbers that are pouring in. One sees large groups of these men on the streets of Harbin, each wearing a white cloth band on his arm indicating where he is going.

Mines are being opened for gold, iron, coal and other minerals. Railways and highways are being extended. Timber is being cut. Dams for the development of water power are being constructed on the headwaters of Manchurian streams. Virgin

farm lands are being opened up to cultivation. The Japanese are, of course, furnishing the money and directing these activities; and Japanese are also settling the country in large numbers, as are also Koreans.

Missionary organizations in Manchuria have endeavored to keep pace with the increased population, now numbering more than thirty million, almost one-third that of the United States. Nearly ninety per cent are Chinese. Although advancements have been made in mission work and Manchurian Christians have assumed large responsibilities, we have been unable to keep pace with the many opportunities that present themselves as new towns and cities come rapidly into existence.

Yet we few missionaries representing the churches of the Southern Baptist Convention have a unique opportunity, in that we have more than twenty out-stations here in the north, in the very areas to which these settlers are coming. This opening carries with it an unusual obligation, which, with the help of God and the support of His people in the homeland, we should meet.

No Christians in Manchuria have shown a greater interest in the evangelization of the masses than those constituting Baptist churches. They are seeking to do their part, but the needs of the large number of towns and cities to which workers should be sent press heavily upon us. Into the hands of these newcomers should be placed without delay good gospel tracts and scripture portions.

FIELDS  
AND FACTS



# ENTERING A NEW FIELD

J. E. LINGERFELT, *Jaguaquara, Bahia, Brazil*

little ship. Nazareth appeared ahead, and soon we were beset by men wanting to carry our baggage.

## ALL ASHORE!

Our room was reserved in the hotel, so up we went to the third floor; and such stairs! The building is ninety years old and of that peculiar architecture that made stairs almost unclimbable. A very small room, rough, whitewashed walls, very hard beds, a wash-bowl and pitcher; such were our hotel accommodations, the best in town. Tired, we slept early. At four o'clock porters called for our baggage. No lights. A hurried search for candles. Soon we were on our way to the train.

The train was crowded; baggage overflowing everywhere. Much dust, much heat and out we went, up the hill with two wood-burning engines, one in front and one behind. Soon Santo Antonio station appeared. Many people were there to see the train. Some twenty-five or thirty from the local church had come to greet us as we passed. Trains here are in no hurry, so we descended to greet them. Pastor João Martins Almeida wanted to hear from his daughter, Waldemira Almeida, now in the Training School, Louisville, Kentucky. He was pleased over the good words I could say of his daughter. The train moved on; we waved them good-bye, and made our way across the uplands, beautiful with coconut trees, palms, coffee, tropical forests, and open lands where cattle and sheep run at large.

Jaguaquara! Home at last after six weeks of travel! We passed many thatched huts on the outskirts of the town. The station came in view. Many, many folk were there. Hurriedly we gathered our things together and got off. We were greeted with flags, music, speeches of welcome, pictures, and flowers. The students were there. The church members were there. The city treasurer made a speech. The chief of police greeted us. The mayor gave us his welcome. All was such a surprise. Then we marched with the students up the hill to the school where a simple banquet was served in our honor. From there

*(Continued on page 384)*

The whistle blew. Hurried good-byes were said both to missionary and national brethren. Slowly the little ship drew away from the dock and we were on the last part of our journey. The picturesque city of Bahia, perched on the hill and proudly showing herself to the world, receded slowly at first and then more rapidly, as we crossed the beautiful bay. Sailboats, with their one or two sails spread to the morning breeze, appeared at intervals bringing their cargoes of food and merchandise from the country to be traded for things from the ends of the earth.

We found a comfortable place on the deck, using deck chairs we had brought with us. Through the long hours we talked with Dr. Carlos Dubois, the director of our school in Jaguaquara. He had come to the city on business and to take us back with him to our new field. With their simple fisher folk, their canoes drawn up on the beach, their nets spread out to dry in the sun, and their humble mud cottages covered with thatch, the picturesque little towns along the way broke the monotony of the trip. Here and there we would discover a home a little better than the others, covered with tile and freshly whitewashed.

In the afternoon we entered an arm of the bay which grew narrower and narrower as we approached the end of the tidewater area. Here the woods and fields or marshes came down to the water's edge. At a few places it seemed that the branches of the trees would touch both sides of our

**FIELDS  
AND FACTS**

# New Seminary for China

A. R. GALLIMORE, *Waichow, China*

Perhaps there has never been a more harmonious meeting nor one of greater spiritual uplift than that held in Kaifeng, Honan, China, for the consideration of the establishment of an All-China Theological Seminary of higher grade. The conference, held during the 1939 spring mission meeting, was composed of representatives of the four Baptist Missions of the Foreign Mission Board of the Southern Baptist Convention and the four Chinese Baptist Conventions affiliated with them. For three days the group met in frank and open conference and prayers for divine leadership in this important matter.

While the actual founding of the institution will be new, the idea and the ideal for it are by no means so. The need for such an undertaking has been felt very keenly for fifteen years or longer. Although the Graves Theological Seminary in Canton has had a notable career of sixty years or more, and the Bush Theological Seminary in Hwanghsien has been training young men for Christian work for about forty years, it has seemed imperative that there be a school in which those of more advanced scholastic attainment might be trained to meet the needs of the growth in literacy of the Christian constituency all over China. At the same time we are not unmindful of the excellent work of the seminary department of the University of Shanghai which has now been discontinued except as a school of religion.

Naturally the question of greatest import was that of the opportuneness of the time. Furthermore, the vital problem of the fact that a great and important section of China is now under what is termed "occupied territory"—including the place which had previously been thought of as a suitable location for a seminary that would serve all constituencies—was not ignored. But there was a very strong feeling that, notwithstanding the difficulties, we should look ahead and make the venture forward.

For years there have been many who have felt that the large and important interior city of Kaifeng, capital of Honan Province, and at one time the capital of China, would be a suitable location for an institution that would serve as a center for the training of those who would come from all sections of China. Although the constituency of the interior China Mission is the youngest in point of years, yet it has been most vigorous and thus offers the background of a progressive outlook. Furthermore, there has been provided an excellent physical

plant for the immediate undertaking of seminary work without the expenditure of a large sum of money for buildings. At the same time there are living in Kaifeng at the present time those who would compose a well prepared faculty of earnest men and women, mentally and spiritually equipped for such a task.

But above all there is the challenge of the unique opportunity of preaching the Gospel in China, even in the midst of war and distress, and the possibility of the call that will come to many young people to serve their fellow men by bringing Christ to them at the time of supreme need. Then, at a period when the people are becoming better informed and when many have already had the advantages of higher educational facilities, there arises the demand for better trained men and women to lead them in spiritual things.

The purpose of the new seminary will be to accept as students those who have had not less than senior high school and junior college training. There are many young people who, because of the lack of facilities for better training, have no doubt hesitated to offer themselves for Christian work. The Seminary in Kaifeng will attempt to supply this urgent need.

The time has come for the more adequate preparation of women also for Christian work. For some time there has been in Shanghai a training school for women, as there had been attempts previously made in Canton practically two decades ago. But now provision will be made for the better preparation of women, as well as men for their tasks. Whether or not the plan for operation will be similar to that in Louisville or in Fort Worth or New Orleans will be determined in conference with the Woman's Missionary Union in China. Mrs. F. Y. O. Ling, Miss Mary Alexander, secretary, and Miss Ola V. Lea, principal of the Training School in Shanghai, were present during the conference.

Already anticipated with much thought and prayer, and born of real soul-travail on the part of many, it will be necessary for this institution to be nourished with the petitions of many earnest intercessors in China and in America, if the Seminary becomes a real school for the prophets.

Subscribe to *The Commission* for your friends to whom you want to give a Christmas gift that will be new throughout the year.

# An African Christian's Letter

MacLean Training College  
Iwo

Dr. Charles E. Maddry,  
Foreign Mission Board,  
Richmond, Virginia.

Dear Dr. Charles E. Maddry:

Words are insignificant to describe my joy when I read your loving letter dated May 24, 1939. I do certainly thank you for your advice, desire to help others, and prompt reply.

As to the conditions which must be fulfilled in order to achieve my wish, I have no doubt to my success because ever since I have learnt to put my trust in Jesus Christ, I have never failed in any sensible undertaking. Moreover, when I remembered that good maxim, "When there is will, there is way," my courage rose within me to prayerfully act my part and leave the other parts for God and man. May He help us in the plan.

I can imagine how you stood like Saul, but spoke wisdom like Solomon, in the midst of the intelligent audience in Oklahoma City during the last convention meeting. In spite of some of our racial differences and weakness, I hope you have given a constructive report about us. *Èku ise o*. (A salutation expressing thanks for good works.)

I was at Iwo when I got some letters from Gold Coast and Ogbomoshó telling me of an unusual incident that had happened. It was that awful or destructive thing called "earthquake." "Joh, the Lord is angry at us and he shook the heaven and the earth with his mighty hand so strongly that many houses fell," said one friend in his letter. Another said "Alas! the long expected day has come, the Judgment Day has come and God starts from the Gold Coast to judge the people." However, though these friends are not quite right, yet there are wisdom to learn from the incident. The effect of the earthquake was very great at Gold Coast. At Accra, it destroyed the lives of the miners and many other people, while in Nigeria nothing was done more than the shaking of chairs and tables. I pity the conditions of the people at Gold Coast and I rejoice with the Nigerians.

I am now in the half year holiday (four weeks) and I hope to spend all with Dr. and Mrs. Green at Ogbomoshó. Upon my arrival to Ogbomoshó, I found the festivity of Oro in progress. I tried to get you some funny pictures to give you a general idea of the idol and its worshippers; but alas! my camera only waste my films. However, I will try

to explain what Oro is and how it is worshipped.

Oro, in the days of old, was a very prominent one among all other heathen gods. It was first originated by the farmers who used it to terrify the monkeys that ate their corns. To show their gratitude to their own handwork (instead of praising God who had given them the wisdom to make Oro) they began to worship it. Oro is made up of a piece of wood or occasionally of iron of various sizes. The usual length is from six to nine inches with a common width of about one inch with a semi-uniform thickness of about three-twelfths of an inch all over except near the edges where it is very sharp. Close to one end along the breadth of the piece of wood, a little hole of about one-tenth of an inch in diameter is bored to fit a strong string of about two and a half yards in length. The other end of the string is then tied to a stick of about four feet in length. Raise it up into the air and begin to wave it swiftly, and surely what we call Oro will talk to you.

The festivity of Oro is held once a year and is lasted seven whole days. Always, its worshippers prepare cock, goat, and many other things to make the ceremony a success. Women prepare the food but men eat it. From about 5 P. M. to 11 A. M. any woman must not come out, for if she comes, and she is seen by the Oloro, that woman (especially in the older day) should be put to death. You know that we Yorubas love to express our joy and sadness with drum, but during the festivity of Oro, no drum must be beaten. If anyone is bereaved he must not weep loudly otherwise he should be penalized; therefore during the festivity of Oro, there is always perfect silence everywhere in the town.

The prepared food is not taken at home on the table as your fashion goes, but it is taken in the open air outside home, excluding the women. This action goes on for six days and on the seventh day, all the Oloros would meet at the chief's compound for amusement. What a funny and ridiculous show! All dressed in queer suits with ju-ju tied to every conceivable part of their body. They danced round and round singing at the top of their voices for many hours, and then they left for their different places of rest till another year.

I will be grateful unto you if you will be my tongue to express my best wishes for Mrs. Maddry. I hope to hear from you soon.

Prayerfully, my dear sir, I say, may we live as He wilt.

Yours very sincerely,

J. ADESHINA.

MISSIONARY  
INTEREST



*Pauline Willingham*

*Presenting  
New  
Missionaries*



*Mary Lucile Saunders*

*To Yugoslavia*

PAULINE B. WILLINGHAM—I was born in Macon, Georgia, May 4, 1912, and was reared there, attending the local grammar and high school and studying later in Wesleyan College to obtain the A.B. degree.

When I was nine years old, I accepted Christ as my Saviour and joined the church at that time. Christian parents and constant participation in church activities drew me closer to the Lord.

While in college I heard one of our missionaries tell of his dedication to the Lord when singing the song, "I'll Go Where You Want Me to Go" and of his realization that he would have to decide whether or not he would be willing to go wherever the Lord directed him. This brought to my own heart and mind the matter of decision and, after attending a conference at Ridgecrest, I decided definitely to do God's work where he could use me.

In the fall of 1936, I entered the Woman's Missionary Union Training School in Louisville, Kentucky, and was graduated with the M.R.E. degree in 1938. After three months of Bible work in the Kentucky mountains, a position as church secretary in Tifton, Georgia, was offered me. I worked there a few months, but felt led by God to do mission work.

Having been accepted by the Foreign Mission Board, I am grateful to Southern Baptists for the opportunity to tell the people of Yugoslavia of the Christ who loves and can save them.

*To China*

MARY LUCILE SAUNDERS—Twenty-six years ago, two of your Southern Baptist missionaries to the Hak-kas in South China, Dr. and Mrs. J. R. Saunders, were trying to choose a Chinese name for their new baby girl, Mary Lucile. In Chinese their child's name was to express their hopes as well as gratitude, so it was not casually that they chose, as a mirror of their expectations, the Chinese name of "Ke-tet" or "answer-to-prayer."

Nineteen years later, I knew full well that my parents were expecting me to do graduate work upon college graduation; but I was on the high seas for China when they received the word that their young daughter had decided to take graduate work in the School of Experience with China as her field.

I believe God's leading was in that apparent disobedience, for my three years in China found me not only working among my beloved Chinese friends, but having time and opportunity to observe life and to think deeply and sincerely about my own life. Somehow, along the line, God helped the child to wake up and grow up, and it was just four years ago that I realized that I must decide what to do with my life.

Only one life to live! What was I going to do with that life? Through the many months of that spring the Parable of the Talents burned its message again and again into my heart for I had been permitted many talents: God-loving, Christ-following,

*(Continued on page 384)*

MISSIONARY  
INTEREST



## William Buck Bagby

When on August 5, 1939, Dr. William Buck Bagby laid down the arms of his terrestrial warfare, there came to a close one of the most noted careers of missionary endeavor. For more than half a century he had carried Brazil on his heart, and from Porto Alegre, Brazil, where he had been taking life a bit more softly during the few years of his retirement, this hero of the faith went to meet his Pilot face to face.

Dr. Bagby was born November 5, 1855, in Coryville County, Texas, and educated in the public schools of Texas and at Baylor University.

Converted in a meeting held by Dr. R. C. Burleson in the First Baptist Church in Waco in 1868, William Bagby was baptized by this minister.

In 1875 he was graduated from Waco University with the degree of A.B., receiving later from this institution the degrees of A.M. and D.D. By Carson-Newman College also he was honored with this latter degree.

On October 21, 1880, he was married to Miss Anne Luther, daughter of Baylor's president, who survives him and who through the years has shown herself a worthy companion in all his labors.

For a while Dr. Bagby edited *The Texas Guardian*, and then became principal of a school at White Hall, Texas. But being unable to free himself from the conviction that God wanted him for more important service, he faced the matter earnestly and prayerfully and in 1880 he decided this pressing question once for all. Let him tell in his own words of this experience: "After much prayer for God's direction in this very important matter, and following a thorough consideration of the great world's harvest fields, I resolved, God being my helper, to devote my life to those of his children who dwell in distant lands. . . ."

### MISSIONARY INTEREST

### APPOINTED

Accordingly, in December of 1880, he received appointment as a missionary of our Foreign Mission Board to Brazil, toward which his attention had been providentially turned. In the same month this brave young couple embarked on the coffee vessel, *Gamoyden*, sailing from Baltimore for South America. After an adventurous voyage of forty-nine days, they dropped anchor, on Easter morning, in the beautiful bay of Rio de Janeiro. The thrilling beauty of their new environment must have served to dispel in part, at least, the depressing experience of their dangerous ocean trip. A bit battered were they, to be sure; but still eager to take up the task to which the Master had called them.

The fifty-six years of Dr. Bagby's busy, missionary life were distributed mainly among Bahia, Rio de Janeiro, and Sao Paulo, the two latter cities serving as headquarters during the greater part of the time.

It was in Bahia in 1884 that Dr. Bagby organized the first Baptist church in South America.

### PIONEERED

From there he moved on further south to other fields where, for nearly half a century, he had the joy of seeing the marvelous growth of the work which, from year to year, has been reported in the religious press.

In 1937 his Board wisely said to him in substance: "Brother, beloved, your resting time is long over due. From now on, be content to go more softly." And so he retired to Porto Alegre where he spent his last days with his honored companion and two daughters who were serving there as missionaries.

When this heroic couple set sail in 1880 on that adventurous journey to the South, there was not a Baptist missionary or a Baptist church on the southern continent. Today there are 125 Baptist missionaries and 600 Baptist churches, with a membership of 60,000. And the first missionary was spared to see this marvelous development. Surely the grain of mustard seed has become a great tree.

### PRAYERS ANSWERED

Then too, before the home call came, Dr. Bagby had the joy of seeing his five children—two sons and three daughters—take up the work to which he had devoted his long and useful life. May the father's devotion inspire the heart of each. Doubtless the sorrow of his loyal companion in her loneliness is softened by the fact that the children have caught the spirit of the father.

As my own mission field for thirty-four years lay also in Latin America, naturally I have followed with special interest the history of Dr. Bagby's work

# Ermine Bagby Sowell

Ermine Bagby was born in Campinas, Brazil, on July 25, 1881. As her parents, William B. and Anne Luther Bagby, were our pioneer missionaries to Brazil, and her husband the first Southern Baptist missionary to Argentina, she had the happy privilege of knowing from its beginning the work in both countries. What a joy to see the number of Baptists in Brazil grow to 50,000, and the four small churches that, three years after her arrival, formed the River Plate Convention, increase to eighty churches with some 6,000 members!

From illustrious forefathers she inherited exceptional gifts, but a truly missionary home was what influenced her to dedicate those gifts to the Master. In 1903 she graduated from Mary Hardin-Baylor, whose first president was her grandfather. That same year she was appointed missionary to Brazil. She co-operated with her parents in the school work in Sao Paulo, Brazil.

Only three short years were given to Brazil, for young Sidney M. Sowell passed by "that he might profit by Dr. Bagby's advice and missionary experience." He saw her; he loved her; and three years later took her to Argentina as his bride.

In the new home her charming manner soon gained for her many friends. She was an assiduous visitor in the native homes, where she had ready listeners to the story of Jesus and His love. Her custom of inviting people to her home and church, in order to win them, bore a rich harvest. Her very last services at church were blessed by the conversion of two who had accompanied her.

For years she was in charge of "Ciudadela" (an outstation of Once Church), and the Lord blessed her efforts there. Her musical gifts were a great boon to the work, and she was much in demand for training choruses, and putting on special programs.

in South America. He was a great missionary statesman. Were I to attempt any appraisal of his character, I should say that, among other qualities, he possessed deep conviction, high courage, dogged persistence, heroic faith—faith that removes mountains—essentials, all of them, to success in missionary work.

A master workman, he wrought well. His work will abide. Ripe in years and labors and experience, with arms full of gathered sheaves, he has gone to meet his Master, and to hear his "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."—A. B. RUDD.

An excellent interpreter, translating from English to Spanish, and writing in both languages easily and well, and an eloquent and forceful speaker, she filled an important place, not only in our own work but also among the other denominations. Her home-going has left a great gap in our ranks.

Her dying testimony, with that of her beloved father, was destined to cause the conversion of some forty persons. Among these was a neighbor, who desired "the religion that the Bagbys have," and some fifteen girls in Alice Bagby Smith's Bible class.

As we share the sorrow of her loved ones, we rejoice with them for her life of unselfish service, to neighbor, friend, family, King. "Her works do follow her."—Minnie D. McIlroy, *Buenos Aires, Argentina.*

\* \* \*

*Teacher, Counselor, Friend—*

*"Tis the human touch in this world that counts,  
The touch of your hand and mine  
That means far more to the fainting heart  
Than shelter or bread and wine.  
For shelter is gone when the night is o'er,  
And bread lasts only a day,  
But the touch of the hand and the sound of the  
voice  
Sing on in the soul alway."*

These words might well have been written of Ermine Bagby Sowell when she was yet with us, for her hand was the hand of helpfulness, and her voice was one of encouragement for all who had the privilege of being her students in the Seminary and later in the Training School.

It is as a result of her interest, her love, and her prayers, joined with those of her fellow missionary women that the Training School in Buenos Aires and the Bible Institute in Rosario have come to be realities.

Though we have lost her, until we shall join her in our Father's house, the touch of her hand and the sound of her voice will ever live in the hearts of her students and co-workers to encourage, to cheer, and to guide us as we seek to follow her example of joyous service. And so we cannot mourn her who was teacher, counselor, and friend, but rather rejoice in the privilege that is ours in having known her, worked with her and loved her. So shall we strive the harder to be worthy of the example she has given us.—Martha Thomas Ellis, *Buenos Aires, Argentina.*

MISSIONARY  
INTEREST



*Herbert Lagunju, Nigerian motherless baby in the Ruth Kersey Baby Home, Ogbomosho*



*The Christmas Offering gives Baptist literature to Brazil's children and their families*

*Hungarian Training School students*



*Franklin Fowler, Margaret Fund graduate student studying medicine at Vanderbilt preparatory to mission work in Africa*



*Lottie Moon Christmas Offering goes to winning Chile's children to Christ*



INVESTMENTS OF THE  
LOTTIMOON  
CHRISTMAS OFFERING



*Palestine's children returning home from the Baptist Mission*



*Japan's children picking tea leaves after kindergarten hours*

*Mrs. F. Y. O. Ling, W.M.U. leader of China*



*Dorothy Green, honor student receiving the 1939-40 Elizabeth Lowndes scholarship, is a senior at Meredith College*



*Argentina's girlhood is blessed through publication, W.M.U. Training School, and D.V.B.S. work supported by this Christmas Offering*



# THE COMMISSION

A BAPTIST WORLD JOURNAL

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## WE THANK THEE

"Heavenly Father, we thank Thee for Woman's Missionary Union and for the Lottie Moon Christmas Offering." The equivalent of this sentence is heard almost as a refrain in the prayers of missionary gatherings in foreign lands. This gratitude is of more than ordinary quality. There is about it an element of devotion which makes its quality extraordinary. There are several reasons for this quality of gratitude.

In the first place, there is gratitude for the *rescue* which the Lottie Moon Offering brings to missionary work: rescue in emergencies, rescue from heartbreaks of unmet opportunities. In addition to the regular support to our current budget, the Lottie Moon Offering enables missionaries to do the impossible; it meets needs which could not be met otherwise.

Our missionary history of the past is filled with illustrations of such help. In the years when the appropriations made by the Foreign Mission Board were being reduced, in some instances by fifty per

cent in one year, the Lottie Moon Offering saved many mission institutions and programs from being abandoned. During those long years when we had no funds for new work and were trying to hold on to the remnants of a tragically reduced program, the Lottie Moon Offering rescued us from defeated spirits by making it possible for us to meet new opportunities.

This service of rescue from the burdens of unmet opportunities is a vital part of the Lottie Moon Offering today. There are times when the missionaries, in their annual meetings, struggle for hours in an attempt to get urgent needs within the regular budget. They know they are limited in the amount of appropriation they can expect the Foreign Mission Board to be able to make. To choose between some of these needs is almost like choosing which of one's children will be abandoned. When they are near to despair, someone says, "Let's ask the W. M. U. to put that in the Lottie Moon Offering. Perhaps they can get it for us." One has only to read through the records of the annual meetings of the Missions to know how often such scenes are enacted.

In March of this year I was meeting with one of our Missions which had made an appeal to Woman's Missionary Union for help to meet an acute emergency. As we confronted this emergency in our discussions, we realized its critical nature. If the request could be granted, all would be well. If not—we didn't know what. And so the missionaries waited to hear. Before the Mission meeting was over the letter came. When all the missionaries were gathered together for a meal it was read. The request had been granted. The group bowed together and as they gave thanks they wept,—tears of gratitude because a vital part of the work had been rescued by the Lottie Moon Offering.

There is gratitude because the Lottie Moon Offering is *dependable*. It does not fail. When other sources have failed, there is still the Lottie Moon Offering. Missionaries and native Christians have come to depend on this fact with a sense of confidence and trust. They do not expect that all their requests can be met, but they do know that they can depend on Woman's Missionary Union to give intelligent consideration to all of these requests and to meet as many of them as possible, which usually, are the most crucial ones. "Funds for our building have been included in the goal of the Lottie Moon Offering for next year. I do hope we get the money," said one missionary to another. "Don't worry," was the reply, "if funds for that are in the goal, you can depend on the money."

There is gratitude for the *stability* which the

Lottie Moon Offering brings to missionary work. I recently visited a modern electric power plant. An engineer explained to us the arrangement by which the load of power from any other plant in that circuit, which might suddenly be incapacitated, could be automatically picked up by this new plant, so that the strength of the electric current would not vary. The Lottie Moon Offering renders such a service to the cause of missions. Stability is given not only by the financial loads which are taken up but, perhaps all the more, by the fact that this offering is made upon a broad basis of careful training and teaching of thousands of Baptist people concerning the whole missionary enterprise. And thus the Lottie Moon Offering serves as a power plant in which power is created that gives stability to our missionary work, not only through the financial grants that are made, but also through the dynamic that is furnished to the entire program.—M. T. RANKIN.

\* \* \*

### SHALL WE HALT?

"Why do you want to go to Africa?" is asked of every missionary to that great country. There are many reasons why.

Hard things always present a challenge, and the work in Africa is hard. The climate is very trying. Diseases are many and dangerous. It takes courage to be a missionary in Africa. But this is not the only reason. Africa needs Jesus Christ and, as never before, is ready and eager for the gospel message. A native African woman visiting the United States said recently, "We Africans are a religious people. We love to worship. We demonstrate that by the number of idols we worship." They love to worship! What an opportunity Southern Baptists have

to make it possible for them to learn that "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Since 1850 Southern Baptists have had work in Africa. Much of this history is written in the life-blood of those who "had just one life to live, and they chose Africa." With their lives they laid the foundation, and they builded well.

Today Nigeria with its more than 19,000,000 people is ready for our coming, and many are the pleas for someone to come and teach them—someone to lead them. To most of these pleas we must turn a deaf ear. We are compelled to watch with aching hearts the little group return to their village to wait and wait (who knows how long?) until Southern Baptists make possible the reinforcement of our personnel to such an extent that some of these requests may be met. It is not the work on the field that breaks the missionary; it is having to turn away the heart-hungry people who beg for leaders and teachers, when there is none to go.

Commercial concerns today are taking advantage of the open doors in Africa. Shall we halt at this strategic time? More students than we can accommodate are asking admission to our schools. The women and young people are becoming more and more interested. But without men and women and money how are we to meet these demands?

Cut off now by the war in Europe, a noble band of Christian men and women and our missionaries in Nigeria need our support as never before. We had hoped to send a few recruits this fall; but again they must wait. We had hoped to carry out a program of advancement in new territory where our missionaries have never been; but we must await increased receipts and increased personnel.

God help us not to delay too long!—JESSIE FORD.

## CURRENT COMMENTS

The Editor, Dr. Charles E. Maddry, sends love and greetings to Southern Baptists and says, "Tell them I expect to return to my office November 1, well and strong." During these days of resting in North Carolina, he is being relieved of the responsibility of writing, but the readers of this section will look forward to his *Editorial Varieties* in January.

\* \* \*

*Africa claims first place* among the eighty odd Margaret Fund students in the States this year. Woman's Missionary Union announces that the Elizabeth Lowndes Scholarship, given annually for outstanding scholarship, leadership, and character,

has been awarded Dorothy Green, the third daughter of Dr. and Mrs. George Green of Nigeria.

Dorothy is a senior at Meredith College, Raleigh, North Carolina. In addition to holding the responsibility of several important major offices on the campus, Dorothy is the president of the Student Government Association. Her college record shows not only excellent grades but also generous and accepted service to her fellow students.

"What shall I do when I finish?" repeated Dorothy; "I do not know. I am planning to have a teacher's certificate and I am tremendously interested in journalism—in fact in any form of writing."

The Board extends the heartiest congratulations and good wishes to this *first* student among all of the sons and daughters of our missionaries.

\* \* \*

*Numbers in Nigeria* show the following Baptist record:

Number of churches.....	211
Membership .....	21,214
Nationals' contributions.....	\$30,000
Number of Sunday schools.....	5,441
Number of women's societies.....	174
Number of young people's organizations	37
Number of <i>all</i> schools.....	86
Number of <i>all</i> students.....	4,625
Number of hospitals.....	1
Number of hospital treatments in 1938..	30,939
Number of ordained Nigerians.....	21
Number of unordained Nigerian leaders.	343
Number of missionaries.....	46

\* \* \*

A volunteer for Africa's mission was singled out of the large graduating class at Carson-Newman College last June as the *first* student of the entire campus. This honor signifies not only high scholarship, but also leadership, character, best all-round, and the choice among his fellow students and the faculty. As a token of this trust he received a tiny gold key, similar to the Phi Beta Kappa key. On it is engraved: "Franklin J. Fowler." He is the son of the late Rev. F. J. Fowler, who gave his life to Argentina, and Mrs. Fowler, emeritus missionary, who is spending this winter with Franklin in Nashville, Tennessee.

As a volunteer for medical missionary service in Africa, Franklin is beginning his medical training at Vanderbilt this year.

\* \* \*

Seven servants of God and of the Foreign Mission Board died this summer. Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board, stated some time ago that it requires an addition of at least twenty-four new missionaries annually, to hold our own against the subtractions necessary because of retirements and death. This fact makes the Board's annual report of *new missionaries appointed* take on a different meaning. At least twenty-four are merely replacements.

Illustrative of this solemn truth is the very recent recording of the death of Rev. S. J. Townshend, who served long and well at Kweichow, China; Mrs. Frank Marrs, who had suffered much and long after her years of missionary investments in Mexico; Dr. W. B. Bagby, who founded the Brazilian Mission; Mrs. S. M. Sowell, the eldest daughter of Dr. and Mrs. W. B. Bagby and the wife of the pioneer and

founder of the Argentine Mission; Rev. E. A. Nelson, known everywhere as the brave missionary hero of the Amazon in Brazil; Miss Viola Humphreys, a truly evangelistic missionary of Kaifeng, China; and Miss Cynthia Miller, one of Southern Baptists' first nurses to China.

The passing of such superior men and women from the ranks of Southern Baptists' missionary corps around the world is keenly felt by the Board and by their respective missions, and is a tremendous challenge to youth to catch these falling torches from failing hands.

\* \* \*

Gratitude and praise are due Mrs. William McMurry for her excellent and faithful work, *Constraining Love*, which is the little book definitely prepared for study by the members of Woman's Missionary Union as they prepare for their Week of Prayer for Foreign Missions. It is a book which will find favor with, and render a peculiar blessing to every Southern Baptist who follows with Mrs. McMurry her presentation of the power and fruits of God's constraining love, abiding and active in the hearts of God's children.

\* \* \*

*He Suffered Much.* When Dr. Charles E. Maddry returned from his first missionary journey through Europe, he told Southern Baptists that "the supreme need" of Yugoslavia was a trained ministry. Without any missionaries in this vast and promising field, a national, Rev. Vincent Vacek, was carrying on, guiding and leading with loyalty unlimited. Of him Dr. Maddry said:

"Brother Vincent Vacek, a native, was a highly paid worker in Ford's factory in Detroit. He was gloriously converted and became the pastor of a little Slavic church in Detroit. In 1922, at the urgent call of the Foreign Mission Board, he took his wife and nine children and went back to Yugoslavia to take charge of our Baptist work there. We promised him \$1,200 per year. We are now giving only \$2,100 per year for the support of all of our work in Yugoslavia. There are seven pastors, including Brother Vacek, and there is also the expense of printing and distributing a very worthy and influential Baptist paper that has a thousand subscribers. Surely \$2,100 is not sufficient for all these calls!"

And it was not sufficient. The strain and heartache were too much, and this faithful, beloved servant of the Christ could not bear the excess burdens any longer. On July 28, 1939, he very suddenly and quietly received the Master's "Well done." His untimely death is one of the sorest losses that the Board could have experienced in Europe.

(Continued on page 384)

# Thanksgiving in China

ROBERTA MA, *Canton, China*

Greetings to friends in America! The Yuletide brings to us joy and happiness. Despite the agonies of war, our hearts are full of thanksgiving. We of China are thankful that you, as Christians, are heeding the admonition, "bear ye one another's burdens," and that as you understand the love of Christ you are constrained to love your Chinese neighbors as yourselves. We are most thankful because you have shared with us the Gospel of Christ and salvation through Him. During this season, we are especially thankful, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

No words of mine can adequately express our gratitude to the Christian missionaries all over China who have been a help to the distressed, and the best of friends to hundreds of thousands of refugees. Since the war began, missionaries have not only saved hundreds of thousands of lives, but also have led thousands to Christ. Their sacrificial spirit and their untiring service have helped to win hundreds of Chinese who, in years past, used to criticize Christianity and missions, but who now are jubilant in their praise of Christianity and Christ.

While we express our gratitude to the missionaries, we wish also to voice our hearty appreciation of the forces behind the missionary body. Without foreign mission boards, large numbers of missionaries could not be sent to China. Without the Christian men and women who support the foreign mission enterprise, the boards could not function. Without the Church Committee for China Relief, large sums of money for relief would not be sent to China. Without churches and church members—forgetting their personal needs—the Committee could not exist. Therefore, our acknowledgment is due to all who love humanity and who are interested in missions.

This war has been the most horrible and indescribable tragedy in history. Thousands have been killed. Tens of thousands have been maimed for life. Magnificent symbols of our civilization of the past four thousand years have been wantonly destroyed. However, the spirit of our people has never been so uplifted in looking forward to the best, so unified in determination for national salvation, and so resigned to enduring all hardships and physical suffering. We are defending our personal liberty and our national democracy. We are ready for the best our Western



friends can offer us. Never have the Chinese people been so ready for the Gospel as they are now. Those of us who are already Christians have tried to put Christianity into practice. Instead of sending airplanes to bomb the Japanese people, we have dropped leaflets of sympathy. Christianity hitherto has appealed chiefly to the lowly; but today, because of the sacrifices of many educated, native Christian leaders, in this dread crisis, it has become universally dynamic among the people.

Just now, in the hour of suffering, we need our friends more than ever. For years you have sent to us missionaries to help us in schools, hospitals, and churches. Because of the general awakening of our people, we need additional missionaries as medical doctors, nurses, teachers, evangelists, and ministers. We are hoping and praying for the great Christianization of China. We shall soon organize a broad evangelistic campaign. In order to reach our goal in the Kingdom's work, we need your assistance and your prayers.

May God help us that during the Christmas season, the peoples of these two great nations—the United States of America and the Republic of China—may strengthen their friendship and join hands, steadily working under the great Commission, that the Prince of Peace may reign supreme.

# OUR MISSIONARY FAMILY CIRCLE

JESSIE R. FORD, *Executive Assistant*

## *Births*

The many friends of Dr. and Mrs. Leonard Long, formerly missionaries to Nigeria, Africa, will rejoice with them over the coming of Leonard Major, on September 2, 1939. Dr. and Mrs. Long are located at Madison, Wisconsin.

## *Arrivals on Furlough*

Rev. and Mrs. A. R. Gallimore, Waichow, China  
Home address: 104 6th Ave., Lexington, N. C.

## *Sailings*

August 25—SS. PRESIDENT COOLIDGE

Dr. and Mrs. B. J. Cauthen, China

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

Rev. and Mrs. H. B. Ramsour, Japan

Miss Floryne Miller, Japan

September 2—SS. EMPRESS OF CANADA

Rev. and Mrs. Harold Snuggs, China

Miss Lora Clement, China

## *Delay and Disappointment*

Because of the war in Europe, we found it necessary to cancel all sailings for Europe and Africa. This has made it necessary to detain Miss Ruby Daniel of Hungary, Miss Pauline Willingham who was to marry Rev. John A. Moore on her arrival in Europe, Rev. and Mrs. W. H. Carson, Dr. and Mrs. Ray U. Northrip, and Miss Willie Kate Baldwin, all scheduled to sail for Africa. Our hearts go out to these friends during this trying period of uncertainty and waiting. May peace come soon!



*Rev and  
Mrs. J. C.  
Pool and  
Frances,  
Ogbo-  
mosho,  
Nigeria,  
Africa.*

CURRENT  
CHRONICLES

## *Richmond News*

Dr. M. T. Rankin, Secretary for the Orient, and his family are making their headquarters in Richmond this winter. Their address is 3501 Stuart Avenue.

Dr. George W. Sadler and family have also moved to Richmond and are located at 23 Towana Road. Dr. Sadler, the Board's recently appointed Secretary to Europe and the Near East, is in Europe at the present time, visiting our work in Rumania, Hungary, Yugoslavia, and Italy.

Dr. and Mrs. J. W. Lowe, previously located in Baltimore, have recently moved to Richmond and can be found at 421 N. Boulevard.

We feel that the presence of these friends in Richmond will be a great blessing to the cause of missions in our city, and we welcome them most heartily.

## *Waiting for Years*

Brother Ben Griffin of Lagos, recently made a visit to a village fifty miles distant. It took them five hours. The first twenty-five miles were covered in the car, the rest of the way by foot, bicycle, and canoe. Often they had to carry the bicycles instead of riding them. For two miles they waded through water to their waists. He says:

"After about seven miles of travel like this, we came to a stream of the blackest water I have ever laid eyes on. Here we picked up our bikes and embarked in a dugout (canoe).

"After traveling by canoe for some four miles, we again took to our bikes and stayed with them until reaching our destination. There we were met by a mass of natives. They were made very happy by our visit, especially since I was the first white Baptist missionary ever to visit them. There I found a struggling band of Christians worshipping in a crude mud building. The church, organized back in 1933 through the help of one of the Lagos pastors, has only five full fledged members. By that I mean members who have been immersed; but on inquiring, I learned there were between forty and sixty, holding to Baptist principles and worshipping with the five regular members. The great number are waiting for a Baptist minister or missionary to come and baptize them; some of them have been waiting for years. I was very sorry that we could not baptize them, but it was already mid-afternoon and I knew what was between us and home; we had not come prepared to spend the night."

This new missionary to Africa adds: "I did not mind the weariness of such a journey; it was a joy to endure a little hardship for Him who endured the cruel cross for me."

### *The Hope of Nigeria*

Miss Ethel Harmon and Miss Isabella Moore have been set aside for work among the young people in Nigeria. Miss Harmon, in writing of their hopes and dreams for this work, says:

"We realize that the hope of Nigeria for Christ lies in the young people, and that makes us feel more keenly our responsibility. We need your prayers that we may be used of the Holy Spirit and be a power in His hands as we work with the young people of Nigeria. Miss Moore and I go to the College the first of September for some work there, then on to Benin, Sapele, and so forth, to meet Miss Neale Young and go on to the Niger Delta. We are so happy that we can go with her, for she will be so much help to us as we find our way in our new work and new field of service, and we thank God for her. Miss Young is to meet the Carsons to turn over to them the work in Sapele. We had planned to go to Benin soon after the mission meeting, but when Miss Young asked us to go across the Niger with her we were only too happy to do so. Then too, that will give us a bit of time in the College before going.

"The need is so great here that our hearts bubble over with joy when we know that we are having new laborers come to our vineyard. We would not be selfish, but we do love to hear of others who have dedicated their lives to Africa."

### *Brazil*

"We are now traveling over the entire state of Minas doing Vacation Bible School work with the children, teaching B.Y.P.U. study courses, and preaching. We stay one week in each place and usually go to four or five places on one trip. We have visited the churches in the north of the state and now are going to the 'Zona da Matta' or the southeastern section. After this last-mentioned trip we will go to the southern part, and in this manner we plan to work the whole state. The Lord is blessing us in this work."—Mr. and Mrs. J. A. Harrington, Bello Horizonte.

### *Japan*

Last week, this week, and next week six hundred and thirty (already) young men and boys are applying for entrance in Seinan Gakuin. Yesterday our first applicant for entrance into the Kindergarten Training Department of the Training School in Kokura for April, 1940, was made. Only one—but



*Missionary sons and daughters of the late Dr. W. B. Bagby: T. C., Albert, Helen Harrison, Ermine Sowell (deceased), and Alice Smith.*

a year in advance encourages us."—Mrs. C. K. Dozier, Fukuoka, Japan.

*Oyo*—"We have had three great weeks in the Shaki district," writes Miss Ethel Harmon. "The night before our first meeting (Saturday night) the King of Shaki sent out word that everybody was to stay in the next day. That meant that they were not supposed to go to church or anywhere else, and the success of our meeting depended largely upon our being able to see the people on Sunday and give them the plans for our work. We were a bit fearful of results. One of the missionaries said that when the same word came out a year ago it meant a human sacrifice. We hoped that it did not mean that this time. We did not know what it meant or what would be the results, but 'Prayer changes things.' We went to the church the next day, and the house was filled to overflowing. In spite of word from the King, the people had come from every church in Shaki to the First Church and we had a splendid meeting."

*Hwanghsien*—The work continues to grow in spite of difficulties. From Mrs. W. B. Glass comes encouraging news:

"Yesterday thirty-eight more were received by baptism into two of the country churches. This makes 413 since the first of the year. Our beloved Pastor Fan baptized 147 one Sunday over a month ago. There are still more inquiries. We can't keep the book room stocked with Bibles as there is such a demand for them."

## ENTERING A NEW FIELD

(Continued from page 370)

we went to church where there were more speeches and greetings. To climax it all, I must preach. After a year away from the language, this was a little difficult; but the Lord sustained me.

Our school, Colegio Taylor-Egidio, is strategically located here in a great center of Baptist work—a small town where the young people are not too far removed from their native element, and yet where we can offer them a training sufficient for their needs. We are very hopeful for the future. There are eleven ministerial students, and nine young ladies preparing for definite religious work. Such an opportunity and responsibility! We need a new building and some additions to our dormitories, thus enlarging our plant to make possible a greater service for the King. As these young people prepare themselves, they are evangelizing out over the fields so "white unto harvest." They are anxious to do God's will. The young men will ride a mule thirty to forty-five miles a day to preach the Word. While these students are intensely earnest, they sorely need training. This we are trying to give them—training of head and heart. While on the field, under our guidance, they get the practical training.

"The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

## CURRENT COMMENTS

(Continued from page 380)

*November eleventh* seems almost like mockery. Its significance burns our conscience with the sense of guilt in having fallen so far short of twenty-one years of missionary potentialities. Twenty-five years ago we heralded our slogan: "Evangelize the world in this generation." Instead, we Southern Baptists let an unbelievable debt-pall enshroud us and retard the Master's work; and the shroud of its curtailing veil still fetters the possibilities for present progress. Indeed, have we learned yet—shall we ever learn that there can be no World Peace until first we ourselves and then the whole world accept and enthrone in our hearts and lives, individually and nationally, the Prince of Peace? When men shall pause to hear Him say, "My peace I give unto you," then and not till then will "the war drum throb no longer." To lead mankind to hear these words is our business. This is *missions*.

Yet our progress is definitely retarded by the debt—once over a million—now reduced to \$260,000. Even though it is small in comparison with the former figures, it is still large enough to make the Board deem it wise to designate five per cent of future

## CURRENT CHRONICLES

## PRESENTING NEW MISSIONARIES

(Continued from page 373)

mankind-serving, missionary parents; a rich, dual background of two nations, China and America, with their great cultures and educational advantages; a college education with its advanced opportunities for training and information; and finally three years of maturing in China where I learned to love and be loved of the Chinese.

Ever present, too, was my name in Chinese—"Ketet," answer-to-prayer—representing an expectation I could not escape. What kind of answer to prayer was I going to be? Then came my shame! I was terribly humbled for I had been stubborn and afraid for so long. In prayer and thanksgiving, I yielded myself to God and dared to plan to spend my life in Christian service, for I believed in the truth:

"If God can make—of an ugly seed,  
With a bit of earth and air,  
And dew and rain, sunshine and shade—  
A flower so wondrous fair;  
What can He make—of a soul like you,  
With the Bible and faith and prayer,  
And the Holy Spirit—if you do His will  
And trust His love and care?"

—A. D. BURKETT.

When I yielded my life into God's hands, things began to happen. Six months later found me in Louisville, beginning the two-year project of graduate study in the field of Religious Education. My summers were spent at Ridgecrest, North Carolina, where my spirit was wonderfully fed. A third year saw me in California, where work among the Mexicans at the Los Angeles Baptist Christian Center as Director of Musical Activities gave me further training. This past year I worked in Grace Baptist Church of Durham, North Carolina, where the final touches of my preparation in experience were given me, before my appointment to China by the Foreign Mission Board on April 15, 1939.

How deeply, deeply grateful I am that Southern Baptists have made it possible for me to express my gratitude to God for the unequalled privilege of a lifetime of service in China.

gifts to paying it off. And while slowly this five per cent wears away this millstone around the very neck of missions, the Master's work suffers beyond repair, at such a time as this.

Yet, Southern Baptists so deem it, for *not yet* are they willing to put their hearts and prayers and gifts together and tear away the millstone, thus giving to the Board freedom for service to this war-torn world. How *can* we wait?

# Ordination of C.K. Djang

M. E. Dodd, Shreveport, Louisiana

On Sunday afternoon, August 13, there occurred in the First Baptist Church, Shreveport, Louisiana, an ordination service with many unusual features. The subject of ordination was a Chinese, Rev. C. K. Djang, from Shanghai; the preacher of the sermon was an Englishman, Rev. A. H. Hawkins, from London; the pastor, Rev. M. E. Dodd, an American. On the ordaining council were men of French, German, and Spanish extraction. The service, therefore, had prominent international and interracial aspects.

The events which brought about this ordination were also unusual. When Mrs. Dodd and I were in China in 1934, Mr. Djang assisted us as traveling companion and as interpreter on several occasions. He was so courteous and capable that he won our affection for his gracious service, and our admiration for his marked ability.

None the less did his beautiful and charming wife attract our attention. They had just married. She was secretary to missionary R. T. Bryan and a graduate of Eliza Yates College. Her mother was said to have been the most beautiful woman in that section of China.

As we were leaving Shreveport for this first around-the-world tour of mission fields ever made by a president of the Southern Baptist Convention, a Shreveport friend handed me a generous sum of money to dispense personally as I saw fit in the



Mr.  
and  
Mrs.  
C.K.  
Djang



promotion of the missionary enterprise. When we arrived in Shanghai I had already used a considerable sum of this money in the distribution of Bibles, in printing and distributing sermons and religious literature in several languages, in contributions to church building programs, evangelistic work, colportage, and other forms of missionary work. I had begun to feel that some of the fund should be used in the educational field. The Djangs impressed me as one of the finest opportunities we had seen for such an investment. We, therefore, broached the question of their coming to America for further education.

They came. He had nothing but the seminary in mind. There was, for her, Dodd College for Girls in Shreveport. During her second year in Dodd College, Kazue Murata of Japan, niece of Dr. Matsuta Hara, president of Seinan Jogakuin, Kokura, Japan, came as a student. These two became fast friends and roommates, and the bonds of Christian affection grew strong in spite of "the incident" between their respective countries. After graduating from Dodd Junior College, Mrs. Djang joined her husband for a while in Louisville and then studied further in the University of North Carolina and at Meredith College where she received her bachelor's degree.

Mr. Djang completed four years of earnest and creditable work in Louisville Seminary. This gave both of them splendid equipment for their lifework among their own people in their own country.

(Continued on page 387)

# AND WHEN YE HAVE FOUND HIM

## A CHRISTMAS PLAYLET

SAXON ROWE CARVER, *Shanghai, China*

This scene takes place in the main room of a simple inn, in an interior province of China. On the right-hand side is a brick bed (called a k'ang). Boxes may be covered to represent this bed. To left, center, stands a square, bare table. Four stools are drawn up beside it. A pile of straw lies in a corner beside the bed.

### CHARACTERS

Tuan, *the Innkeeper*

Shen

Wang

Ting

} *Three students*

### COSTUMES

The Innkeeper wears loose, cotton trousers and a short cotton jacket. The three students wear long, cotton gowns, (Chinese-style).\*

All give the appearance of having warm sweaters underneath their outer garments, for it is Christmas Eve, and cold.

*Wang, Shen, and Ting enter left*

*Wang (clapping his hands):* Innkeeper! Innkeeper! Come!

*Innkeeper (entering hastily, and bowing):* Guests! Guests! Welcome, sirs. I was in the inside room boiling water to warm me this cold night. It is so long since travelers have passed this way after dark, that I was careless about watching my door. I apologize. I apologize.

*Shen:* Yes, it is long past dark. We have walked many li (miles) since sundown, seeking shelter from the wind and cold. One sees few lights and the way is hard to find.

*(The travelers blow upon their hands to warm them, and stamp their cold feet.)*

*Wang (to Innkeeper):* Your honorable name?

*Innkeeper:* My humble name is Tuan. Your honorable names?

*Wang:* My humble name is Wang. These are my companions, Shen and Ting.

*Innkeeper:* My duties as host require me to bring boiling water for you to drink. I regret, sirs, that I have no tea. It has been many moons since such

luxuries as tea or dried fish have come this way. But before I go for hot water, may I ask why you are here? You have on the long gowns of students, and you do not look like the irregular soldiers who pass this way in disguise. The road is dangerous, and in this area there is often fighting. Then, too, for some moons now, powerful birds have flown through the air and laid eggs of fire and destruction. In the village there is scarcely anyone left. I thought to go, too, but my wife is old and cannot walk. My ox was stolen long ago. Your business, sirs? Why do you travel at night, and along a dangerous road?

*Wang:* We are messengers, with news of importance for our fellow countrymen.

*Innkeeper:* Messengers, eh? *(As he goes out, [right] he stops to put straw inside the bed to increase the fire therein.)*

*Ting (with homesick tone):* I am footsore and weary. The distance from the last village was longer than I thought. Strange, isn't it, to be here on Christmas Eve? Remember, at the college there was always a pageant; and the faculty families invited us to their homes; and there was fragrant food, and the big tree by the Administration Building was lit up, and we sang carols, and distributed gifts to the children of neighboring villages. Do you remember?

*Shen:* I remember how happy those needy children looked. I remember too that we were warm, and safe, and protected then. How long ago it seems!

*Wang:* True. But two years have passed, and there is war. God has spared our lives in a wonderful way, and I rejoice to say now, with Paul, "for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengtheneth me."

*Innkeeper returns, bearing three bowls of water; offers one to each traveler.*

*Innkeeper (to Wang):* It is weeks now since travelers have stopped here. In the summer I could not supply food or sleeping space to those who demanded it. Truckloads of people came all at once. It was a great University moving West. Teachers, students, women and children—they all came. They believed they were moving from certain death to

\*A miniature pattern of a long Chinese garment called a *sham* may be secured free from the Baptist Foreign Mission Board, Box 1595, Richmond, Va.

safety. Since then I hear that bridges have been destroyed, and only foot-travelers, like yourselves, may reach the West.

*Shen:* But have you not heard of the long new Burma-Yunnan highway more than 700 miles long, over which men and supplies may reach the heart of our western provinces?

*Ting:* That is one of the marvels of this war. It is brutal and unjust; but it has served to unite our people and to spur them on to accomplishments heretofore undreamed.

*Wang:* And it has made us realize the very real presence of a heavenly Father. There is a great religious awakening over the whole land.

*Innkeeper (to Wang):* Wang Shen-Sheng, is your message of a political nature?

*Wang:* Fetch yourself a bowl of hot water, and sit with us while we sup, and we will share our message with you.

*Innkeeper:* With me, a humble innkeeper? (*As he goes out, he again tends the fire inside the bed. He returns at once, and the four men draw up stools around the table. Wang faces the audience, the Innkeeper to his left. As they converse, they drink hot water from the steaming bowls.*)

*Wang:* Shen, Ting, and I were students at a great University which was founded in China by men who loved the Chinese people and who wished to share with them the message and blessings of Christianity. One of the teachings was that we should share with our countrymen our good news of salvation. Thus, in the summer of 1937, we three were traveling in the province of Honan, holding services in village after village.

*Innkeeper:* What kind of services?

*Wang:* We sang songs of Jesus and His love. The people came to hear us. We told them of God's mercy, and of the gift of His Son, Jesus. We held classes in the 1,000 characters, and taught the people to read, so that God's Word might be made known unto them. We had medicines. Ting, here, is a pre-medical student, and he treated simple diseases. We were spending the weeks between terms as messengers of Christ.

*Innkeeper:* But your message now?

*Wang:* It is the same. After the war broke out it was impossible for us to get back to our University. Word came from our Generalissimo that we should continue our travels, that we should go on from village to village with our good tidings of redemption, that we should thus have our share in preparing and building the New China. And so we have.

*Shen:* It has been a wonderful experience, an unbelievable opportunity. There is joy in service.

*Ting:* And the satisfaction that we may follow,

as few are permitted to do, Christ's Great Commission "Go ye therefore, and teach all nations"—I like to think of it now as "and teach *your* nation," for we China people have so long walked in darkness.

*Wang (with vigor and conviction):* China needs Christ! And day by day our people are accepting Him. The fields are white unto harvest. Destruction shall not always rain at noonday nor shall nights be blackened with horror. A new day, a new life is coming for our people. There will be a joyful flourishing of Christ's Kingdom. The prophecy of Isaiah will be fulfilled, "And the desert shall rejoice and blossom as the rose."

Pause.

*Innkeeper:* Your words make me take heart. Such a message is truly worthy of months of dangerous travel. But who is this Christ of whom you speak?

*Wang:* Listen, and I will tell you. Over two thousand years ago, in a stable close by such an inn as this, in the City of David, God's Son, the Saviour of the world was born. An angel announced His birth, saying "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour, which is Christ the Lord." Then a multitude of angels sang joyously, "Glory to God in the highest, and on earth peace, good will toward men."

*Curtain as the strains of "Hark the Herald Angels Sing" are played softly.*

## ORDINATION OF C. K. DJANG

(Continued from page 385)

The service of ordination was largely attended. The whole service produced a profound missionary impression, as it was intended to do, and came to a climax with farewell words from these charming Chinese Christians to their American friends, especially those of the First Church, Shreveport, of which they have been members.

Offerings were made during the day to assist them in establishing their home in Shanghai where he will serve in the Religious Education Department of the University and as associate pastor of the University church, while Mrs. Djang will work in the Eliza Yates College.

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Reading  
from *The  
Commission*

## Trapped

W. H. CARSON, *Sapele, Nigeria, Africa*

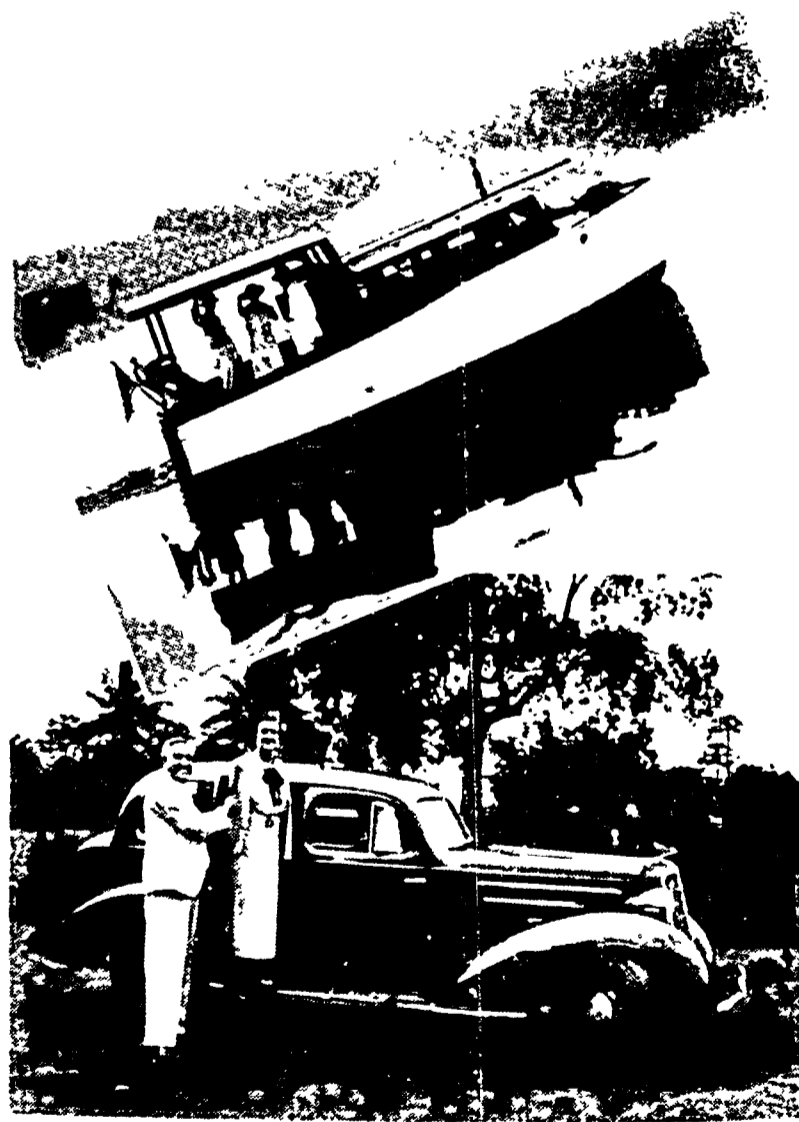
One village in Africa, and the only one of which I know, seems to hold in store for us no good fortune. On our first visit there, Mrs. Carson and I saw a large idol house, and we asked the natives if there would be any objection to our going inside and looking around. They assured us there was none; but when the old priest and priestess arrived and found us there and learned that the natives had given us permission, they became furiously angry. You should have heard them shout and have seen them jump about in rage. It took us just about an hour to get that side of the town quieted.

On our second visit to this town, we found that the elders had taken the church money and divided it among themselves. This was, of course, a dishonest thing for them to do, and the whole of the younger population was in an uproar. They wanted me to find out when the elders were going to pay the money back. Nobody in the church was willing to go to work, and they were not willing to give money to the support of the church or to try to employ a pastor. We did what we could to make them see that it was their duty to give money to help their church. It was at the end of all this argument that we returned to our launch and prepared for a good night's rest. But before morning I was to learn how animals trapped in nets must feel.

We had sailed to this village Saturday afternoon and tied up for the night. I remembered, from our former visit, that the tide went far out, so I inquired carefully about what the depth of the water

should be. We were assured we were all right where we were so, without my knowing it, the launch boy tied our rope to a large canoe. As we went to bed that night we remarked that it would be a quiet place and, since the church was close by and tomorrow was Sunday, we hoped the natives would not awake us at dawn. Saturday night's tide was coming in and was slowly pushing that big canoe around, though we did not know it then. Sleep was sweet in the salt air and we must have been enjoying it beyond our best when about four a.m., bang! went the water filter against the icebox and water poured out all over the floor. The launch was tipping over. The moment I awoke I knew what had happened. The tide had gone out and had left the launch to stand on its keel, and of course no launch in that plight could balance itself.

I was sleeping in the upper birth. When I shouted to my wife "Get out through the door quickly before we turn over," she was on the floor with a scream. She needed no second word, and in a moment she had scrambled through the door and was holding to the side of the deck calling "Pastor! Launch boys! Anybody!" They came running.



Rev. and Mrs. W. H. Carson traveling in Nigeria

Somebody rang the church bell, and from every direction men and women and boys and girls came running. In about five minutes the whole village seemed to be standing around the launch looking at us with eyes popping, and offering to try to turn our launch back.

Now I know the reader has not entirely forgotten about me. Where was I, and what was I doing? I assure you I was making some vigorous motions to take care of myself, kicking, pulling, twisting. At the first tilt of the launch I had been awakened by being thrown against the chains that held the upper bunk. Getting loose from these I had started to roll down to the floor; but by now I was so twisted up in my mosquito net that I had to remain hanging there for a few moments—a time which seemed longer than I am sure it was. But, finally when I gave two good yanks, that mosquito netting was no longer one piece, for I had simply torn it into strips and I tumbled to the floor. I tried to stand; but how was I to stand on an inclined linoleum floor that was slick with water? Once I managed to get up, but stepped on the filter and rolled down again with a thump.

The second time I tried to stand up, I pulled at the ice box which proceeded to fall over toward me. However, I managed at last to get out on the deck, feeling decidedly twisted and tired, but thankful to have escaped from the trap.

Looking back on this now, it is all very amusing, but at the time it was anything but fun. But it taught me anew that God is my helper. It was one of those many times when the God whom I served helped me to escape, and reminded me of his promise, "I will never leave thee nor forsake thee."

This is only one of the many difficulties that have come to us in our missionary work; but you do not need to pity us. Instead, just think how wonderful it is to be one of Jesus' ambassadors to Africa. It's an honor to be God's messenger among these dark-skinned people whose hearts are hungry for the story of a God of love. It's a joy to give them the glad news of a Saviour. It's the greatest, grandest job in all the world; and if God calls you to be his messenger to some far-away land, I hope you will answer quickly and gladly, as did a great man of long ago, "Here am I, send me."

Africa is waiting.

## *Friendly Exchange*

### THE RACES AT ATLANTA

A word needs to be said about the seating arrangements. In a Congress made up as this was made up from a Baptist World Alliance including churches and associations and other groups of both races in our own country and of many foreign countries it would certainly have been intolerable racial or national discrimination to tell any delegate where he must sit. In fact, nothing of the kind was attempted. The nearest approach to it was at the Monday morning meeting in the Auditorium, when placards were set up, much in the manner of those of political conventions, indicating places for the delegates of the different countries. The purpose of this, as Dr. Rushbrooke explained, was to enable those from the same places to find and be able to consult one another quickly about common plans, but when someone complained that it was racial discrimination, he promptly ordered the placards removed, and declared truly that nothing could be further from the mind of the Congress than that there should be any racial discrimination. Delegates, Negroes as well as others, sat where they pleased in the meetings, but only a few Negroes sat among the whites, and they were chiefly those who had part on the

program. In general whites and Negroes sat in separate sections of seats specially designed for them by the committee as the whites found this most satisfactory and were much more at ease in the meetings than they would have been had no separate arrangements been made.

On all matters that pertained to the particular business of the Congress, Negroes were given such place as the great work Negro Baptists are doing merits. In the Greetings three white Baptists spoke for the white Baptist Conventions of the United States, and two Negro Baptists for the two National Conventions made up of colored Baptists, while a third Negro, Dr. C. D. Hubert, spoke for the "1,100,000 Baptists of Georgia," white and colored. Negroes also had places on many other programs and in everything they were given as considerate a hearing as they could have desired. As never before white and colored Baptists, though organized in separate conventions, realized that they all were component groups of one great body of Baptists with one great common work and object. This fact seemed to be a revelation to many delegates of both races and the realization of it aroused enthusiasm.

Some of the officers, too, of the Baptist World Alliance are Negroes, and at some of the sessions a Negro presided. This seemed so much a matter of course that it hardly excited comment.—*Biblical Recorder*.

# Studying Missions

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

## GIFT SUGGESTIONS

To that large number who enjoyed Christmas presents from the Curio Nook last year, and to others who are looking for something unique this year, the following list of cultural objects and art pieces from China, and the dolls and novelties from Europe will be interesting gift suggestions.

### CHINA

Dolls dressed as Chinese boys and girls (6 and 8 inches)	35¢, 60¢
Ming-Ming dolls dressed as Chinese babies in colorful satin	\$2.50
Glass flower pictures, (oblong, 5 x 7 inches); (round, 6 inches in diameter)	\$1.00
Iron flower pictures, (oval, 8 x 10 inches)	\$1.25
Iron flower plaques, (26 x 19 inches)	\$3.50
Iron flower pictures, (oblong, 4 x 6 inches); (round, 5 inches in diameter)	.60
Iron flower pictures, (round, 7 inches in diameter)	.75
Iron cut-outs, Chinese scenes, (4 x 6 inches)	.25
Small paper-cutter (or letter opener), enamel handle	.25
Old Chinese Embroideries, 50¢, 75¢, \$1.00, \$2.00, \$3.00, and	\$5.00
Monkeys sitting in a row—"See, Hear, and Speak No Evil"	.25
Chinese decorated horn comb	.40
Back Scratchers	.10
Chinese Bells, Buddhist Priest Handles	.50
Porcelain figures of Sages, 35¢ each or three for	1.00
Bookmarks with red paper cut-out designs (Bible verses in Chinese and English), 5¢ each, 50¢ per doz.	

### EUROPE

Hungarian dolls (brides) \$2.50—(characteristic costume)	\$2.00
Smaller size	1.25
Italian dolls—peasant costumes	1.50
Hungarian wooden boxes	.75
Hungarian novelties, hand painted, handmade, may be used as book marks, shade-pulls, light-pulls, boutonnieres, designs include miniature red boots, red sandals, shoes, desk sets—each	.25
Wooden Tyrolian figures	.25
(Order at an early date)	

\* \* \*

## When You Study

*They of Italy*  
use

<i>They Shall Not Fail</i> (1939 Foreign Mission Board Report)
<i>Southern Baptists in Europe</i> (tract)
<i>The Commission</i>
Woman's Missionary Union Magazines
Picture Poster of Europe
Magazine pictures of modern Rome for attractive posters
Copies of masterpieces of Pitti, Uffizi, Vatican, and other great art galleries of Italy
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### DUPLICATIONS

Two more duplications of the new Africa series of motion pictures are now ready for use. Make your reservations at once for November and December dates.

### REPRINTS

New editions of 15,000 copies each of *Young Women in Christian Training Overseas*, and *The Church School of Missions* are ready for free distribution. We shall be glad to fill your order for copies.

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# Browsing Among New Books

*The Christ of the Gospels*—J. W. Shepard, M.D., Th.D. \$3.00.

In reply to the constant request for a comprehensive but simple biography of Christ we recommend this exegetical study of the life of Christ as depicted in the Gospels. The careful student and the general reader will alike be satisfied with Dr. Shepard's matchless picture of the Master, His friends, His mighty works, His human touch, His magnetism as a man, divine and yet human. Additional appreciation and insight are given the reader in the first pages of the book which are devoted to a very illuminating historical and intellectual background. Further satisfaction is given through the author's excellent achievement of injecting into his pages a sense of living and present contact with the personality of Christ. In doing this delicate task, Dr. Shepard has neither offended the devout nor destroyed any detail of accuracy for the most critical student. With clarity and with reverence he has given us the sane, scholarly yet simple findings of thirty years of diligent, patient research. Teachers, ministers, missionaries, laymen, every student of Christlike living will be grateful that he bought this book. He will keep it on his desk as a ready handbook, a daily inspiration, a safe and satisfying reference text.—I. G. C.

\* \* \*

*They of Italy*—Lodovico and Enrico Paschetto—50 cents.

Our Southern Baptists are to be congratulated upon the appearance of this book. It will quicken and enlighten our interest in Italy and in our work in that fair land. Individuals will read this new volume; classes and scholars will use it as a textbook and for reference; and many, who in summer visit the historic "boot," would do well to take it along as a guidebook.

The authors are not foreigners but Italians to the "manner born," so they write with an affection and an insight that no one who is not an Italian could hope to have; besides they have had access to material that an outsider could not easily secure.

While Italy is still overwhelmingly a Catholic country, the name *Paschetto* tells us of a family which for three generations has been Protestant and Baptist. This fact not only reminds us that we have been at work in Italy some seventy years, but also assures us that there have come to reward us, permanence and stability, not "just a hole in the water."

The first Paschetto known in our mission was a scholar of first rank, a man of gracious personality, and a saintly spirit.

We have several surprises in these pages. Between our study of classic and modern history and our travel, many among us may have imagined that we knew quite well this wonderful peninsula, from the Alps to Sicily. These five chapters, and especially one of them, however, bring a change over "the spirit of our dream," as we read about scores of places, even the names of which are new to us. Then we thought the days of religious persecution were over; not so, it seems; for our brethren in Italy are suffering such privation and hardship that in many places over there, one must be a hero to be a Baptist. Other surprises are the creed, policy as to the Bible, practice of the Catholic church in the land of the Pope, the attitude of the Italian government, and the great doctrine of religious liberty.

This message from Italy, much of it written in tears and sorrow, and all of it illumined by hope and by gratitude to God for his servants, Southern Baptist missionaries, should awaken among all our hosts larger concern for our Italian brethren and work.

—George Braxton Taylor.

\* \* \*

*The World Friendship Room*—Nan F. Weeks. 35 cents.

I don't think that the Foreign Mission Board has ever sent forth a more attractive, interesting, and practical little book for children. The pictures in it are worth its price, and the *Helps for the Leader*, presented out of Miss Weeks' own experiences and hours with children, are worthy of a place among the books that we can never again do without. Over and over we shall use these excellent, easy suggestions.

Time and present conditions indeed favor the study of these stories about little children of Europe. Every child who follows the friendship way through the pages of this little book will feel that he too, belongs in the *world friendship room*, and that every boy and every girl of Europe is his comrade.

It is with the keenest satisfaction that the Foreign Mission Board commends this new book to Sunbeams and Primaries, and to their leaders.—I. G. C.

\* \* \*

NOTE: Order all books from Baptist Bookstore serving your state.

## Missionaries' Birthdays

### November

- |    |  |    |   |
|----|--|----|---|
| 1  | Miss O. Elizabeth Gray, Laichow-fu, Shantung, China                              | 18 | Mary Gamble Davis (Mrs. J. E.), Box 211, El Paso, Texas                   |
| 1  | Rev. L. C. Quarles, Bolanos 262, Buenos Aires, Argentina                         | 18 | Lelah May Carter Morgan* (Mrs. E. L.), Chauga Heights, Westminster, S. C. |
| 1  | Miss Grace Stribling, Chengchow, Honan, China                                    | 18 | Rev. C. H. Westbrook, University of Shanghai, Shanghai, China             |
| 2  | Artie Porter Bratcher* (Mrs. L. M.), 661 S. Broadway, Georgetown, Ky.            | 18 | Miss Lucy B. Wright, Hwanghsien, Shantung, China                          |
| 4  | Dr. Everett Gill, First Baptist Church, Wake Forest, N. C.                       | 19 | Miss Essie Mae Fuller, Caixa 2971, Sao Paulo, Brazil                      |
| 6  | Bettie Abernathy Ricketson (Mrs. R. F.), Chefoo, Shantung, China                 | 19 | Miss Vada Mace Waldron, Maipu 104, Mendoza, Godoy Cruz, Argentina         |
| 7  | Dr. Nelson A. Bryan, Hwanghsien, Shantung, China                                 | 20 | Miss Hattie Stallings, Kweilin, Kt., China                                |
| 8  | Olga Oliver Berry (Mrs. W. H.), Rua Pouso Alegre 605, Bello Horizonte, Brazil    | 21 | Rev. J. H. Wiley, University of Shanghai, Shanghai, China                 |
| 8  | Gladys S. Gallimore (Mrs. A. R.), Boylan Apts. F302, Raleigh, N. C.              | 22 | Mary Levering Evans (Mrs. P. S.), Tsinan, Shantung, China                 |
| 10 | Doreen Hosford Owens (Mrs. R. E.), German Colony, Haifa, Palestine               | 23 | Rev. Erhardt S. Swenson, Bahia Blanca, Argentina                          |
| 11 | Rev. Rex Ray, Wuchow, Ks., China   | 24 | Miss Clarabel Isdell, Yangchow, Ku., China                                |
| 11 | Rev. D. F. Stamps, Yangchow, Ku., China  | 25 | Miss Lois C. Glass,* 1429 S. 9th St., Waco, Texas                         |
| 12 | Saxon Rowe Carver (Mrs. Geo. A.), University of Shanghai, Shanghai, China        | 25 | Rev. Roswell E. Owens, German Colony, Haifa, Palestine                    |
| 13 | Laurie Smith Williams (Mrs. J. T.), Box 1581, Shanghai, China                    | 25 | Grace Schimmel Carson (Mrs. W. H.), 451 Clarkson Ave., Denver, Col.       |
| 13 | Dr. R. E. L. Mewshaw, Kweilin, Ks., China  | 26 | Rev. J. L. Hart, Casilla 186, Antofagasta, Chile                          |
| 14 | Miss Jennie T. Alderman, Tsinan, Shantung, China                                 | 26 | Rev. W. W. Enete, Caixa 352, Rio de Janeiro, Brazil                       |
| 14 | Dr. Shelby W. Vance, Pingtu, Shantung, China                                     | 27 | Annie Miller Watson (Mrs. S. L.), Caixa 352, Rio de Janeiro, Brazil       |
| 16 | Miss Bertha Smith,* Cowpens, S. C.   | 27 | Rev. S. L. Goldfinch, Calle Cunapiru 2253, Montevideo, Uruguay            |
| 17 | Pauline Prosser Thompson* (Mrs. L. A.), 1437 N. Jefferson Ave., Springfield, Mo. | 29 | Lou Combs Hawkins (Mrs. T. B.), Calle Maipu 3132, Rosario, Argentina      |
| 16 | Martha Krause Strother (Mrs. G. W.), Pochow, An., China                          | 29 | Miss Alberta L. Steward, Caixa 184, Bahia, Brazil                         |
| 18 | Nellie Lawrence Bostick* (Mrs. G. W.), Saluda, N. C.                             |    |   |

\*At present in this country.



Attractive colored cards similar to the above will be sent to all who receive THE COMMISSION as a Christmas Gift. Send us your list of gift subscriptions early.

## Names and Locations of Missionaries *(Continued from cover 2)*

Mrs. Stamps, Harold Hall, Mrs. Hall, Miss Clarabel Isdell. **Wusih, Ku.**—P. W. Hamlett, Mrs. Hamlett, J. E. Jackson, Mrs. Jackson. **Kunshan, Ku.**—W. B. Johnson, Mrs. Johnson.

**Emeritus Missionaries:** Rev. and Mrs. E. M. Bostick, Saluda, N. C.; Mrs. T. C. Britton, 99 Claremont Ave., New York City; Dr. and Mrs. R. T. Bryan, Route 6, Raleigh, N. C.; Rev. and Mrs. T. Neil Johnson, 425 Cameron Ave., Chapel Hill, N. C.; Miss Willie Kelly, 466 Rue Lafayette, Shanghai, China; Miss Mary Moorman, 219 E. 4th St., Owensboro, Ky.; Rev. and Mrs. A. Y. Napier, Baptist Church, Cambridge, Md.; Miss Alice Parker, 1115 Orange Ave., N. W., Roanoke, Va.; Mrs. L. W. Pierce, Yangchow, Ku., China; Mrs. E. F. Tatum, % Box 1581, Shanghai, China; Miss Lillian Thomason, 1526 Sul Ross Ave., Houston, Texas.

### INTERIOR CHINA

**Chengchow, Honan**—Miss Kate Murray, Wilson Fielder, Mrs. Fielder, S. E. Ayers, \* M.D., Mrs. Ayers, \* Miss Grace Stribling, Miss Mary Herring, J. H. Humphrey, M.D., Mrs. Humphrey, Miss Thelma Williams. **Kaifeng, Ho.**—Mrs. W. E. Sallee, Miss Addie Estelle Cox, Miss Zenma Hare, \* Miss Josephine Ward, A. S. Gillespie, Mrs. Gillespie, Wesley W. Lawton, Jr., Mrs. Lawton, H. M. Harris, Mrs. Harris. **Po-chow, An.**—Mary L. King, \* M.D., Miss Clifford Barratt, Miss Attie Bostick, \* Miss Harriette King, \* G. W. Strother, Mrs. Strother. **Kweitch, Ho.**—Miss Olive Riddell, Phil E. White, Mrs. White.

**Emeritus Missionaries:** Rev. W. D. Bostick, 803 Warren St., Shelby, N. C.; Rev. D. W. Herring, % Dr. Ralph Herring, First Baptist Church, Winston-Salem, N. C.; Rev. and Mrs. W. W. Lawton, % Mrs. Eph Whisenhunt, Elkin, N. C.; Mrs. S. J. Townshend, "Honan," Carters Corner, Hailsham, Sussex, Eng.; Miss Blanche Rose Walker, 1110 N. 11th St., Phoenix, Ariz.

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