

EDITORIAL DEPARTMENT

The Commission



January 1940

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SOUTHERN BAPTIST CONVENTION
RICHMOND, VIRGINIA

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(Continued on cover 3)

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THE COMMISSION

VOL. III

1940

MISSION

No. I

Japan—What?

IN, Secretary to the Orient

such a love, we shall be able to
irly our fifty years of missionary

t the war is no cause for Southern
on or even to mark time in our
ese Baptist work. If we were
tinuing our task of evangelism
despite fifty years of missionary
n unjust war, then Jesus Himself

would long ago have taken His departure from every
nation on the face of the earth. We cannot think
of Jesus' helping and having part in the waging of
a cruel and unjust war; neither can we think of his
abandoning a nation of people at such a time.

As Americans, we have a deplorable part in
Japan's war. We are furnishing her with the supplies
for her ruthless invasion of China. As Christians,
are we to refrain from having a part in giving to
the people of Japan the redeeming Gospel of Jesus
Christ, the only power which can correct the evils
of war? A Christlike love will refuse to be separated
from Japan and her people even while it refuses to
have part in the war in which she is engaged.

We shall be able to see that these fifty years of
missionary work in Japan have produced abiding
achievements. Fifty years is a short time in God's
task of redeeming men and women and transforming
them into new individuals. God has been engaged
in this task for centuries and "He will not fail nor
be discouraged till he have set justice in the earth."

Even within these short fifty years a vital Japanese
Baptist Convention has grown up in southwestern
Japan, with twenty or more organized churches, a
high school and college for men, a high school and
college for women, a theological seminary for men,
a training school for women, a society for the pub-
lication and distribution of Christian literature, a
good-will center for Christian service to industrial
people, and other Christian agencies. These consti-
tute no small achievement within a half century.

But it is not the statistics of organizations and
institutions that we need to see. We must be able to
visualize as individuals those Japanese Christians who
constitute the organizations. In numbers they are not

(Continued on page 9)

FEATURE



WAR—the undeclared war which Japan is
waging in China. It is difficult for us to see any-
thing else but this war. Our vision seems to be
confused. Some of us are inclined to let Japan alone,
for the time being at least. Those holding this view-
point condemn so strongly what she is doing that
they almost question the use of our giving any strong
support at this time to missionary work in Japan.
Some others seem to think that if we are to be truly
Christian we should not pass any condemnation on
what Japan is doing—that to condemn is to hate.

In order to be able to see, amid the obscured vision
caused by the war, we must be able to reconcile two
great truths. We cannot reserve our judgment in
the face of that which we know is deplorably and
shockingly wrong, and remain Christian in our at-
titude. At the same time, we cannot be Christian and
condemn with any measure of hatred and personal
animosity in our hearts. These two truths can be
reconciled only in a vicarious love which loves all
the more poignantly as it condemns. And as they

January 1940

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THE COMMISSION

CHARLES E. MADDY, *Editor*

VOL. III

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THE COVER presents Sasaki San, the beautiful daughter of Dean Sasaki of Seinan Gakuin, Fukuoka, Japan. Standing in the gateway to Seinan Jo Gakuin, Kokura, she impersonates the girlhood of her Alma Mater. She is teaching in Kokura this year.

Kingdom Facts and Factors

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

KAGAWA SPEAKS

Many in America have wished to know what Kagawa was saying and doing in the crisis when his Japan is working devastation in China. He went to the Madras Missionary Conference. He spoke. His speech was far from strong and clear in its Christian witness. In an interview between him and Gandhi, the Hindu appeared at a distinct advantage beside the Christian. To be sure Gandhi was quite safe under the rule of the government he would like to see removed from India, while Kagawa was soon to return to Japan where he wished to live to labor for the Kingdom of God in the Japanese Empire.

At length our Japanese "first Christian" has spoken, in a letter direct to the *Religious Digest*, published in the October issue. It is encouraging, reassuring, even though leaving questions and doubts. It is clearer and more pertinent than some things reported from him about a year ago.

For one thing, it is very clear that "people worn with fighting lose their power"; that "Japanese are easily aroused, but the excitement of the moment will not remake the Orient"; that "we (Japanese) can do nothing unless we bring a spirit of love to the reconstruction of the East. Without love there can be nothing but mutual destruction; and the love that creates and builds mutual trust and respect is to be found only in the redeeming love of Christ."

All this is a strong witness. Also we find him denying the validity of the Japanese boast of superiority over the Chinese, and strongly he suggests that in moral character and the true culture of character, the Chinese are in no way inferior, and in some ways superior to the Japanese.

Kagawa thinks it "strange that they (the two peoples) cannot co-operate in view of the very real fact that they face annihilation as things are now." He asks, "How can we escape this seemingly inevitable fate?" His answer is, only by the Japanese approaching their task in the spirit of Jesus. "Not until we reach the cross of Jesus do we see that it (the spirit of sacrifice) must not be partial, but must be extended to include all, even sinners."

The underlying assumption of all the discussion remains: that Japan's is the responsibility and the task of reconstruction in the Orient. The "New Order in the East" which the militarists of Japan proclaim seems to be accepted by Kagawa with approval. It is only the spirit and method with which he is dissatisfied. He seems to me to be too optimistic

when he "senses" a keener longing on the part of the people for the "redeeming love of Christ" than he has ever known before. He closes with the declaration: "God can surely make even the wrath of man to serve Him, and in these dark days Japan is rediscovering Christ." We would like to be able to accept this in full.

THE JAPAN NATIONAL CHRISTIAN COUNCIL SPEAKS

Could Kagawa underwrite a recent deliverance of the Christian Council which speaks officially for Japanese Christianity? If so what voice is left to speak there for Jesus Christ? The identification of God's will in Christ with Japanese imperialism almost goes beyond our western tendency to do the same sort of thing. In some of its terms it is most discouraging:

God who controls the history of humanity needs the hand and work of man for the realization of His holy will upon earth. Even the confused condition of the present world must be a way for the rebuilding of a new order. The old world of mankind must be liquidated and the writing of a new history must be begun. Herein consists the establishment of a new order in East Asia and the holy endeavor involved in the long process thereof. . . .

That the Japanese people, unique in manifesting the beauty of a nation blessed with an imperial line of unbroken descent, and radiant in an idealism that has been handed down through the generations—that this nation has been thrust spontaneously into the leadership of East Asia and has been charged with the long-term establishment of such a new order must be a trust from the divine Creator. . . .

Not of their own doing, the Japanese people have been elected and charged with this task; and, whether they desire it or not, they are led, indefatigable and enduring, to make glad sacrifice for the fulfillment of their mission. Where the will of heaven and destiny of humanity point forward, things come to pass regardless of the power of man. . . .

What then is the plan for the establishment of East Asia? Its purpose is that of realizing the vision emblazoned on the banner, "The world one family"; and that purpose . . . coincides spontaneously with the fundamental faith of Christianity. The policy of extending, even to the continent, our family principle which finds its center in the imperial house so that all may bathe in its holy benevolence—this policy can we not see? is none other than the concrete realization on earth of the spiritual family principle of Christianity which looks up to God as the Father of mankind and regards mankind as brethren. This is the Christian conception of the Kingdom of God. The basis of the Japanese spirit also consists in this; and thus, wonderful to relate, it is one with Christianity. Nay, this must indeed be the great way of heaven and earth. . . .

We believe that it is our Japanese spirit manifested through Christianity that can prove to be the spirit of leadership needed to establish a genuine co-operating "bloc," thereby inducing all people who are our neighbors in East Asia to submit to our lead, to follow gladly and to trust implicitly.

WORLD
TELESCOPE

RESTRICTIONS IN JAPANESE CONTROLLED CHINA

Evidence accumulates that Christianity faces hindering restraint in China where the Japanese control. Missionaries in some sections of North China have found it practically impossible to continue their work and, in some cases, have escaped only with loss of some of their possessions. It is reported that "Japanese army authorities . . . have practically forbidden sectarian work in the occupied areas. No new sectarian churches will be permitted to open, even for Japanese Christians. The denominational names must be dropped, and the churches be called Japanese Christian churches." Let us hope that this is only a temporary, local army regulation, not a general policy to be enforced so long as Japan remains in power.

* * *

STUDENT VOLUNTEER MOVEMENT

Many readers will recall the quadrennial conventions of the Student Volunteer Movement. In the period from 1888 to 1912 thousands of eager young people from the colleges and universities and seminaries of the United States and Canada flocked to these meetings. Missionaries and native Christian leaders, from the ends of the earth, joined with missionary executives and other missionary leaders in the homelands to make programs that fired the souls of youth with holy aspiration and led to life dedication to the cause of "The Evangelization of the World in This Generation".

That motto, adopted in the first years of the Movement, was emblazoned on streamers across the width of the great halls in which the meetings were held. Membership had to be rigidly restricted to hold it within the capacity of entertaining cities to care for the delegates and to provide meeting places for the assemblies. No finer expressions of consecrated enthusiasm for Christ and for the world have characterized Christian history. Hundreds and sometimes thousands of these "volunteers" were sent year by year to the front by their denominational boards. The Movement itself sends no missionaries.

In 1912 some indications of weakening elements appeared. The World War intervened. New factors developed. Since that war many new and counter currents have developed. The passion of youth has been directed to other and to more all-inclusive needs of men and Christian programs. The outcome has been a period of steady decline in the relative importance and the strength and appeal of the Volunteer Movement. Other student organizations—rather too many of them—have been formed and promoted, divesting and dividing membership and support.

WORLD
TELESCOPE

This winter is the time for the Quadrennial Convention. It has had little publicity and almost no general notice. The Executive Committee of the Movement is calling a "conference" of representatives of all student movements in the United States and Canada to convene in Toronto, December 27 to January 1. The membership is "limited" to a total of 500 for all organizations. The organizers will probably be happy if a major fraction of this number shall attend. Four years ago in Indianapolis the Convention was attended by several thousand. The program was in many respects able and inspiring, yet there was lack of unity, varying degrees of conviction, and a shortage of concentrated, enthusiastic purpose, very noticeable to such of us as have known these conventions through half a century, or to such as have shared in them within even the last thirty years.

In the last four years the Movement has obviously lacked support and vigor of life or direction.

In Toronto, "the future of the Student Volunteer Movement" is to be given most serious consideration. It is noteworthy that no more than fifty seminary students are to be included. The preliminary invitations, for the first time, omit all mention of members of seminary faculties. I take it they will be welcome, however.

The Movement must be revitalized or given an honorable termination. It must not be allowed the agonies of slow decay and obscure death. And it can have an honorable discharge. It has rendered an inestimable service to the whole cause and course of Christianity; it has written a brilliant chapter in the history of modern missions.

This paragraph, too late in anywise to influence the attendance or the conduct of this Conference, is not too late to call for honest and earnest consideration of the meaning of the Movement which will now probably best be merged in the general Student Movement.

THE WORLD IN THIS GENERATION

I am taking for the heading of this paragraph words from the Student Volunteer motto: "*The Evangelization of the World in This Generation*". The generation in the minds of the founders of this Movement has gone into history. A second generation progressively found the motto, not so much inept as inadequate. The generation was not evangelized. No, but the world was more nearly evangelized than in any preceding generation. The conception of evangelization was restricted and somewhat superficial. Yet it began at the right place, and was concerned with the deepest need of man and with the heart of the love of God for the human

race. These young people had too optimistic a view of what can quickly be done in changing human nature and human society. Yet they were never so shallow in their optimism as were the buoyant, learned humanists whose faith in "progress" and "democracy" spurred them on to try to capture the Christian missionary enterprise and convert it into an instrument for social and economic reconstruction of the world. This effort was one of the factors weakening the Student Movement.

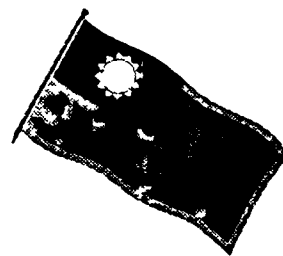
The highest achievement of the Movement was in placing the world on the consciences of the churches as it had never weighed upon them before. The Student Volunteer Movement was the first Movement in history actually to take the ideal of the universal Gospel as a definite challenge and to accept the world as its immediate responsibility, so that it formulated and promoted a practical plan for doing this holy task at once. "The whole Gospel for the whole world" was an oratorical ideal before. Always from the day of the ascension commission of the Christ of God it was the inescapable duty of His redeemed followers. Yet never had any group in any generation accepted the world as its immediate field and gone forth in holy crusade to "evangelize" every "unoccupied field" of the earth.

"Every tongue and nation" was now to "learn Messiah's name."

Superficially these enthusiasts failed of their goal, but they achieved "some better thing." The Christian churches were forced to rethink their meaning and their calling. They are still in that rethinking. They can no longer think of the Christ and His church except in terms of all mankind. They may evade, shirk, refuse; but they will know that they have not the mind of Christ and the full blessing of God unless they really accept the full assignment and at once go about finding how to meet it. To evangelize now means to begin to Christianize. It means thoroughness. We now know that men can nowhere be fully Christian until men everywhere are Christian. We know that we can no longer be content with a hope of heaven unless we have faith in the Kingdom of heaven—on earth, and have the constraining love of the Christ to accept His Kingdom "within" and to give ourselves to achieving it without, and this both intensively and extensively. The world over men have been aroused. They are asking desperately: "Who will show us any good?" The living Christ stands in the midst of His churches and says: "Let them hear and answer with joyous hope, 'That is the truth'; ye are my witnesses."



Fifty young people who were baptized into the membership of Grace Baptist Church, Shanghai, on May 6, 1939. This is a young people's church. Students from many schools attend it. At present we are having to have two Sunday morning services in order to seat the people who attend. We are fortunate in having a splendid pastor, Rev. Charlie Chi. The Lord is blessing us.



Opportunities for Life Building in Japan

W. MAXFIELD GARROTT, *Fukuoka, Japan*

"Shimozaka is dead," said Ed Dozier as we met in Hiroshima in the spring of 1938.

"Dead?" I echoed.

"Suicide. Poison. Just after Commencement."

Shimozaka was the problem student of the senior class of the college in Fukuoka. Though not the least intelligent in his class, he was the least responsive; unruly, enigmatic. I had met him a few months before, when Elizabeth Watkins, who had him in a class and had been trying to help him, persuaded him to come to talk with me. She thought maybe a man could do more to help him. "He's doing some better now," she reported later. After that, I had him in a class for a while, but I never felt that I was close to him.

So Shimozaka is dead. No more chance to help him now.

We blamed him for being a trouble-maker. He blamed himself for living.

In educational work, responsibility goes with opportunity. Character-building is more vital than academic training. Personal contact and guidance are more effective than class work.

One thousand, two hundred boys and young men in Seinan Gakuin in Fukuoka, and seven hundred girls in Seinan Jo Gakuin in Kokura offer a challenging opportunity. To what extent are we accepting our opportunity?

OUR SCHOOLS

Scholastically, our schools have good standing. While government institutions have undeniable prestige which puts them at the front in the field of men's education, and wins for them the cream of the students, our school in Fukuoka ranks well to the fore among private institutions of the district. Both departments of the college have achieved ranking with the national Department of Education whereby middle-school teacher's certificates are granted automatically to the graduates. Numerous students enter

the college after finishing government middle schools, and a gratifying number of graduates are able to pass the entrance examinations of the Imperial University. The middle school is considered at least the equal of some of the government schools. Both middle school and college have annually about twice as many applications for admission as are accepted; hence there is opportunity to select the more promising students.

A NEW VENTURE

In April, 1939 (in Japan the school year begins in April), a new educational venture was launched with the opening of a night commercial school of middle school grade. The project was begun at the instance of the prefectural authorities, who saw the need of such work in Fukuoka and urged that Seinan Gakuin be the one to carry it on. Out of two hundred applicants, a first-year class of one hundred was admitted.

Handicapped financially, the school has begun by employing as few full-time teachers as possible, using part-time teachers from the middle school and college, and placing the executive burden on the shoulders of Dean Sasaki of the middle school. As the student body grows with the admission of new classes, tuition fees will make possible the employment of more full-time teachers.



Son of first Southern Baptist convert in Kyushu standing in entrance to Seinan Gakuin

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GIRLS' SCHOOLS

Private schools for girls in Japan have a distinctly better chance in competition with government projects than do those for boys. Our school at Kokura, Seinan Jo Gakuin, every year admits many girls who have finished primary school at the head of their classes; and news comes of annually increasing numbers of those who, failing in our entrance examination, have been admitted to government schools. Our graduates are quite able to hold their own with those of other schools. In 1939 we heard that only four girls from the whole southern island had been admitted to the higher normal school at Nara, reputedly one of the most difficult schools for girls in the Empire. Of the four, two were from Seinan Jo Gakuin.

These remarks have shown something of the ability of our schools to give academic training. They have made their mark also in the more vital work of character training, and the still more vital work of creating live Christians—personalities not only reformed and trained, but fundamentally changed—who carry the power of Christ with them as they go out.

A surprisingly large proportion of the graduates, even those who have not themselves become Christians, testify to the part played in their lives, not only by the classes in Bible and Christian ethics, but even more by the daily chapel services and the Christian atmosphere of the school. The most gratifyingly distinctive thing a student sees, after three to five years in one of our schools, is its Christianity.

A BIG HANDICAP

No one, however, would contend that our schools are making the most of their opportunities at this point. The greatest handicap is the fact that financial necessity makes classes too large, and that Christian teachers, whose greatest opportunity ought to be the personal contacts with the students, find themselves panting under overloaded schedules, and consider themselves fortunate to be able to keep up with the academic and administrative duties. Especially keenly is this realized by those, whether missionaries or Japanese, who feel called by God to spiritual leadership and soul-winning, yet find themselves bound, because of their very fewness, to an inexorable wheel of secondary duties.

"The most pitifully understaffed mission school, so far as the number of missionaries is concerned, that I have seen anywhere," Dr. M. T. Rankin, our Secretary for the Orient, said to me one day about Seinan Gakuin. And it wins that distinction from Seinan Jo Gakuin by only a narrow margin.

SOME FRUITS

What kind of Christians do our schools give to the world? Pastor Ozaki is of one kind. Shuichi Ozaki was born in the home of Rev. Genroku Ozaki, for many years a leader in the West Japan Baptist Convention and for a long time chairman of the Board of Trustees of Seinan Gakuin. The son attended Seinan Gakuin Middle School, then the College, then our Seminary. He is now pastor of the Seinan Gakuin Baptist Church, teaches part-time in the Seminary, and is a member of the Execu-

Takenoyama Sunday School located in a suburb of Fukuoka. This school, which is in a coal mine district, is conducted by Miss Elizabeth Watkins and some students of Seinan Gakuin.



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tive Board of the West Japan Baptist Convention. A younger brother is now librarian of Seinan Gakuin, and the youngest brother a student in the middle school. A sister is a student in Seinan Jo Gakuin.

Other graduates such as Noboru Arase and Kyuji Sugano, have come from staunch Christian homes. Sons of veteran pastors, who have gone through Seinan Gakuin Middle School and College and our Seminary, they are now engaged, the one in pioneer evangelism, the other in religious leadership in his Alma Mater. In the first two graduating classes of the Training School, 1938 and 1939, were daughters of Pastor Tsuruki Arase and Executive Secretary Masajiro Kuroda. Christians in the present Seinan Gakuin student body include a grandson of Mr. Tsuruhara, the layman in whose home the first Baptist service on the whole island of Kyushu was held fifty years ago.

In such ways as these our Baptist schools are conserving the fruits of the earlier Christians.

Most of the Christians who go out from our schools were not Christians when they came; nor were their families. Such was Toshio Ito, a member of the first class to enter Seinan Gakuin when it was

founded. Now he is a professor in the college, and a stalwart not only in the church but also in the Christian life of the college.

His younger brother, Takeo Ito, has been called the most famous man the school has sent out, a baritone, teacher in the finest conservatory in the nation, known widely. Mrs. C. K. Dozier likes to tell the story of how, years ago, Takeo Ito came with his companions, after some irresponsible school-boy prank, to bring Mr. Dozier, then president of the school, a declaration signed in their blood that they would never again do anything to bring disgrace on the name of Christ, or on the school.

Some students, when they enter, are openly hostile to Christianity. Hiroji Kuriya was such. Admiration of the character of one of the missionaries, and association with a young missionary just come to Japan, were factors in his decision to follow Christ. That was several years ago. Today, the erstwhile anti-Christian student is taking an increasingly important place in the leadership of our West Japan Baptist Convention. More must be told about him, but the story must come with that of the most challenging of all our educational institutions in Japan, the Seminary, of which he is now president.

On Flowery Hill

In 1872 the gates of Japan had been opened for such a brief period that there was still severe persecution of Christians. It was Captain Janes,

formerly an instructor in the U. S. A. Military Academy of West Point, who gathered about him on Saturday a band of eager, alert Japanese students. They came to study English and possibly to find flaws in this courageous American's religion. But one after another their prejudices melted and they became staunch followers of Jesus Christ.

In the Kumamoto district there was a strong anti-foreign spirit. Many of the Samurai were desperate men as well as brave soldiers. They were eager to chop off the head of Captain Janes. They publicly ridiculed him, spat on him, and acted not at all in keeping with the prevailing spirit of courtesy of their nation. This was indicative of their hatred of this new and unknown religion and its followers.

When they heard of the large number of students who were accepting Christianity under the leadership of Captain Janes, they drew up a plot to kill all of these students, together with their teacher.

Upon hearing of the death plot, these forty young men climbed to the top of the mountain-peak overlooking the city, and there under the gnarled old pine, still standing today on Flowery Hill, they signed with their own blood a pledge to God and to one another to give their lives to the proclamation of the Gospel to Japan regardless of danger, persecution, or even death.



FIELDS AND
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AFTER FIFTY YEARS

(Continued from page 1)

large—about two thousand—but in quality of Christian life there are among them many of the most devoted and loyal followers of Jesus Christ. They serve their Lord under conditions and circumstances which I believe would cause many church members in America to give up their Christian profession. They love their country and their people as loyally as we love ours. They are keenly conscious of the grave issues which confront them as they seek to reconcile the allegiance which they are called upon to render to their government with that other allegiance which they owe to their Lord. One cannot come into close contact with Japanese Christians today without being moved by their need of true Christian sympathy.

We need to see the zeal and devotion to God's Kingdom which Japanese Baptists are manifesting. I believe that their churches and denominational agencies are being used less for direct military and governmental purposes today than our American churches were used in 1917 and 1918.

During the present year all Christian groups in Japan have stressed evangelism. The program for observing the fiftieth anniversary of the Southwest Japan Baptist Convention included plans for strengthening and increasing the number of churches in the Convention. This they plan to achieve by means of an evangelistic campaign extending through 1940. Already the literature covering the history and record of these fifty years is being prepared.

We need to see the moving of God's hand in Japan. He has not left this people. I believe He is using the present tragedies and distress of soul to prepare the way for the enlargement of His work. On the lives of the Japanese people, Japanese Christians have exerted an influence which is far above their proportional strength in numbers. The Nipponese military leaders have been so impressed with the influence of Christians in China that they have made plans to use Japanese Christian ministers as agents of goodwill in the conquered areas. In March of this year I heard this proposal being discussed widely in Japan, and I was told that it had been discussed on the floor of the Japanese Diet. Among the people there is a deepening hunger for a way of life that will bring peace to the hearts and souls of men. God is at work in Japan. Shall we not work with Him?

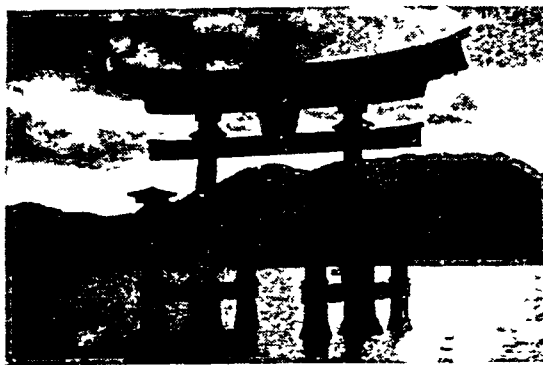
We Southern Baptists must not allow the war in the Orient to close our eyes to our comparative failure in the support we have given to missionary work in Japan. We must look openly and honestly



Family of Rev. Sadamoto Kawano, Fukuoka, Japan. Left to right: Hiroko (seven years old), Mr. Kawano, Sadako (four years old), Nobuko (nine years old), Sadao (three months old), and Mrs. Kawano. Many Southern Baptists will remember Mr. Kawano who studied at the Southern Baptist Theological Seminary in Louisville, Kentucky, in 1937-38.

at our small group of missionaries in that land. At one time we had nine mission stations. Today we have four. The lone missionary in one of these stations will return to America next year for retirement, and the one family in another will be due to retire two years later. The Board has recently sent three new workers to this Mission—one married couple and a single woman. This brings to fourteen our total missionary staff under appointment for Japan. We must send three more within the near future if even this number is to be maintained.

The fiftieth anniversary of our missionary work in Japan comes at an opportune time. Southern Baptists cannot ignore the people of that country and be true to our Lord. We cannot evade the challenge which confronts us as Christians. Japan needs our love, but not our hate. She needs not a love that is afraid to speak the truth or that is given in condescension as from the righteous to the unrighteous. She needs rather the love of those who have come to know the meaning of being loved even while doing wrong.



**FIELDS AND
FACTS**



Last spring the Board elected Dr. George W. Sadler, Secretary to Europe, Africa, and the Near East, with headquarters in Richmond.

Dr. and Mrs. Sadler were formerly missionaries to Africa, but because of the illness of their son, they resigned in 1931. From May, 1932, until the spring of 1939, they served the Second Baptist Church of Liberty, Missouri. During those seven years, there were 700 additions to that church of 1,100 members.

Dr. Sadler first went to Africa in 1914, but while at home on his first furlough, he went to France as a private. Soon he was commissioned first lieutenant and chaplain. He was awarded the Distinguished Service Cross by General Pershing in 1919.

Dr. Sadler is a Virginian. His record at the University of Richmond includes: captain of the football team in 1910, graduate with the master's degree in 1911, the doctorate in 1928, and professor from 1919 to 1920. He received the Th.M. degree from the Southern Baptist Theological Seminary in 1914.

Sixteen times he has crossed the Atlantic. Upon his return from his recent visit to Palestine and Europe, he wrote the following resumé of his experiences and impressions.

Among All Nations, Beginning at Jerusalem

GEORGE W. SADLER

It was at Haifa that my recent foreign ministry began, because that was our port of entry into Palestine. It was there that I was greeted by events which were happening to the British, confusing and crushing to me, a Christian visitor. A state of war existed because two closely related peoples were desirous of occupying the same space at the same time. Bombings, murders, curfews, and strikes were the daily occurrences which expressed the hatred and revenge that were in Arab and Jewish hearts.

But that is only the dark side of the picture. The brighter and more beautiful side is seen in a statement which was made to me by a young graduate of the American University at Beirut. We had witnessed a baptismal service at which his brother-in-law, among others, had been baptized. So impressed was he that he exclaimed with deep feeling: "That's a miracle! My brother-in-law was a drunkard and a ne'er-do-well and now he is saved." It was indeed a miracle. The spirit of God had touched this man's life, and as he had accepted God's outstretched hand in the person of Jesus of Nazareth, he had become a new creature.

We followed Paul's trail along the Damascus road; we walked up and down "the street called straight"; we visited the home of Ananias; we lived with Paul in memory at Cyprus and Rhodes; we suffered with him in the Mamertine prison; we preached in Rome on the power of the Gospel. We saw in that "eternal city" a bell and we heard its beautiful tones as it called the faithful to worship. It was an expression of fanaticism and intolerance rather than faith and love, for inscribed on it were the words: "To Mary, the Mother of God, destroyer of all heretics." When we think of this madness, we are reminded of the words of the psalmist as he says: "Why do the heathen rage and the people imagine a vain thing?" In Rome and Naples and Turin and Milan and Florence and Genoa and other Italian cities we saw hundreds of loyal followers of Him who is "high above principalities and powers."

In Hungary, one of the outstanding leaders is a man who was once a hater of Baptists. He was chief of police in his city and in that position he was happy to arrest the Baptist preacher. There was so much of the Christ spirit in this victim of persecu-

FIELDS AND
FACTS

tion that the hating policeman could not resist it. To abbreviate a long story, Dr. Somayi, the once arch-enemy of Christianity, has been completely captivated by the conquering Christ. As pastor of the First Baptist Church of Budapest and Vice-President of the Baptist Union of Hungary, he is living a life of far-reaching effectiveness. He illustrates the experience of the fifteen or sixteen thousand Hungarian Baptists who are among the finest Christians I have seen in any country.

Yugoslavia is an artificial state which was created at Versailles. The Croat thinks he is better than the Serb and the Slovene believes he is superior to either of the others. In addition to these three, there are many other groups whose members make for disharmony. This lack of unity is reflected in our work. But again this is only one side of the picture. The story of Vincent Vacek, who died prematurely, partly because he spent his strength recklessly in the Lord's work, should be known by every Southern Baptist. I shall not attempt to tell it in full here. Suffice it to say that when he was a drunken immigrant reprobate in Detroit, Christ captured him and he returned to his native land to become a great apostle. God used him mightily, and today in all parts of Yugoslavia there are those who rise up and call him blessed because he led them to Christ. His mantle has fallen on Missionary John Allen Moore who is becoming a wise and effective leader.

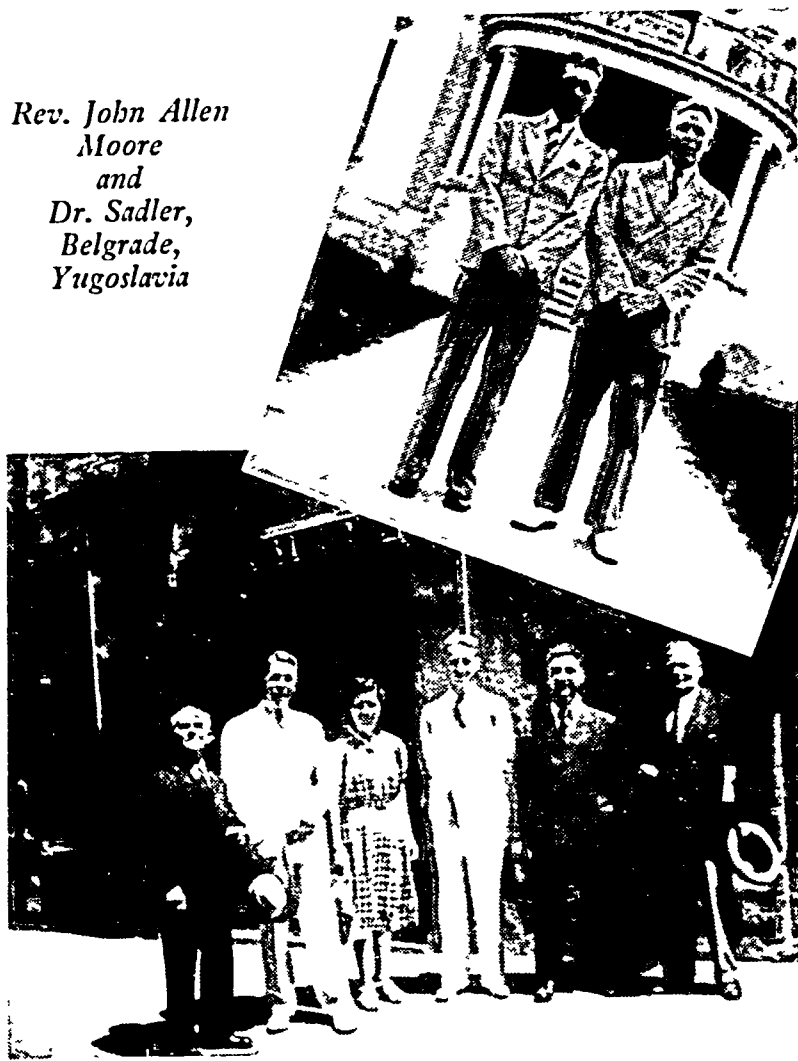
Our visit to Rumania was coincident with a crisis in that country. We had been told by one of our business men that he could put us in touch with a man who had influence with the Prime Minister. We had hardly returned to the mission house from our friend's office when it was reported that the Prime Minister had been assassinated. We hoped against hope that the report was false, for this important official was not only a great statesman but he was also the best friend that Baptists had in Rumania. Alas, the report was true and we expressed our sympathy along with multitudes of Rumanians and paid our respects as we viewed his dead body lying in state in the Atheneum. After the death of the premier we turned for help to the Minister of Minorities and the Minister of Cults. The former told us that he had long been an advocate of the principle of religious liberty and that he had written a book on that subject when he was a professor. The Minister of Cults, however, said that Rumanian Baptists were a peasant people and that they must be dealt with in this special way. His only promise was that he would investigate the matter of opening the five or six hundred closed Baptist churches. In the meantime, Baptists are languishing in prison and our leaders say they are willing to go to prison for

their convictions, but they cannot carry out the details of the new decree. While all this is happening, it is becoming increasingly evident that the power of God cannot be bound, for even in prison our persecuted Baptists are being used to lead their fellow-prisoners to Christ.

Of all the countries into which my journeyings took me, Spain is in the most pathetic plight. Like its once great university at Madrid, it is not much more than a heap of debris. It is a broken, impotent thing lying prone in the dust of its own ruins. Thousands of its citizens are in prison because they happened to be on the "wrong" side in the recent civil war. Many are unemployed for no other reason than that they do not belong to the state church. Practically every evangelical church in the country is closed. But again this is only a part of the story. Just before I arrived in Barcelona twenty persons were baptized in one of our near-by churches. While his church is closed, one pastor has organized his congregation into thirteen groups which meet in homes. Many who have not become professed Christians are reading their Bibles.

In the light of these experiences I am more completely convinced than I have ever been that Christ is the hope of the world and that our supreme task is to share Him with all mankind.

Rev. John Allen
Moore
and
Dr. Sadler,
Belgrade,
Yugoslavia



In front of Barbieri Baptist Church, Rome, Italy

FIELDS AND
FACTS

The Love of Christ Constraineth Us

MARY C. ALEXANDER, *Shanghai, China*

"The Love of Christ Constraineth Us" was the theme for the All-China Baptist W.M.U. First Triennial Conference, held in Shanghai, August 23-26, 1939.

In the beginning it seemed all but an impossible undertaking to plan for this Triennial Conference. Continued warring, difficult and hazardous travel, and general uncertainty presented problems that challenged faith. Much prayer, an unfaltering determination, and definite plans to do all humanly possible to have the conference, finally made dreams come true for this our China Baptist W.M.U. First Triennial Conference.

The chairman based her opening devotional message on Ezekiel 33:1-6 and Psalm 103. All hearts echoed the psalmist's praise: "Bless the Lord, oh my soul, and forget not all his benefits."

The program for the four days of meeting was divided as follows: "The Love of Christ Constraineth Us:—to Witness; to Teach and Study; to Pray and Give; to Enlist." The first morning's session was given over to roll call, introduction of officers, committees, delegates, and visitors, and to reports of officers and committees. Interesting, encouraging, and inspiring reports were also heard

from the various provincial W.M.U.'s and local W.M.U.'s.

Wednesday afternoon there was a Frontier and Foreign Missionary Program. A brief history of the Frontier Mission Movement in China was given by Miss Jane Lide of Hwanghsien. Three Russian women from the Shanghai Russian Baptist Church W.M.S. sang and, immediately following this song, Mrs. Oussoff of the same W.M.S. told of Russian Baptists in Russia and China, and of the Russian Baptist Church W.M.S. work in Shanghai. From among more than ten thousand Jewish refugees in Shanghai came three Christian Jewish women to present the needs of their fellow refugees. From China B.Y.P.M.O. came their vice-president, Pastor Charles Wong, with cordial greetings and with an urgent plea that China Baptist W.M.U. join China B.Y.P.M.O. in sending letters to Baptist pastors and churches urging that an advance in the Frontier Mission Movement in China be definitely undertaken by all Baptist churches in conventions in China.

A pageant, "W.M.U. Around the World," was presented most effectively by Shanghai W.M.S. members, directed by Mrs. J. H. Wiley of Shanghai.



All China W.M.U. Meeting in

An offering for Frontier Missions, amounting to \$156.70 (Shanghai currency) was made at the close of the afternoon's program. During 1938 the sum of \$1238.90 (Shanghai currency) was given (not all gifts reported) by Chinese Baptist W.M.U. for frontier and foreign missions.

The equivalent of a full day's session (two mornings) was devoted to a discussion of plans for China Baptist W.M.U. Training School. It was decided to co-operate with China Baptist Theological Seminary of Kaifeng in the opening of the Training School—the Training School to be a department of the Seminary with a dean of women as the head of this woman's department. Miss Ola Lea was nominated as dean of women.

W.M.U. Methods, The Importance of Family Prayer, Stewardship, The Importance of Enlistment of Young People were other topics discussed with much profit during the Triennial Conference.

The following general officers were elected for the term 1939-42: President, Miss Helen Hsuen; Vice-president, Mrs. F. Y. O. Ling; Recording Secretaries, Mrs. Irene Cheng Ma and Mrs. W. B. Johnson; Treasurer, Miss Roberta P. Johnson; General Secretary, Miss Mary C. Alexander; Editorial Secretary, Miss Isabella Hu. Two representatives from each provincial W.M.U. are also members of the Standing Committee.

The Conference closed with the reading of the 1940 W.M.U. motto: "Therefore, my beloved . . .

be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord," (I Corinthians 15:58); and in singing the 1940 W.M.U. hymn, "How Firm a Foundation." The closing prayer was led by Miss Willie Kelly, Shanghai.

"Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Ephesians 3:20, 21).

* * *

CHINA CHAT

During the meetings of the South China Mission Mr. Calvin Chao told an imaginary story of an angel who came to a man who claimed to be wholly consecrated to the Lord. The angel had the privilege of cutting away all that did not glorify God. The hands were taken from the body, because they had done wrong; the feet were removed because they had walked in evil paths; the ears too had to go, for they had intentionally heard things to which they ought not to have listened; the eyes too were destroyed, because they had wilfully looked upon evil. Only the lips remained. They were left, merely because they had honored the Lord with the things they had said. But the "lip service" was of little avail without the other organs of the body to carry out the desires expressed.—A. R. Gallimore.



Shanghai, August 23-26, 1939

January 1940

THE RADIO IN MISSIONARY WORK

MRS. AGUSTINA VARETTO CANCLINI, *Buenos Aires*

Nine years ago preaching over the radio was begun here. At first, there were only a few isolated efforts, but later an interdenominational Young People's Association began regular broadcasts.

The River Plate Baptist Convention named a board that was to begin broadcasting, but until 1934 their efforts were unsuccessful. The committee appointed to give careful study to the prospects decided to unite forces with the Young People's Association, making possible the greatly desired regular services.

• UNITED IN SERVICE

Two reasons were responsible for this decision. One was the financial situation; transmissions are costly, and one group alone could not pay for them. The second reason, and doubtless the fundamental one, was that they did not wish to present themselves before the atheistic public as "divided." In countries like Argentina, where the Catholic element predominates, the clergy of that church, in their zeal for propaganda against the Gospel, make much of the fact that Protestantism is divided into many "sects." As this division is often superficial and does not affect fundamental principles, the committee decided not to mention denominations, but merely to call the broadcasts "Evangelical Conversations."

They could do no business with the powerful stations, not only because of the higher cost of such transmissions, but also because the Catholic clergy have such a great influence over the owners of the best stations, that their managers do not care to include in their programs any religious broadcasts other than those given by the Catholic element. They decided to use "Radio del Pueblo" (the People's Radio Station). This station is not the most powerful, but it is very popular. There are two "Evangelical Conversations" weekly, each being fifteen minutes in length. The Baptists have charge of one, and they pay half of the expense.

ENLARGING THE SPHERE OF INFLUENCE

A year ago, in order to extend this important work, another weekly broadcast was begun on "Radio Callao." Every Sunday at nine A.M., we have a half-hour program. It includes solos, choruses, and orchestra numbers. This is from a much more powerful station, so the number of hearers is greatly multiplied, especially in the interior of the country.

MISSIONARY INTEREST

Baptists in the interior are also using the radio for preaching the Gospel. There is a weekly broadcast in San Rafael, Mendoza, and another in Bahia Blanca, each of them covering very extensive zones.

At the end of each brief message, pamphlets and books, especially the New Testament, are offered to those who listen. This has helped to give evidence of the great number of listeners who know nothing of the Gospel. During Holy Week, at which time an almost superstitious fervor is aroused in the Catholic element, 150 New Testaments were sent to radio listeners, who, by the way in which they requested "the book offered," showed complete ignorance of the saving doctrines of the Gospel.

A CHILDREN'S BROADCAST

A short time ago, we introduced the novelty of broadcasts especially for children. These were in charge of a group of children. This special children's program, for Mother's Day, had a wonderful result. Congratulations poured in from all sides.

As a visible result of this work of faith, we can cite numbers of people who became interested in the Gospel through the radio preaching, and are now regularly attending church. The address of the nearest church is placed in each New Testament sent out, and many persons have shown interest in locating the church indicated.

There are also found in our radio audience many who, for some prejudice, would not enter a Protestant church, but who, after listening to various radio sermons, were convinced of the truth preached, and have become regular attendants at one of our churches.

PREPARING THE SOIL

On arriving at places very distant from any preaching point, more than one pastor or colporteur have been surprised to find families already informed as to evangelical beliefs, through having listened to some radio sermon. Often these were more easily won to Christ. Other believers, who live far removed from their church, gather around a radio and listen to our very best preachers.

The churches that have trucks with loud speakers, take advantage of the transmissions, and many times relay the entire message.

We bless God for this effort, and covet the prayers of you who love the work of evangelization.

Five young Nigerian preachers, graduates of the seminary in Ogbomosho, and their seminary teacher, Rev. J. Christie Pool. Left to right: S. L. Odebumi, John Esuola, Mr. Pool, J. T. Akinpelu, James Adgoke Ajani, and D. F. Olawoye



THE NEW YEAR

NOELLE DAVIES

Gabriel looked from the gate of Heaven
And saw the world on its journey driven,
Like a snowflake borne on a wint'ry wind,
By Time's dark forces which none can bind;
And he heard the carols come echoing clear
Through the dusk that shrouded the dying year—

"Peace and good will! Peace and good will!
Peace upon earth, good will to men!"

But Gabriel turned, for he heard a cry
At the threshold of gold where he stood on high.
Some shadowy figures were crouching there,
Sobbing and weeping in wild despair.
Gently he asked what their grief might be,
And thus they answered him piteously:

"We are the souls that shall come to birth
In the new-born year on the distant earth,
And this is the night that we look below
To see the homes where we soon must go—
We gazed with hope through the misty gloom,
But now we shudder to think of our doom.

"The peoples of earth are preparing for war,
Though they sing of peace, as they sang before;
And some are starving, and some are strong

And eager to harry the weak, with wrong;
The nations are seething with hate and fear,
And we dread to be born on the earth this year.

"Must our innocent childhood wither and fade
At the breath of the poisons that man hath made?
Must we perish by famine and plague, or die
In the blazing destruction men rain from the sky?
Oh, Gabriel, pity our terror and pain—
Go, bear them the message of peace again!"

Gabriel sighed as he shook his head.
"A bootless errand 'twould be," he said.
"Yet still there is hope, for yourselves shall bear
The message of peace to your kindred there.
Your infant voices shall plead with them,
And tell them the message of Bethlehem.

"If they harken not to the wordless plea
Of the babes that they welcome so joyfully,
Read no appeal in those innocent eyes,
No prayer for mercy and love in the cries
Of their own little children, helpless and weak—
Then they will not hear, though an angel speak."

"Peace and good will! Peace and good will!
Peace upon earth, good will to men!"

MISSIONARY
INTEREST

JAPAN



Home Makers' Co-operative Club, Good Will Center, Tobata, Japan. Missionary Naomi Schell at extreme right.

Some of the buildings and a part of the campus of Seinan Gakuin, Fukuoka, Japan



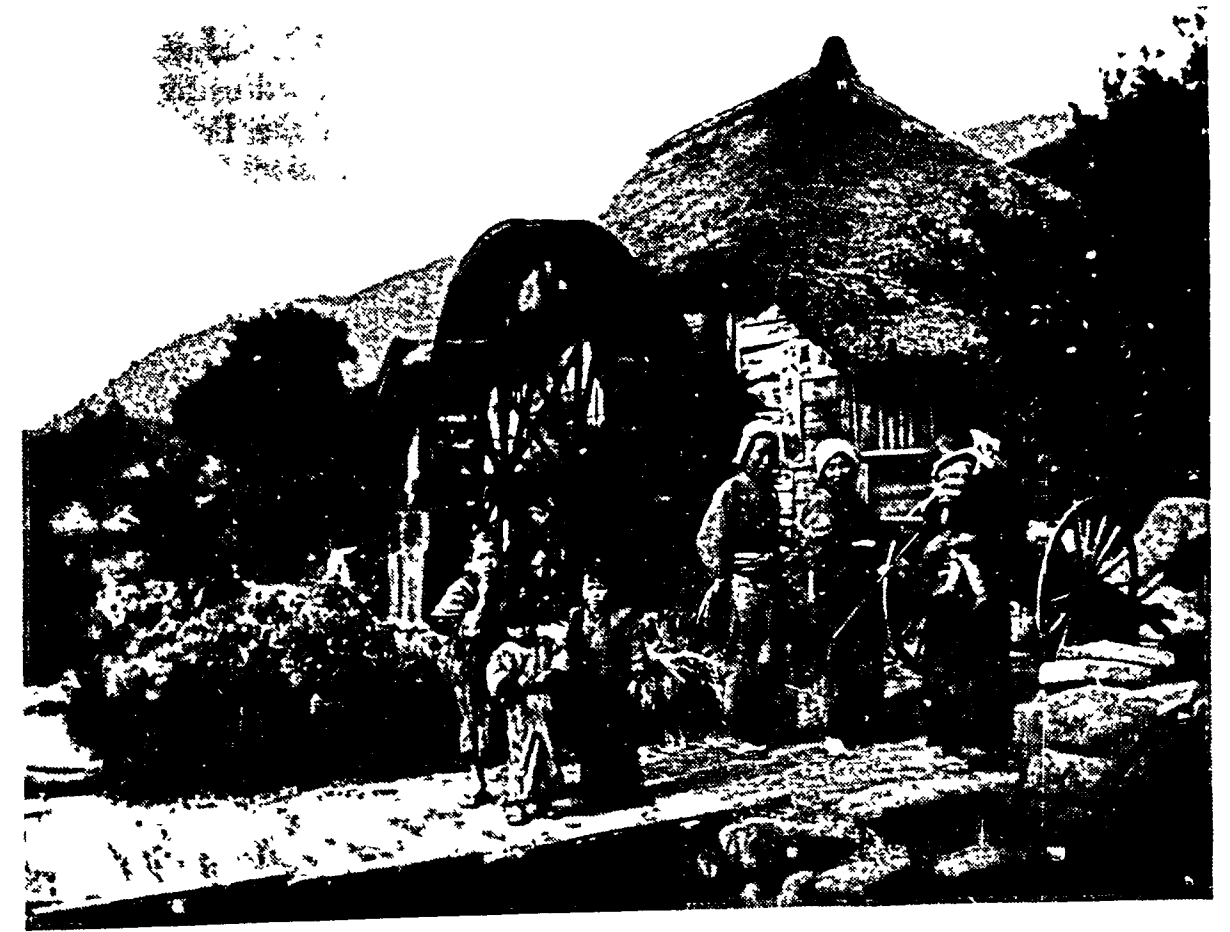
Mt. Fujiyama from Mitsutoge

Rowe Memorial Auditorium, Seinan Gakuin, Kokura, Japan



Tobata Baptist Good Will Center Eye Clinic. Treatments given by Red Cross physician who comes once a week

Japanese Family at the Mill



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and Exhibits

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VOL. III JANUARY, 1940 No. I

FIFTY YEARS IN THE ISLAND EMPIRE

1889 - 1939

Fifty years ago Southern Baptists sent their first missionaries to Japan. In 1860 our grandfathers made an effort to give the Gospel to the Flowery Kingdom by appointing Rev. and Mrs. John Quincy Adams Rohrer and Dr. Crawford D. Toy as missionaries to Japan. Mr. and Mrs. Rohrer sailed in 1860 on the ship *Edwin Forrest*. The vessel was lost at sea without a trace and all on board perished. Then the War Between the States intervened and Dr. Toy became one of Lee's chaplains in the army of northern Virginia.

Nineteen years lapsed before another effort was made to send the Gospel to Japan. Dr. and Mrs. J. W. McCollum and Dr. and Mrs. J. A. Brunson were appointed on October 9, 1889, as our first missionaries to reach Japan.

Others will tell in detail of the achievements of these fifty years. While the progress of our work has been slow in Japan, yet we have some glorious accomplishments to record after these fifty years of heroic effort in the Island Empire.

Our Japanese Baptists will spend the entire year of 1940 in the celebration of this significant and far-reaching event.

To the West Japan Baptist Convention we offer our congratulations and best wishes as they review the progress during the fifty years of beginnings, and plan for the enchanting years ahead.

The Foreign Mission Board is making plans for the worthy reinforcement and enlargement of our Japanese Mission, and hopes to be able to announce, in a short while, the appointment of a number of new missionaries to Japan.

God's Kingdom is coming in beautiful Japan, and Southern Baptists are called upon to have a large and worthy share in that new day of gospel triumph in the Sunrise Kingdom.

* * *

SEVEN BUSY YEARS

Seven years ago, on January first, the editor came to Richmond to assume his duties as Executive Secretary of the Foreign Mission Board. They have been seven busy years, crowded with hard work, and made difficult with innumerable perplexing problems. We have made many mistakes and lost many challenging opportunities for fruitful service.

As we face the New Year, we have just one consolation: we have not spared ourselves during these crowded years, and we have given all we had of strength of mind, body, and soul, for the rehabilitation of the Foreign Mission Board and the extension and enlargement of its work across the world.

With humble gratitude to God for His uncounted blessings upon our labors during this eventful period of service, we face the new year with joy and eagerness for the tasks awaiting us.

We are deeply grateful for the co-operation accorded us by our glorious company of co-workers on the Board, in the mission rooms, and on the mission fields. We thank God too, for the loyal support given to our foreign mission work by the pastors and people in our churches. The help of our colleges, seminaries, and leaders in the churches has been constant and unfailing. Several times during these tragic years, the Woman's Missionary Union of the South, through prevailing prayer and unmeasured generosity, has saved from collapse and utter ruin the work of our Board. For all of these blessings and a thousand more, we are profoundly and humbly grateful. But what of the achievements of the Board during these years? We can list some of these triumphs only in barest outline.

In the matter of missionary personnel, the Board has appointed 145 new missionaries and reappointed thirty-two, making a total of 177, or an average of

twenty-five plus per year. At the same time we have lost eighteen by death and 132 by retirement and resignation, making a total loss from active service of 150, or an average of twenty-one plus per year. Our active missionary personnel now stands at 437.

Our income seven years ago was \$880,573.71 and for the past year it has run close to \$1,125,000.00.

The debt of the Board on January 1, 1933, was \$1,110,000.00. On January 1, 1939, it was \$260,000.00.

Seven years ago, for interest on borrowed money we were paying \$67,000.00 per year. Our interest bill for 1939 was less than \$12,000.00.

It will thus be seen that in seven years we have paid on the principal of our debt the sum of \$850,000.00 besides interest.

During these years the Secretary has visited all of the mission fields of our Board and has done everything possible for the reorganization and establishment of our work.

As we start toward the eighth milestone, we face many acute and baffling problems and difficulties and we earnestly crave an interest in the sympathy and prayers of all our people.

God still reigns. Our hope is in Him and we are undismayed.

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

* * *

THE TIME IS SHORT

Forty-two years ago, Enrico A. Nelson and wife were appointed missionaries of our Board for service in Amazonia, the vast region drained by the Amazon and its tributaries. For some years before this, the Nelsons had been on the Amazon as independent missionaries. Thus for nearly fifty years this unique and devoted couple gave themselves to the work of evangelism in one of the most difficult and isolated mission fields in all South America. They lived at Manaus, over a thousand miles from the mouth of the Amazon. Friends of missions in America gave Brother Nelson a motor boat, and most of his travel up and down the mighty river and her numerous tributaries was done by motor launch.

Brother Nelson won multitudes to Christ and established many little Baptist churches throughout the confines of the enormous State of Amazonia.

Their furlough time was long past, but the Board could not induce the Nelsons to leave their work and come home. There was no one to take his place and minister to his widely scattered churches. Three years ago, the Board sent Mr. and Mrs. Clem D. Hardy of Texas to relieve the Nelsons, so that they could come home and retire. He was seventy-

four and the doctors had said he must rest quietly in the homeland.

In 1937, this great "Apostle of the Amazon" came home and reluctantly accepted the status of an emeritus missionary. After a few months of deputation work in the homeland, Mr. Nelson became restless and homesick for his needy churches and preaching stations in Amazonia. Mr. and Mrs. Hardy, after three years of fruitful service in the fearful and debilitating climate of tropical Amazonia, were due to come home on furlough this year. Brother Nelson petitioned the Board to allow him to return to his work and relieve the Hardys. The Board's doctors advised against it, but Brother Nelson's heart was in Amazonia and, on his own responsibility on the salary of an emeritus missionary, he went back to his beloved work in the valley of the Amazon. Mrs. Nelson was too feeble to go back, and thus alone, at the age of seventy-six, this great pioneer missionary turned his face away from the ease and quiet of the homeland and buried himself in the jungles of Northern Brazil, because there was no one to minister to his spiritual children in that needy land.

By correspondence, Brother Nelson and Brother Bratcher, the Secretary of the Home Board of the Brazilian Baptist Convention, had agreed, months before, to meet near the border of Bolivia, on the headwaters of one of the tributaries of the Amazon. They were planning to go on a long evangelistic tour, lasting for many months. When they met, without long salutation, Nelson said: "Let's be going; the time is short; and we must be preaching." In a few days, the old hero of the cross was stricken, and Mr. Bratcher buried him in the jungles of Amazonia for whose people he had died.

For multitudes in heathen darkness "the time is short." It behooves pastors, missionaries, secretaries—one and all—to be busy preaching the everlasting Gospel of salvation, through Christ.

* * *

THE BLOOD GUILT OF AMERICA

Dr. Walter Judd, a Presbyterian medical missionary, who has spent long years in China, has been on a recent tour through the South, speaking on his experiences as a medical man in the war stricken areas of China. We are told that he exhibits a suitcase full of pieces of shrapnel that he himself removed from the bodies of Chinese victims wounded in Japanese bombings in their "undeclared war" on China. The disgrace and shame of it appear when the missionary tells us that many of the pieces of steel shrapnel bear the inscription, "Made in America."

May God forgive this nation for its greed and

hypocrisy! We send missionaries to China and Japan to tell the people of the way of life through the Prince of Peace; and in the hold of the same ship that bears the messenger of divine compassion to his mission station, are stored munitions and bombs—the output of greedy and unscrupulous munition makers—that will destroy defenseless Chinese men and women, and helpless children. Our nation—everyone of us—is guilty before God; and one day we shall be called to stand at the judgment bar of an angry Creator to answer for this greedy and inhuman conduct toward peace-loving China. The hands of every man in America who has sold scrap iron to Japan are dyed red with the blood of the defenseless Chinese. And we are all verily guilty. We could long ago have stopped this inhuman slaughter if we had exerted ourselves and forced our government to put an end to it. But we were afraid “business would suffer,” and we have stood by in cowed and cowardly inactivity and allowed the slaughter to continue.

A just God who never sleeps, but who takes note of a little sparrow that falls to the ground, will surely avenge upon our nation this senseless and inhuman crime *we* have inflicted upon the innocent and defenseless Chinese people.

May God's Holy Spirit call this nation to repentance and change of conduct, before it is too late!

* * *

THEY DIED FOR NOUGHT

The fearful and devastating World War that was halted twenty-one years ago by the Armistice of 1918, has been renewed in Europe. It is the same old struggle for world domination among the leading powers of Europe. Twenty years ago America was grossly deceived and, through subtle propaganda appealing to her idealism and high sense of justice, was dragged into the conflict. At the close of the war, Woodrow Wilson, the statesman and idealist, went to the Peace Conference believing that he could dictate a just and lasting peace. He was betrayed and his ideals were crucified at Versailles, and he came back to America defeated and broken. Led by a group of cynical and “hard-boiled” politicians in the United States Senate, America turned her back on Europe and left her to fester and rot in her brew of race hatred and power politics.

Now the old struggle for world power and trade rights has been renewed, and the same subtle effort to bring America into the unholy struggle has begun. The propaganda slogans have a strangely familiar sound. “Destroy Hitler and hitlerism” is the same old hypocritical cry as the “Stop the Kaiser” of twenty years ago.

Following Versailles we were undeceived and disillusioned, and we do not believe for one moment that our people will be betrayed again with another *Don Quixote* expedition to Europe.

A while ago we made a trip to the battle fields of Northern France. At Belleau Wood, we saw the beautiful and imposing American Memorial Cemetery where rest 2,280 American soldiers. On at least one-third the marble crosses is this inscription: “Here rests in honored glory an American soldier known but to God.” Then, up in Belleau Wood itself, amid the rusting cannon and machine gun nests, was an imposing marble shaft bearing on its face this inscription: “Erected to the memory of 200 American soldiers who fought in Belleau Wood, of whom no trace could be found.” The battle was so terrific and the carnage so frightful, that more than one-third of the men of the Rainbow Division—men from every State in the Union—who died at Belleau Wood could never be identified.

All of the way back to Paris that afternoon there was a sob in our heart that would not be hushed, and we asked ourselves over and over again, “Did these fine, upstanding, American boys die in vain? Was the supreme sacrifice they made all for nought?” In the bitterness of that hour of disillusionment we vowed that with the help of Almighty God, we would henceforth do all within our power to help keep America out of another useless and unholy conflict in Europe. Two hundred thousand American boys made the supreme sacrifice in that conflict of twenty years ago—“to make the world safe for democracy.” Today it sounds like a hollow sham, and the words leave a gritty taste in the mouth.

The nations of Europe borrowed twelve billion dollars, wrung out of the hard earnings of our people and now, with the exception of Finland, most of them refuse even to discuss the question of payments. They charged us exorbitant prices for land in which to bury our noble dead; and now the allied nations of Europe are hoping that we will go to their aid.

Let the answer go up in tones of thunder from all over America: “No, Lafayette, we are not coming.”

* * *

A NEW MACEDONIAN CALL

There are some 368,336 people scattered over the several islands constituting the Hawaiian group. The people of these islands are looking to the United States for political guidance and economic security. Many of the inhabitants are dreaming of and working incessantly for the status of statehood within the framework of the American political household.

Through the years there has grown up in the Islands a small but vigorous Baptist movement, and there are at least two Baptist churches in Honolulu and nearby suburbs that affiliate with the Southern Baptist Convention. The Baptist work has been carried on as an independent enterprise under the leadership of a devoted and consecrated layman, Mr. Charles J. McDonald. Some three years ago he appealed to our Board for assistance and, from time to time, some of our missionaries traveling to or from China have stopped off in Honolulu and ministered to those churches. Held up by the outbreak of the "undeclared war" in the Orient, Dr. and Mrs. P. H. Anderson, on their way to China spent several months preaching and working with the Baptist group in the Islands. Likewise Mr. and Mrs. Harold Hall and Miss Hattie Stallings on their way to China, delayed by the war, gave some months of fruitful service to this Baptist group in the Pacific. Now, for nearly a year, Mr. and Mrs. L. E. Blackman, unable to return to their station in China, have been at work with Mr. McDonald and his group of colaborers.

The plea is coming constantly that our Board officially take over this field and make it one of the stations of our work in China. We have glowing reports from Mr. and Mrs. Blackman regarding the vigor and virility of the work. Certainly a good beginning has been made in this American outpost in the Pacific, and our Board must, sooner or later, face this recent challenge to build New Testament churches among the polyglot thousands appealing to us in this Macedonian Call of the twentieth century.

* * *

SHALL WE BE READY?

Tidings from every mission field of our Board bring the good news of the triumphs of the Gospel. As a result of the devastation and suffering following in the wake of war in the Orient, multitudes whom we had never before been able to reach are turning to the gospel message. The missionaries in China, because of their numerical weaknesses, and the inadequacy of their financial resources, are unable to cope with the situation.

After two and a half years of the terrible strain of war and the heartbreak of seeing unrelieved suffering all about them, many of our missionaries are breaking under the physical and mental stress of it all. Several have already been sent home, broken by the burden, and we may expect many more to be invalided home within the next few months. China alone needs a hundred recruits in 1940.

Every letter from our missionaries in Japan brings

entreaties for new workers. The day of gospel triumph is rapidly coming in Japan. The nation is being bled white by the costs, both in men and material things, in this unholy war in China. There are evidences that Japan, broken by her own folly and lust for power and place, soon will be ready to receive the Gospel of Christ.

The plea for missionary recruits and reinforcements is coming with ever-increasing volume and intensity from darkest Africa. We have seen Africa's shame and heard her piteous cry for the gospel light, and the urgency haunts us day and night. Nigeria needs so sorely fifty new missionary recruits next year.

In South America, our supreme hour of opportunity has come. The war in both east and west has hastened the solidarity and economic oneness of the Americas as nothing else has done within a century. The influence and prestige of the United States in all Latin America have suddenly taken on enormous proportions.

In Brazil there are five or six states bigger than Texas without a Baptist missionary. Argentina presents opportunities for gospel triumphs unsurpassed in the western world. The same is true of Uruguay and Chile. These four republics could absorb one hundred missionary recruits in one year and not have enough.

When this war of destruction in Europe is over, Southern Baptists will be called upon to reorganize completely and to rehabilitate their work in every country in Europe.

Summing up the imperative needs of the Foreign Mission Board, we shall require, within two years, five hundred new missionary recruits, and if we match the missionary personnel with adequate material support, we must within three years, double our income for foreign missions.

Proportionately the same need for enlargement and expansion confronts us in the homeland. The program of the Home Board and every State Board in the South ought to be enlarged and expanded by fifty per cent in the next three years. This means that the income through the Co-operative Program should be doubled within three years if all these imperative needs are to be met.

The colleges and seminaries of the South are our plant beds from which the missionary personnel must be drawn for these hundreds of opportunities now swinging their doors wide open for us.

Shall we be ready to meet the challenge and answer the calls coming to us from our own land and from lands afar?

Surely God's hour for Southern Baptists has struck! Are we ready?

Editorial Varieties

CHARLES E. MADDY

Home Again. We are happy to announce the safe return of Secretary George W. Sadler from a visit to our Mission stations in Europe and the Near East. He has a marvelous story to tell and, for the next several months, he will be traveling among the churches and speaking in the interests of our whole Co-operative Program. We bespeak for him a cordial and sympathetic hearing on the part of all our people.

* * *

Business Manager Resigns. John Hall Jones, business manager of *The Commission*, has resigned to accept a position of unique challenge and unparalleled opportunity with the Oklahoma Baptist University. Mr. Jones wrought well with *The Commission* and made a big place for himself in Richmond and with the Baptists throughout the South. He left *The Commission* with approximately 16,000 paid-up subscribers. We greatly appreciate the fine work he has done for the cause of foreign missions and wish for him and his charming wife great joy and success in their new work.

* * *

A Perpetual Memorial. Our hearts were made glad recently when one of the great friends of our Board told us that, in her will, she has provided five thousand dollars for the work of the Foreign Mission Board. This sum is to be used by the Board in any way it deems best for the spread of Christ's Kingdom in lands afar. We rejoice in the constantly increasing number of people of means who are remembering the Board in their wills.

* * *

Our Grateful Appreciation. The deep and abiding gratitude of the Board and all of our people is due Secretary Hull and the State Department for the constant and unfailing service rendered our missionaries and our cause in many troubled areas across the world. In China, in Italy, in Rumania and Yugoslavia especially, United States Ministers and Consuls have been gracious and tireless in their efforts to right wrongs and to see that justice was done to our cause and our representatives.

We are grateful for the timely and effective service rendered by these devoted men in many lands.

* * *

A Merited Recognition. We are glad indeed to announce the election of Dr. Robert E. Beddoe of Wuchow, China, to membership in the American College of Hospital Administrators, headquarters

Chicago, Illinois. This is a distinguished honor that has come to our able, medical missionary—and one that is justly merited. We congratulate Dr. Beddoe upon the unique distinction that has been conferred upon him, and we assure the American College of Hospital Administrators that the honor is worthily bestowed.

* * *

Heavy Losses. The losses in the missionary family of Southern Baptists have been heavy this year. Seven have "fallen on sleep," and a number of others are on the way home, broken in health by the rigors of the climate and the fearful strain of service under war conditions. Recruits are needed in many lands.

* * *

Reinforcements Needed. Recently we made a careful study of the losses sustained in the personnel of the Foreign Mission Board during the last seven years—the term of missionary service abroad after the first term. During this period of seven years the losses of our Board, by death, retirement, and resignation have been on an average of twenty-two per year. The Board must, therefore, appoint not less than twenty-two new missionaries every year, if we are merely to hold our own and keep the work at the present status. Unless the churches provide more funds for foreign missions, the Board will be unable to expand or advance the work in any land.

* * *

An Imperative Need. We are happy over the fact that the number of missionary volunteers is increasing year by year. Our three Seminaries are hotbeds of missionary fervor, and we now have a reserve of splendidly equipped and well prepared missionary candidates offering themselves for service in all lands in which we labor.

In only one department of our missionary activity is there a sore lack of missionary candidates. *We need missionary doctors* and the necessity is fast becoming acute. At each of our eight hospitals in China, there is needed a missionary doctor. And when the war is over the demand will be even more desperate.

* * *

Back at Work. The Editor is happy to be back in the harness after a quiet rest of four months at the old home in the hills of North Carolina. It was the first real vacation we have had since we took up the work of the secretaryship of the North Carolina Convention, nineteen years ago. There has been little

time or opportunity for vacations during the seven years we have been with the Foreign Mission Board. We are deeply grateful to the Board and to our noble and unselfish group of co-workers in the office who made this vacation possible. We come back refreshed and restored in spirit and body, ready for a steady, hard pull for the days ahead.

* * *

From the East and from the West. In the early years of the life of the Foreign Mission Board, the oldest states of the Convention, those along the Atlantic Seaboard, furnished most of the missionaries of our Board. These missionaries were the pioneers and trail blazers for eleven hundred other heroes and martyrs who were to follow in their train.

Such were Shuck, Yates, Hartwell, Graves, Holmes, Simmons, Green, Bryan, Miss Moon, and a host of others. But for some unknown reason, soon after the turn of the century, the number of volunteers for the foreign field from the older states of

the Convention began to fall off, and the members from the new and expanding west and southwest began to increase. Within recent years far more than half of our missionary candidates come from the states west of the River. For a well balanced and truly representative missionary program, we need missionary candidates from all the states.

We believe that there are just as many well equipped and God-called men and women in the churches of the east as there are in the west. Somehow the Foreign Mission Board and its friends have failed to present the great cause of world-wide missions to the young people in the churches and colleges in such a way as to awaken their sympathetic interest and enlist their personal service. We hope soon to arrange for a series of inspirational meetings and conferences in the colleges and seminaries of the Convention, aiming thereby to rekindle the flame of holy passion for winning to Christ a materialistic, pagan world.

BOMBPROOF

By CHARLES A. WELLS

The several weeks we spent in European capitals, just before the war, made us "bombproof" conscious. People kept speaking of bombproof shelters, hotels that were target centers, and how to reach the nearest "underground." There was a feeling of great insecurity. A woman in Berlin said, "We are just living from day to day." No one felt life had any certainty left for him. Yet in all these places we met folk who gave evidence of the possession of great peace and calm. They are not afraid of danger and do not fear suffering or loss. They are those who have found comfort and certainty in truth. Something abiding and satisfying has permeated their lives—something which war cannot disturb. If they die, they will yet live; if they lose their earthly possessions they are yet rich. Wherever the church has established its program, these can be found, for in the indestructibility of truth they have found shelter.



OUR MISSIONARY FAMILY CIRCLE

JESSIE R. FORD, *Executive Assistant*

Births

News has come of the arrival of Charlotte Ann at the home of Rev. and Mrs. W. Dewey Moore, in Rome, Italy, on October 15. Our congratulations and best wishes to this new member of our missionary family.

Arrivals on Furlough

Rev. and Mrs. W. W. Lawton, Kuling, China
Home address: c/o Rev. Eph Whisenhunt, Elkin,
North Carolina

Return to Field

October 20—S.S. PRESIDENT COOLIDGE
Mrs. R. A. Jacob and daughter, Pingtu, China
November 17—S.S. PRESIDENT CLEVELAND
Miss Lydia Green, Canton, China

Sympathy

We learned with regret of the recent passing of the father of Dr. Walter L. Johnson, who is now studying the language in Mexico, preparatory to taking up his work in our Seminary at El Paso, Texas. Our sympathy is extended to brother Johnson and his family.

News from Here and There

We are glad to report that Dr. Wu Chi Chung (Gi-Djung) who was operated on at one of our Richmond hospitals recently, is improving nicely.

Miss Josephine Scaggs is now giving full time to the Seminary at Ogbomosho, Nigeria.

Miss Ruth Walden and Miss Eva Sanders had a most interesting trip at Atijere and other towns and villages in Nigeria. In spite of heavy rains they held meetings, dressed ulcers, cared for the sick, and preached the Gospel.

Word from Rev. and Mrs. H. B. Ramsour, Jr., brings the good news of their safe arrival in Japan, also that of Miss Floryne Miller. Miss Miller paid a brief visit to Tobata, and the Ramsours went to Karuizawa. All are now working away at the language in Tokyo. Their address is: 58 Kagomachi, Koishikawa, Tokyo, Japan.

Dr. and Mrs. P. S. Evans, emeritus missionaries, have returned to China, and are now located at Tsinan, China. Mrs. Evans is starting work among

the more needy women. Dr. Evans is doing medical work. They say, "There are difficulties in traveling around the country, but the general work in the city goes on about as usual, with increased interest on the part of people generally."

"We are back in Wusih again." So say Mr. and Mrs. P. W. Hamlett. "It is good to be back. Many changes have been made since we were here last. Houses have been rebuilt; the dugouts have been fitted up; and business has revived to some extent."

Mr. C. K. Djang has returned to Shanghai, and has taken up his work as Director of Religious and Student Activities in Shanghai University. Dr. T. K. Van, President of the University, states that they have long needed someone for this work and they rejoice in the coming of Mr. Djang.

Excerpts from Missionary Letters

FROM AFRICA

Mrs. W. H. H. Congdon of Iwo, Nigeria, writes: "Last week the W. M. U. of this Association held their school here in the chapel. Over fifty women came from villages within fifty miles. We began the school at nine o'clock in the morning and dismissed at one; then began again at four and ended at six o'clock. I spent all of my time there when I was not teaching classes, and I thoroughly enjoyed it. I taught them choruses and led the singing. Mrs. Brothers led the devotions, and Mrs. McCormick was the director and the health speaker. The Ibadan Pastor taught the Bible, and a native woman taught W. M. U. methods and reviewed the studies of the year. Everyone received a great amount of good from the school."

FROM JAPAN

Miss Floryne Miller tells of her first week in Japan: "We had a wonderful trip to Tokyo, and were deeply grateful for the companionship of the large number of other missionaries on board. We were often conscious of God's presence with us. I feel that I was truly more fortunate than many missionaries, in that within the first week I was in Japan I was privileged to visit so many important centers of our work here. Miss Schell met us at the boat as did also Mr. Mills and Dr. Ray; and after spending a delightful evening here, getting acquainted with pastor Yuya and some of his boys in our hostel, I was lucky enough to be able to go the

next day with Miss Schell down to Tobata. And what a grand time I had that week with her in the Goodwill Center! As the number of foreigners there is very limited, I was a distinct curiosity, and had no trouble at all in getting a following (of a kind) every time I went on the street. It was lots of fun. She has such a capable and lovable group of workers on her staff there. I don't know what they thought of my feeble efforts to do the right thing—especially at the delicious Japanese feast we had—but for me it was wonderful. Then the thrill of seeing our boys' school at Fukuoka and of meeting there our faithful missionaries, of whom I had read so often, was matched only when I went to Kokura and saw that great group of bright young girls and realized the opportunities that lay there. It all made me so wish that more of our young people could see at first hand these three great institutions, and realize anew what these two schools and this Spirit-led group at the Goodwill Center are doing, and their far reaching influence."

FROM CENTRAL CHINA

Dr. T. K. Van, of the University of Shanghai, says: "We had about 1,200 applicants, from among whom we have admitted about 300 freshmen. The total enrollment to date is around 750. We have added to the faculty five new full-time and four part-time teachers.

"The middle school has an enrollment of 480, which is a little larger than that of last year. The Yangtszepoo social center is still continuing its work within the city, and has also started some work in its buildings in Yangtszepoo. Some of the factories in that district are running, and a number of workers have returned there to live. The school opened there has 300 students enrolled. The total enrollment in all the social center schools is about 2,000, which includes workmen, their children, and apprentices. It is estimated that there are about 900,000 such people in Shanghai, so our social center schools, many and large as they are, do not adequately meet the need in the city."

FROM MEXICO

Mr. Orvil W. Reid writes: "You might be interested to know that the organization we started in the National Convention to enlist volunteer colporteurs has distributed already about 20,000 Gospels, over 200 New Testaments, and many Bibles. The church here with her missions has distributed over 15,000 Gospels. This is more than all the churches of all denominations distributed last year, not counting the work of the paid colporteurs. We have several children and young people who have sold over 100 Gospels each. This movement has al-



Ray and Crissa Jane Wood, children of Rev. and Mrs. L. D. Wood appointed July 13, 1939, to service in Chile

most unlimited possibilities. I had some small tracts printed explaining the plan, and also others giving a list of the contents of the Gospels and Acts, so that even a child could sell them. This was necessary here because not one out of ten people has ever even had a Gospel in his hand, to say nothing of a New Testament."

FROM BRAZIL

Dr. A. R. Crabtree, acting President of Rio Seminary, Rio de Janeiro, Brazil, tells about the opening of the seminary: "We are having the best year in the history of our Seminary. We have matriculated thirty-three students, and there has been the finest spirit of harmony and co-operation on the part of both students and faculty that I have seen in my eighteen years in Brazil. We are expecting to matriculate about forty students next year. Dr. Riffey has matriculated thirty-one or thirty-two students in the extension course and all of them are doing fine work. The churches have contributed liberally, and finances have been better than I expected at the beginning of the year. We have bought some needed books for our library, and I have spent about \$100 for necessary repairs on our Seminary building. I was not able to do all that was needed, but we did some renovating within and without and painted the doors and window-casings."

CURRENT CHRONICLES



The New Baptist Church Organization at Hsinking, Manchukuo's New Capital

A RED-LETTER DAY IN MANCHUKUO'S CAPITAL CITY

CHARLES A. LEONARD, SR., *Harbin, Manchukuo*

Today was the most important day, so far, of the Lord's work conducted by Baptists in Hsinking, the capital city of the new state of Manchukuo. After more than three years of mission work in that important city, a church of 185 members was organized.

This means that there are now organized Baptist churches all the way from Dairen, on the southern coast of Manchukuo, to Harbin and other centers here in the far north. A church was organized at Mukden, Manchukuo's largest city, directly north of Dairen, and now we have one at the capital, Hsinking. Harbin is further north. Thus a direct line of Baptist organizations extends all the way from the south to the north, though in many towns and cities along the way there is still no mission work. In southern Manchukuo, at Yingkow, an important city northwest of Dairen, there is a Baptist church, and there are other Baptist groups in the south connected with the work at Dairen.

Here in the North Manchukuo field, of which Harbin is the center, there are now six organized Baptist churches and some fifteen other groups. The work at Mukden and Hsinking links us up with that of the southern part of Manchukuo, but the work in the south and here in the north is separated by so great a distance that two separate Associations have been formed. Because the southern

work is not so far from Shantung Province, the South Manchukuo churches and smaller groups there are still considered a part of the North China Mission.

The old city of Changchun, which has now become the capital of Manchukuo, was one of considerable size and importance long before Manchukuo came into existence, but now it has almost doubled its population, having more than 300,000 Chinese, Japanese, Koreans, and Russians. The new state buildings, modern, but of semi-Chinese architecture, are imposing, and impress one as symbolizing the progress that is being made.

From the time of our entry into Manchuria fifteen years ago, we have wanted to open Baptist work in this important city, Changchun. But not until after nearly twelve years did the Lord provide money for even a small beginning. Gifts of a well-known Baptist physician in Louisiana, and those of a faithful woman in Virginia, given through the Foreign Mission Board, made possible the renting of a preaching-place and the employment of an evangelist. An earnest Chinese Baptist woman far down in Hongkong, China, now furnishes, through the Woman's Missionary Union of China, the salary for a capable young Bible woman in Changchun.

There was a fine spirit and much rejoicing at this church organization service in Changchun. The

ready response to questions regarding the beliefs of those uniting with the church indicated their earnestness, and fostered great hopes in the hearts of us all for the future growth and progress of the work in Manchukuo's new capital.

The preaching hall is in a part of the city that is growing rapidly. It constitutes the only mission work being done in that area of several tens of thousands of people. But the chapel is entirely too small, for it accommodates less than three hundred. Many must be turned away. One of the most pressing needs and greatest opportunities of Southern Baptists on this field is to help this live, earnest group erect a worthy, suitable building, capable of meeting the present challenging situation. Hopeful letters which come from our Foreign Mission Board and from those faithful women of the W.M.U. who are standing so well behind the Lord's work in foreign lands, encourage us to believe that in the next Christmas offering provision will be made for this building.

Please join us in prayer that this be done, and that through the Hundred Thousand Club and other means the Foreign Mission Board will be able to enlarge adequately the Lord's work, not only in this important city, but also in other growing centers of this new part of the world.

Friendly Exchanges

OUR GREATEST NEED

Dr. Broadus was once asked: "Don't you wish this were a Christian nation?" "No," he surprisingly replied; "but I wish it were a nation of Christians!" A state church is never desirable; it is apt to grow oppressive and un-Christian. But a nation full of Christian citizens would be the Kingdom of Heaven.

Today we Americans are no longer the sole custodians of freedom; but we have a great part to play in the coming years if we can build up righteousness in the land. "We must hope and work for the day," says Dr. Hutton, "when dealings between nations shall be according to the highest standards of honor and frankness between man and man."

—*Royal Service.*

* * *

JAPAN'S NEED

In the Japanese religion there are eighty million gods, so it is very important that they learn that there is really "only one God."

—*Presbyterian Survey.*

ONE WAY TO LIVE ON

In Shakespeare's play, *Julius Caesar*, the character of Mark Antony is made to exclaim,

"The evil that men do lives after them;
The good is oft interred with their bones."

As a bit of satire upon human weakness this statement is clever enough, but as a philosophy of life it has little to offer in the way of consolation or of hope. On the contrary, it contains nothing of Christian faith, and provides no motive for the cultivation of the good.

We know from actual experience that not only does the influence of the good continue long after they have been laid to rest, but that their good works may even follow them in succeeding ages. In many cases the good that they would do but could not while still living, because of economic limitations, is ultimately wrought out through their bequests to noble causes.

Under the gift annuity contracts now offered by the Foreign Mission Board one may make the intended gift to the cause of missions while still in the enjoyment of life, without the sacrifice of any needed income on the principal sum involved.

This plan provides for the payment of interest on such gifts at liberal rates, graduated according to age, to those taking out annuity contracts. These rates range from 3% for the ages 25 to 35 years, to 8% for the ages 80 to 90 years; and interest accrues on contracts from the very day on which checks are received from the donors.

Interest payments are made regularly and promptly, and checks are mailed out in time to reach their destination on the actual day that the interest becomes due. These payments will be made annually, semi-annually, or even quarterly, in accordance with the wishes of the annuitant.

We earnestly commend this plan to those who have it in their hearts to make a worthy contribution to foreign missions, but who hesitate to part with their funds because of their need of the income from them. Many of our friends have taken advantage of the opportunity to make their gifts through this plan. May we not count on many more who will likewise avail themselves of this means of giving, without the loss of income necessary for living expenses?

E. P. BUXTON.

CURRENT
CHRONICLES

The Baptism of a Jew in Jerusalem

T. W. MEDEARIS, *Miami, Oklahoma*

One day last July I was sitting in on an English class in our Mission in Jerusalem. The teacher was Miss Eunice Fenderson. The pupils were grown-up Jewish men and women, eighteen to thirty years of age. The textbook was the New Testament. There was discussion not only of English, but more so of the teachings of the Scriptures.

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters; yea, and his own life also, he cannot be my disciple." This verse was before the class. I noticed a troubled expression on the face of a young man across the room from me. In broken English he was saying that this was a very hard teaching to put into practice—that it was just too hard to do. The missionary teacher insisted that God's grace was sufficient; that His power within would enable one to make any sacrifice, and that the joy and peace of salvation in Jesus Christ is worth any cost.



Mr. and Mrs. Zion Elijah

A day or two later Dr. George Sadler and I were on the playground of the Mission, and I noticed this same young man standing apart, apparently in no mood to play. I approached him and inquired how he was feeling. In a most serious mood he told me that he was very much disturbed; that he must do something about his spiritual condition.

"Sixteen years ago," said he, "I began coming to this Mission, and Miss Clor began to teach me. For ten years I came here regularly. Something got hold of me. I was miserable. I knew I must surrender to Christ and confess Him before men, or quit even coming to the Mission. After a hard struggle I quit the Mission.

"About a year ago," he continued, "I came back

again. I couldn't stay away. Now I am where I was before. I have got to be a Christian, or quit the Mission again. I don't know what to do."

On the following Sunday afternoon we were in the church, and Dr. Sadler had preached. At the close of the service a young Scottish soldier, stationed in Jerusalem, was baptized. During the entire baptismal service the young Jew, Zion Elijah by name, stood. He was intensely interested, and greatly impressed.

We were leaving Jerusalem on Monday, and Miss Clor called us early for a conference with Zion. He informed us then that he had not slept the night before, and that he felt that he must openly confess Jesus Christ as his Saviour and be baptized. He had counted the cost and was willing to make any sacrifice. I promised him then that I would return two weeks later from Beirut, or wherever we were, and would baptize him if he was fully committed to the Lord.

Ten days later I was in Jerusalem, and Miss Clor was urging me to come at once to the Mission for a conference with Zion. I shall never forget his story. He was in the wireless division of the police force of that city. He had let it be known that he was forsaking the faith of his fathers and was to be baptized. His wife also was ready to follow Christ in baptism. Repeatedly his father had come to their home and beaten his wife. There were ugly marks on her body from those beatings. When he left home that morning his father was there brandishing a knife and threatening to stab him to death. As he left, his father was threatening to break up the furniture in the home.

I asked him if he were fully committed, if he would be baptized and take up his cross and follow Christ. His answer was that he was definitely committed. His father had disinherited him; his Jewish co-workers in the police department had threatened to "frame" him and cause him to lose his job; he must move out of the neighborhood in which he had lived; but he would gladly accept it all for Christ's sake.

Miss Clor said to him, "Zion, have you fully counted the cost?" There was a look of amazement upon his face as he eyed her for a moment before replying, "What a question!"

Sunday came. His wife took her shopping bag, as though she would go to market, put her clothes into it, and went instead to the Mission. At four

(Continued on page 29)

ANNOUNCING THE FOREIGN MISSION GRADED SERIES FOR 1940

Six years ago the Foreign Mission Board began to create a series of graded mission study textbooks. The world circuit planned at that time called for: 1935—South America; 1936—Africa; 1937—Palestine; 1938—China; 1939—Europe; 1940—Japan.

The year for studying Japan has come. Purposely Japan was scheduled for 1940, because 1940 is the jubilee year for Southern Baptists' work in Nippon. It was fifty years ago that Southern Baptists began to sow for Christ in the Island Kingdom.

In Japan, Baptists will be praising God for the victories of this half century. In America, Southern Baptists will be sharing with this little minority in Japan—studying the progress and the achievements for Christ; meditating upon the difficulties and opportunities facing their brothers and sisters in Christ; praying understandingly and specifically for the Christians of Japan and for the work there; and planning for more adequate investments in Southern Baptist mission work in Japan.

Because of war clouds in the Orient some may wonder if the mission study course on Japan will appear at a disadvantage. But a second thought erases this indecision, for surely every Southern Baptist feels a deep compassion for the children of God in Japan at this time. Surely if they ever needed Southern Baptists' Christian love and prayers, it is now. Surely if ever Southern Baptists needed to restudy their response to the call in behalf of Japan, it is now. Surely if the Prince of Peace is ever to reign in the Orient, He must receive homage from the island people. And surely Southern Baptists feel constrained by the love of God to accept their 1940 opportunity for joining with Japanese Baptists in celebrating the Golden Jubilee for Baptists in the Sunrise Kingdom.

The books have been written by missionaries assisted by the Japanese Christians. The mission study book for Primaries, Juniors, Intermediates, Young People, and Adults will be published before the Southern Baptist Convention meets in Baltimore in June.

* * *

MOTION PICTURES

To make the church, group, or missionary society more mission minded, use motion pictures showing Southern Baptists' work on the mission fields.

Write for the list of reels in the Foreign Mission Board's motion picture library, and for information regarding the terms on which you may use them.

January 1940

Studying Missions

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

CURIO NOOK

Gifts from the Curio Nook have proven popular with Southern Baptists. The Christmas sales have been most gratifying. We would, however, remind you that even at this late date our stock has been replenished and the Curio Nook is chock-full of Chinese oddities and European novelties which are quite out of the run of Christmas gifts—the sort that will bring satisfaction to yourself in presenting them, and joy to your relatives and friends who receive them. Write for the curio list.

Last minute orders will receive careful attention and special handling. You may count on prompt delivery. We shall appreciate your orders.

* * *

SPECIAL BARGAIN AT THE GATE OF ASIA by

Foy Johnson Farmer

Reduced to 25¢

This book, abounding in information will prove invaluable for B.T.U. studies, for Woman's Missionary Society programs, and for auxiliary meetings.

Order from the Baptist Book Store serving your state.

THE BAPTISM OF A JEW

(Continued from page 28)

o'clock that afternoon I preached to the house full of most earnest people, and at the close of the service, led Zion Elijah and his wife, white-clad, into the little baptistry together, and buried them in baptism amid general rejoicing of the workers and attendants.

It is utterly impossible for us to realize what a thing like this means in that distraught land. Our so-called sacrifices fade into utter insignificance in comparison with such conditions as this man faces. Surely he and others like him should be held up in our prayers before God day and night. Surely, too, the Gospel "is the power of God unto salvation to everyone that believes," both Jew and Gentile.

STUDYING
MISSIONS

THE CHINESE BIBLE

B. L. NICHOLS, *Hwanghsien, China*

There are almost five thousand characters in the Chinese Bible. I do not mean characters in the sense of people, such as Moses or Paul. I mean word-pictures. Every thought or idea has a sort of ideograph or pictorial symbol, and these are called characters. Thus for man there is a sort of picture-form character, for God a different sort, and for sin still another. Many characters suggest by pictorial resemblance of the object or idea. For example, Figure 1, for man, looks like a man walking. The word for punish is pictured in Figure 2. The part on top (Figure 3) represents a net, the part below and to the left (Figure 4) means *words* or *to speak*, and the other part (Figure 5) represents a knife or sword. The picture-character for punishing, therefore, is expressive of the very process: throwing a net about a man, talking to him, and then using a sword on him. In ancient times nets and ropes were often used in seizing criminals; and in modern times the practice of capital punishment still prevails by means of a huge so-called broadsword.



Fig. 1



Fig. 2



Fig. 3



Fig. 4



Fig. 5

Other characters, however, are so formed as to give no clue at all as to their meaning or pronunciation. This kind are very difficult to learn. All in all, the Chinese language is very interesting in print. The Chinese Bible, though a wordless book, is a volume filled with fascinating characters.

NODDING OR SHAKING YOUR HEAD

Did you ever read a few pages in the front of a book and then look at the end to see how it "turns out?" Well, that suggests how you read the Chinese Bible—only you begin at the back, and end on the front page. Moreover, the lines run down the page, progressing from the upper right corner to the lower left corner. As your eyes race up and down the lines, you are nodding your head up and down. As you read your Bible in English, you are moving your head in the opposite directions. Now to nod the head, as when reading the Chinese Bible, is to give assent as if to say, "Yes, indeed, it is really true." But to shake the head horizontally means, "No, I don't believe a word of it."

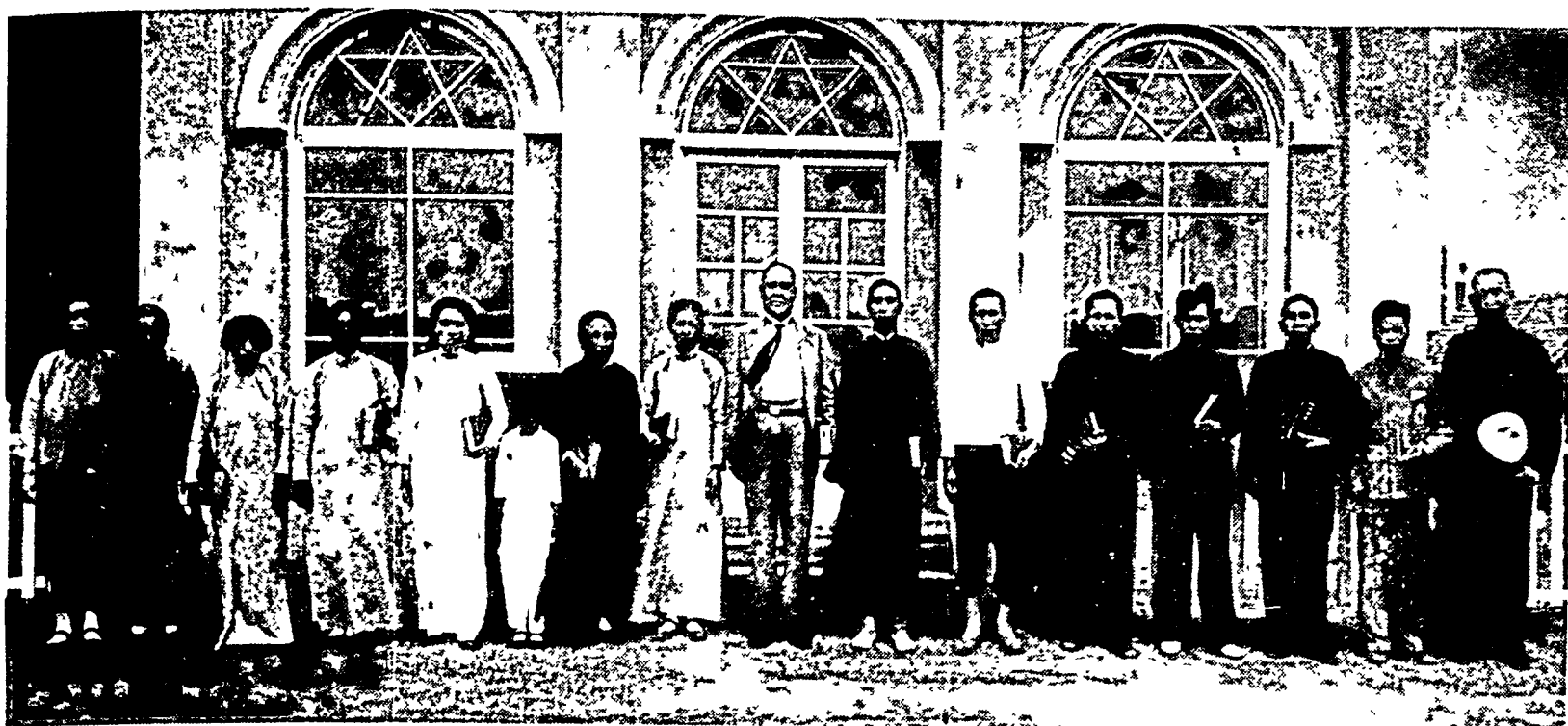
GUARDING THEIR TREASURE

Chinese Christians dearly love the Bible. They put a cover of cloth, paper, or leather on it to protect it from wear and tear. They carry it in a cloth bag or leather satchel. I know one man who has a wooden box for his Bible. It is a beautifully varnished cedar box just the size of his Bible and bears the two characters for Bible written on it. The handle and hinges and lock give the appearance of a tool kit. Thus taken care of, a Bible will last a Chinese person almost a lifetime.

In China, Christians usually take their Bibles with them wherever they go. During these warring days, when suspicion is so prevalent, a man's Christian experience may be doubted if he does not have a Bible in his possession. Some non-Christians have been found carrying Bibles to avoid suspicion. One of our missionaries in Shantung tells this incident which occurred a few months ago. The soldiers arrested a country Christian. They refused to believe his testimony. As they searched him they found a Bible and a song book, but still they suspected him and were about to deal severely with him. Then, one of the soldiers exclaimed: "We'll try him out to see whether he is a Christian. If he is a Christian," continued the soldier, "he can read his Bible." This frightened the poor fellow very much, for he, like so many country Christians, could not read, could not recognize a character. He was carrying his Bible and song book that friends might read to him and teach him songs. Silently he breathed a prayer to God for help. Then he held out his Bible and it opened where it had already been opened most often, at a passage which he could quote from memory. He passed the test. "All Christians can sing," added the soldier, "so we shall give him another test." Thereupon a soldier opened the song book and commanded him to sing. There was held before his eyes



Bible class on lawn of Miss Willie Kelly's home in Shanghai, China



The people of the Baptist Church, Chiannisse, Manchukuo. The love these people have for their Bibles is evidenced by the desire of this group to have with them in the picture the blessed Word of God.

one of the songs which he could sing from memory. His life was spared.

BIBLES THAT GO TO CHURCH

Church-goers always carry their Bibles to the preaching service. They turn to the passage and follow the preacher as he reads, or perhaps read with him in unison or response. Long passages or even many passages are read. Thus the Bible plays a large part in the church services. At all sorts of Christian gatherings, whether social, business, educational, or otherwise, there is on the program, a place for Bible reading. The followers of Christ in China read their Bibles.

Chinese Christians know their Bibles so well that it sometimes makes us ashamed of our own ignorance of God's Word. They study very little about the Bible; they study the Bible itself. Having no concordance, they learn to open right to a passage without any such help. The margins are filled to overflowing with references and comments in the reader's own handwriting. The main method of study in China throughout the centuries has been memorizing; and this method has borne much fruit in the study of the Bible. Chinese Christians, and especially preachers, surely excel in the ability to quote Scripture.

The Chinese Bible is translated into terms that are simple and easily understood, especially as compared with the newspaper or the ancient classics; yet the language of the Scripture is beautiful and acceptable from the literary point of view. There are

appropriate versions to meet the needs of certain peculiar local dialects, and there are fitting translations for the scholar who must have everything in the dignified language of the ancient sages. It seems that the commonly used version of the Chinese Bible (the Mandarin or national language version) is destined to do for the Chinese language what the King James Version did for the English Bible. Unquestionably it will establish literary standards when it is universally read.

WANTED: MORE BIBLES

One of the greatest agencies for the extension of the Kingdom of God in China is the Bible House or Bible Society. It is the missionary's right hand assistant. The sale of Bibles increases by thousands every year. Bibles are cheap in China.

Just now the exchange of money is much in favor of the American dollar. With two dollars that a friend sent me from Texas, I bought fifty excellent Bibles. (Four U.S. cents each; sixty Chinese cents each.) Who can estimate the spiritual blessings that this gift will bring to the Chinese? This is a great opportunity to have a part in the extension of God's Kingdom and the winning of China's lost millions to the Saviour. Many such gifts should be made for Christ's glory. By all means our China Baptist Publication Society should be given more money for its vastly important work.

We thank God for the Chinese Bible and the message of salvation which it holds out for the people of China.

Missionaries' Birthdays

January

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| <p>1 Miss Cornelia Brower, Casilla 185, Temuco, Chile.</p> <p>1 Miss Cecile Lancaster, Seinan Jo Gakuin, Kokura, Itozu, Japan.</p> <p>2 Miss Mary C. Demarest, Yangchow, Ku., China.</p> <p>2 Jessie Read McCrea (Mrs. T. F.),* 969 Marshall Boulevard, San Bernardino, California.</p> <p>3 Miss Elizabeth E. Rea,* 7010 S. Park Ave., Chicago, Ill.</p> <p>3 Rev. John A. Abernathy, Tsinan Shantung, China.</p> <p>4 Rev. L. Raymon Brothers, Iwo, via Lagos, Nigeria, West Africa.</p> <p>4 Miss Marjorie Spence, Casilla 185, Temuco, Chile.</p> <p>4 Alice Christian Donath (Mrs. A. C.), Shaki, via Lagos, Nigeria, West Africa.</p> <p>8 Vera Humphries Orrick (Mrs. B. W.), Calle Colorado 1876, Montevideo, Uruguay.</p> <p>8 Anna Granberg Swenson (Mrs. Erhardt S.), Bahia Blanca, Argentina.</p> <p>9 Nelle Jane Self Lingerfelt (Mrs. J. E.), Jaguaquara, Bahia, Brazil.</p> <p>9 Rev. Robert F. Ricketson, Shanghai, Ku., China.</p> <p>9 Mattie Norman White (Mrs. Phil E.), Chengchow, Honan, China.</p> <p>10 Rev. G. A. Bowdler, F.C.S. Rio Negro, Cipolletti, Argentina.</p> <p>11 Dr. J. T. Williams, Box 1581, Shanghai, China.</p> <p>12 Minnie Foster Moore (Mrs. J. W.), Chefoo, Shantung, China.</p> <p>13 Louise Dugguid Langston (Mrs. A. B.),* Laurens, South Carolina.</p> <p>14 Rev. M. S. Blair, General Urquiza 186, Rosario, Argentina.</p> <p>15 Nelle Fowler Olive (Mrs. L. B.), Chinkiang, Ku., China.</p> <p>15 Rev. J. Franklin Ray, 456 Senda Machi, Hiroshima, Japan.</p> <p>16 Emma Morton Ginsburg (Mrs. S. L.),* 10859 Longwood Drive, Chicago, Ill.</p> <p>17 Dr. William Lindsay Wallace, Wuchow, China.</p> <p>18 Floy White Jacob (Mrs. R. A.), Pingtu, Shantung, China.</p> <p>20 Dr. Jeannette E. Beall, Laichow-Fu, Shantung, China.</p> <p>20 Alice Johnson Hayes (Mrs. C. A.), Box 350, Shameen, Canton, China.</p> <p>21 Rev. M. W. Rankin, Shiuchow, Kt., China.</p> | <p>22 Winnie Bennett Ayers (Mrs. S. E.),* 625 Pine Street. New Orleans, Louisiana.</p> <p>22 Rev. Wade D. Bostick,* Shelby, North Carolina.</p> <p>22 Miss Jessie Green, Wuchow, Ks., China.</p> <p>22 Rev. J. C. Powell, Shaki, via Lagos, Nigeria, West Africa.</p> <p>24 Miss Mary Jane McMinn,* Golden City, Missouri.</p> <p>25 Rev. W. E. Allen, Caixa 2655, Rio de Janeiro, Brazil.</p> <p>25 Jennie Saunders Quarles (Mrs. L. C.), Bolanos 262, Buenos Aires, Argentina.</p> <p>26 Rev. J. Christie Pool, Ogbomosho, via Lagos, Nigeria, West Africa.</p> <p>26 Rev. G. W. Strother, Pochow, An., China.</p> <p>26 Claudia McCann Walne (Mrs. E. N.),* 2507 Rose Walk, Berkeley, California.</p> <p>26 Tommie Katherine Tomlinson Cooper (Mrs. Wm. L.), Juan Bautista Alberdi 4590, Buenos Aires, Argentina.</p> <p>27 Mabel H. Crabtree (Mrs. A. R.), Caixa 1982, Rio de Janeiro, Brazil.</p> <p>27 Rev. Wilson Fielder, Chengchow, Honan, China.</p> <p>27 Rev. C. G. McDaniel, Soochow, Ku., China.</p> <p>28 Rev. Robert Cecil Moore, Casilla 191, Temuco, Chile.</p> <p>29 Carrie Chiles Rowe (Mrs. J. H.),* 829 E. Colton Street, Redlands, California.</p> <p>29 Elizabeth Buch McConnell (Mrs. H. C.), Casilla 3388, Santiago, Chile.</p> <p>30 Rev. Hugh P. McCormick, Iwo, via Lagos, Nigeria, West Africa.</p> <p>31 Rev. C. W. Pruitt,* 891 West End Ave., N.E., Atlanta, Georgia.</p> |
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*At present in this country.

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New Book

Modern Macedonia—Earl Hester Trutza. 50 cents.

The five chapters of the book deal with the five European countries in which Southern Baptists have work: Rumania, Italy, Spain, Hungary, and Yugoslavia. As must needs be true of any book written about Baptists in Europe, the theme of suffering, persecution, and courage runs throughout the account of each of the five countries. Human interest stories about native Baptists in each country make clear to the reader the subtle ways in which they are persecuted. The book was written especially for young people, and tells in a simple, easy style the history and present status of Southern Baptist missions in Europe.—R. Y. C.

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

Miss Mary Demarest, Ethel M. Pierce, M.D., Miss Irene Jeffers, D. F. Stamps, Mrs. Stamps, Harold Hall, Mrs. Hall, Miss Clarabel Isdell, Miss Sallie James. **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, 909 N. Marsalis Ave., Dallas, Texas; Rev. and Mrs. C. C. Marriott, Box 120, Sunland, Calif.

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. **Kaileng, Ho.**—Mrs. W. E. Sallee, Miss Addie Estelle Cox, Miss Zemina Hare, * Miss Josephine Ward, A. S. Gillespie, Mrs. Gillespie, Wesley W. Lawton, Jr., H. M. Harris, Mrs. Harris, Miss Ola Lea. **Pochow, An.**—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, 1842 Beech St., Abilene, Texas; Dr. Mary L. King, 10254 Mountair, Tujunga, Calif.

NORTH CHINA

Hwanghsien, Shantung—W. B. Glass, Mrs. Glass, Miss J. W. Lide, N. A. Bryan, M. D., Mrs. Bryan, Frank P. Lide, Mrs. Lide, Miss Florence Lide, Miss Lucy Wright, Charles L. Culpepper, Mrs. Culpepper, Miss Martha Franks, * Miss Wilma Weeks, B. L. Nichols, Mrs. Nichols, B. J. Cauthen, Mrs. Cauthen. **Pingtu, Shantung**—Mrs. W. H. Sears, Miss Florence Jones, * A. W. Yocum, * M.D., Mrs. Yocum, * Miss Pearl Caldwell, Miss Bonnie Ray, Earl Parker, Mrs. Parker, Miss Blanche Bradley, Robert A. Jacob, Mrs. Jacob, S. W. Vance, M.D., Mrs. Vance. **Laichow-Fu, Shantung**—Dr. Jeannette E. Beall, Miss Alice Huey, Deaver M. Lawton, Mrs. Lawton, Miss Elizabeth Gray, Miss Lois Glass, * **Chefoo, Shantung**—Mrs. J. W. Moore, Miss Pearl Todd, Miss Pearl Johnson, R. F. Ricketson, Mrs. Ricketson, Miss Doris Knight. **Tsingtao, Shantung**—Mrs. S. E. Stephens, I. V. Larson, Mrs. Larson, J. W. Lowe, * Mrs. Lowe, * **Tsinan, Shantung**—J. A. Abernathy, Mrs. Abernathy, Miss Mary Crawford, Miss Jennie Alderman. **Tsinningchow, Shantung**—Frank Connely, Mrs. Connely, Miss Bertha Smith, * Miss Olive Lawton. **Dairen, 25 Noto-Machi, Manchuria**—W. W. Adams, Mrs. Adams. **Laiyang, Shantung**—Miss Alda Grayson.

Emeritus Missionaries: Dr. T. W. Ayers, 978 Juniper St., N. E., Atlanta, Ga.; Rev. and Mrs. J. V. Dawes, 4719 Eighth Ave., Los Angeles, Cal.; Dr. and Mrs. P. S. Evans, Tsinan, Shantung, China; Dr. and Mrs. J. McF. Gaston, Box 43, Penney Farms, Fla.; Rev. and Mrs. T. F. McCrea, 969 Marshall Blvd., San Bernadino, Cal.; Mrs. E. L. Morgan, "Chauga Heights," Westminster, S. C.; Rev. and Mrs. W. C. Newton, 317 N. Boulevard, Richmond, Va.; Rev. and Mrs. C. W. Pruitt, 891 West End Ave., N. E., Atlanta, Ga.; Mrs. Peyton Stephens, Columbia, Mo.; Miss Mary D. Willeford, 602 Academy St., San Marcos, Texas; Miss Anna B. Hartwell, Hwanghsien, Shantung, China.

SOUTH CHINA

Canton, Kt.—Miss Flora Dodson, C. A. Hayes, M.D., Mrs. Hayes, Miss Lydia Greene, Eugene L. Hill, Mrs. Hill, F. T. Woodward, * Mrs. Woodward, * **Sun Hing, Kt.**—Miss Margie Shumate, Miss Auris Pender. **Shiuchow, Kt.**—Via Canton—Miss A. M. Sandlin, M. W. Rankin, Mrs. Rankin, J. R. Saunders, Mrs. Saunders. **Wuchow, Ks.**—Rex Ray, Mrs. Ray, R. E. Beddoe, * M.D., Mrs. Beddoe, * Wm. L. Wallace, M.D., Miss Jessie L. Green. **Macao, Kt.**—J. L. Galloway, Mrs. Galloway. **Kong Moon, Kt.**—Miss Lora Clement, Miss Lenora Scarlett. **Kweilin, Ks.**—Miss Hattie Stallings, R. L. Bausum, Mrs. Bausum, Miss Ruth Ford, J. A. Herring, Mrs. Herring, R. E. L. Mewshaw, M.D., Mrs. Mewshaw. **Walchow, Kt.**—via Canton—A. R. Gallimore, * Mrs. Gallimore, * Miss Ruth Pettigrew, Miss Floy Hawkins.

Emeritus Missionaries: Mrs. Janie Lowrey Graves, 101 S. Carlin St., Mobile, Ala.; Dr. John Lake, Box 613, Georgetown, Ky.; Miss Elizabeth Rea, 7010 S. Park Ave., Chicago, Ill.; Miss Mollie McMinn, Golden City, Mo.

NORTH MANCHUKUO MISSION

Harbin, Manchuria, P. O. Box 32—C. A. Leonard, Mrs. Leonard, Victor Koon, Mrs. Koon, Miss Reba Stewart.

JAPAN

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