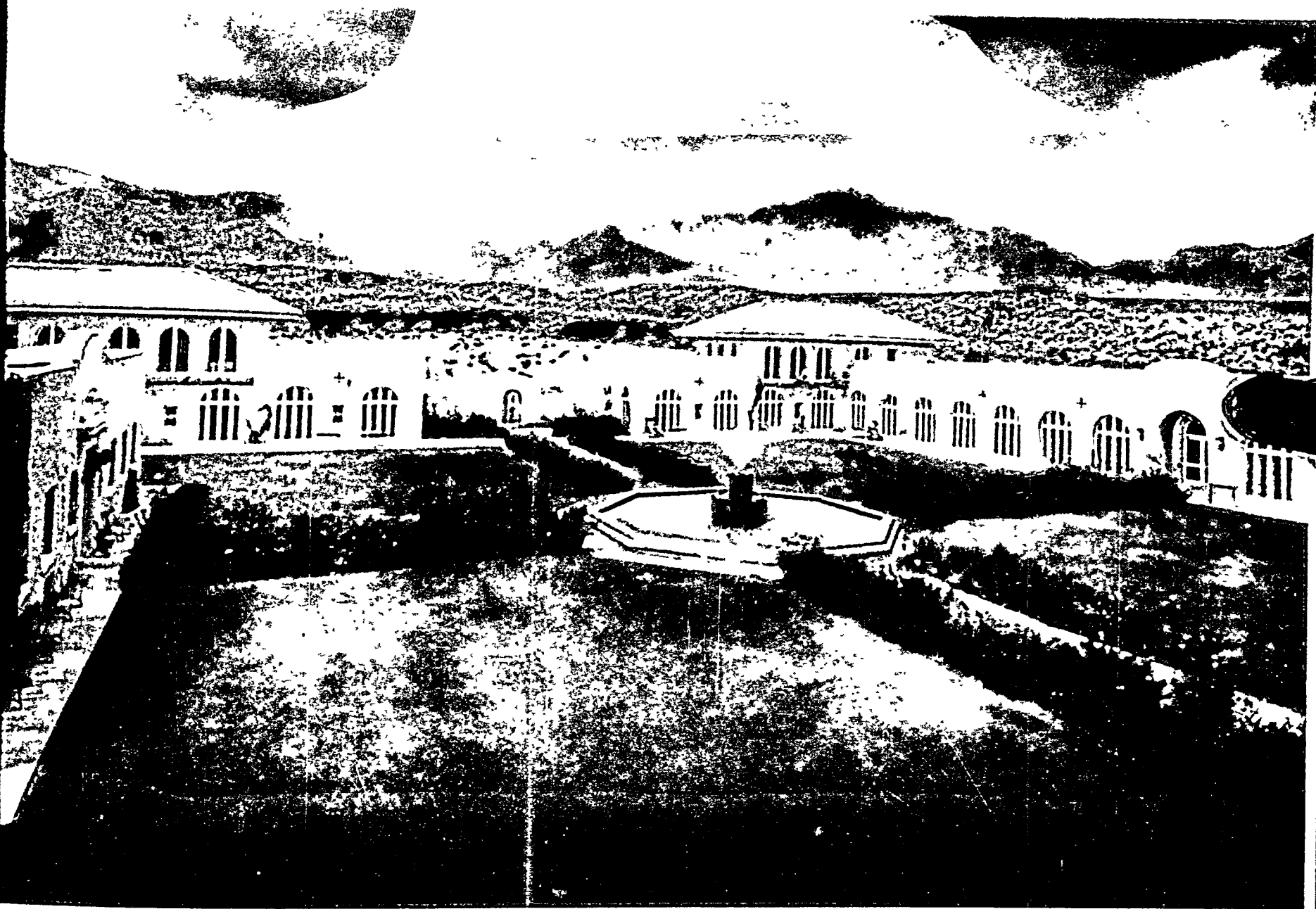


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THE COMMISSION

CHARLES E. MADDY, *Editor*

VOL. III

FEBRUARY, 1940

No. II

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THE COVER is a picture of the patio of the Mexican Baptist Seminary situated on the outskirts of El Paso, Texas. The Seminary, the Woman's Training School, and the Mexican Baptist Publishing House are all located on this property.

The Best Plan Yet Devised

We have heard the statement over and over again for many years, "The Co-operative Program is the best plan yet devised by Southern Baptists for the financial support of all of their work."

The Co-operative Program was worked out by Southern Baptists after many years of experience in financing denominational work. The purpose of the plan is to provide for the financial support of all the denominational work of Baptists. By denominational work we mean the work carried on or fostered by the various State Conventions and by the Southern Baptist Convention. This work includes State Missions, Home Missions, Foreign Missions, Christian Education, Ministerial Relief, Orphanages, and Hospitals.

It has been well said: "You do not contribute *to* the Co-operative Program, but you contribute *through* the Co-operative Program to each of the various causes."

It is well to keep in mind always that this is, first of all, a program of co-operation between the several State Conventions and the Southern Baptist Convention. It is not a mere program of co-operation among the several State Conventions. In the Co-operative Program there is an agreement, either actual or tacit, between each of the various State Conventions and the Southern Baptist Convention.

In this agreement there are three main matters: First that a unified appeal will be made for funds for the support of State causes and of Southwide causes. Second, that there shall be a division of such funds between the State Convention and the Southern Baptist Convention—usually by a fixed percentage—the ideal division being fifty-fifty. Third, that deductions for certain items of expense shall be made before division of funds.

The Co-operative Program is conceded to be the best plan ever used by Southern Baptists for caring for all of their diversified work. Let us briefly consider why this is true:

The Co-operative Program is the best plan for the churches. It enables a church to make, at one time, an every member canvass for the support of all of the regular work of the denomination. This unified appeal is certainly a more satisfactory plan than the old method of a separate appeal from time to time

for each of the denominational causes—State and Southwide.

The Co-operative Program is the best plan for individual contributors. It enables a contributor of any amount, either large or small, to help support each and every denominational cause. Then, too, the plan makes giving easier. One can give small amounts regularly easier than he can give large amounts at wide intervals of time.

The Co-operative Program is best for the agencies of a State Convention and for the agencies of the Southern Baptist Convention. To illustrate what we mean by this, let us take the Foreign Mission Board as an example. The Co-operative Program provides the Foreign Mission with a regular income, though not a uniform amount. Regularity of income is a real boon. When the late Private John Allen, of Mississippi, retired from Congress, he was appointed a commissioner of some enterprise at a good salary. In speaking of the salary, Mr. Allen is reported to have said: "Of course, I care little about the salary, but I do very much like the regularity with which the checks come." Through the Co-operative Program the Foreign Mission Board, as well as all other Southwide agencies, receives money every week of the year.

Not only does the Co-operative Program provide the Foreign Mission Board with funds, week by week, but it also gives the Board freedom in the use of these funds. This is a very important point, which all can readily see if a little thought is given to the question. If the Foreign Mission Board receives funds designated for Brazil, it cannot use any part of those funds for work in Africa, however great the need in Africa may be. If the Foreign Mission Board receives funds designated for native workers it cannot use those funds for the salaries of regular missionaries, or for other needed purposes. On the other hand, the Foreign Mission Board can use its best judgment in applying the co-operative funds where most needed and where they will produce the best results. This is as it should be.

For the reasons given, and for many other reasons, we believe it to be true that the Co-operative Program is the best plan yet devised by Southern Baptists for the support of all their work.

Austin Crouch, *Executive Secretary of the Executive Committee*—S. B. C.

The Call of the Orient—

IN THE SPRING of 1939 the Secretary for the Orient was making a last visit to the Chinese Baptist Conventions and Associations before leaving for America. "What message," he asked, "would you have me give to your fellow Baptists in America? What can they do in this time of war to help you most?" Extensive damages had already been done to many buildings. Constant needs of funds for repairs and rebuilding were confronting the Christians. The budgets for work which had been supported by gifts from the Chinese Associations were increasingly difficult to raise. A reply that had to do with money was naturally expected. But another response came in almost every instance. There was one repeated request which the Chinese Baptist Conventions sent to Southern Baptists in America.

*Send Us More
Missionaries*

AT THEIR ANNUAL MEETINGS in the early summer, the Southern Baptist Missions in the Orient took measure of their personnel of missionaries. For ten years, from about 1923 to 1933, the Foreign Mission Board appointed practically no missionaries. The work today is feeling the strain of that great gap in appointments. A large mission station, which in past years had over twenty missionaries, has now only eight. During these two years of war some entire stations in China have been occupied by only a single woman missionary. Some years ago Southern Baptists had nine mission stations in Japan. We have today four stations with a total of only fourteen missionaries. The war in the Orient is loading our scattered missionary personnel with almost unparalleled opportunities and responsibilities. Through official actions and through personal letters these missionaries are earnestly calling to Southern Baptists.

*Send Us More
Missionaries*

DURING THE PAST SUMMER, due to the fact that a number of British missionaries were compelled to withdraw from some sections of China, a rumor became current that all missionaries were leaving those places. A small group of Chinese Baptists walked nearly thirty miles to one of our mission stations to learn if the lone missionary family stationed there had left. When they found these Christian helpers and friends still there, tears combined with their prayers and songs to express their gratitude. Chinese Christians are particularly dependent on their missionary co-workers in these days. From their churches, their schools, their hospitals, and their individual hearts come the urgent calls to Southern Baptists.

*Send Us More
Missionaries*

THE WAR IN CHINA has caused millions of Chinese people to migrate from the coastal areas into the great southwestern section of China. Among these millions of people have gone numbers of Christians. A stream of new life is pouring into this primitive and remote, but thickly populated region. God has prepared there a remarkable opportunity for Christian work which stands wide open to us as a great, yawning door. But the appointments of new missionaries to the Orient within the past few years have been barely enough to maintain the number of our already greatly overloaded staff. We cannot meet the opportunities of new fields with the missionaries we have. Such opportunities sound a clear call to Southern Baptists.

*Send Us More
Missionaries*

—M. T. RANKIN, *Secretary for the Orient.*

THE COMMISSION

VOL. III

FEBRUARY, 1940

No. II

Mexican Baptists Go Forward

ALFREDO C. MÜLLER, *Mexican Baptist Seminary, El Paso, Texas*

The meeting of the National Baptist Convention of Mexico, which took place in the First Baptist Church in Saltillo will always be remembered by those in attendance. This church, historic in Mexican Baptist annals, was founded under the missionary leadership of Dr. W. D. Powell.

Symbolic of the missionary conviction of Baptists, the world over, was the decorative motif painted on the wall above the baptistry. This pictured an open Bible, shedding beams of light upon a globe, representing the world. On the rostrum were artistically draped more than fifty crimson pennants, emblems of victory, bearing severally, in white letters, the names of all the churches which constitute the Convention. On reading these names one could visualize the distances some of the delegates had to travel, to attend this convention. Some had come from the distant southeastern region that borders on Central America, through tropical jungles and over lofty ranges; others had crossed the arid northern deserts; whereas others had come from the fertile coastal plains that face the Pacific.

On Wednesday morning and afternoon, before the opening session of the convention proper, there took place the meeting of the Mexican Baptist W.M.U. Convention. In the manner and spirit in which they planned and conducted their business, the women set the pace for the convention meetings that were to follow. It was an impressive and inspiring sight to see these Christian "mothers in Israel," matrons and younger women taking part in the conduct of business and the discussion of themes. They proceeded with a wisdom, tact and firmness which revealed genuine interest and a deep sense of responsibility. This was manifest in the simple but impressive ceremony which accompanied the installation of officers. The one in charge of administering the oath to the new officers reminded them of God's promised blessings upon those who are faithful to their duty, but solemnly warned them of God's disfavor, should they be neglectful.

A joyous spirit of Christian assurance and victory found expression in the enthusiastic congregational

singing. One of the delegates gave utterance to this feeling when he said, "We do not preach the Gospel to see if we succeed, but because success is already assured."

No superficial emotionalism was this, however, for it was accompanied by a consciousness of dependence upon God, voiced by speakers during the devotional hours, and also made evident even during the business sessions. At some critical moments, such as the time for the election of new officers or when some important decision was to be made, and there was difficulty in arriving at a conclusion, the presiding officer asked the audience to pause a moment and ask for God's guidance.

Using Psalm 143:10 as his text, the speaker at the first devotional sunrise service on Thursday said, "We have not come to this convention as teachers but as learners. We have come to learn what the will of God is."

(Continued on page 45)



Pastor and choir in the Indian country of South Mexico

Kingdom Facts and Factors

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

WAR UPSETS RELIGIOUS PROGRAMS

It has been announced that the World Sunday School Convention, planned for Durban, South Africa, next July must be postponed indefinitely because of the war. A conference of the International Sunday School Council will be held in that month to decide, if it shall then be possible to decide, when and where the Convention can meet.

The Episcopal churches, under lead of the Bishops of the Church of England, are in the habit of holding a conference every ten years at Lambeth Palace, London. This is the year for it. It has been decided that conditions make it impracticable to convene. The Conference is abandoned for the present with no indication when it may be conducted.

Many other Christian meetings will be abandoned because of war. War plays havoc with the orderly working of Christian forces. Will these forces suspend operations, or will they find new outlets and, in ways meeting the situations, put forth the more energy to achieve the aims of the Gospel of the Redeemer?

MISSIONS IN WAR-TIME

During the World War the burden of responsibility for missions passed increasingly to the United States, both in financial support and in administration. Since that war German missions have never recovered the position previously held. Nor have the British churches regained the leadership which they had held up to that time. They have done nobly. In relation to numbers and resources they have continued to outstrip American Christians in the measure of their interest as gauged by all standards. Yet first place had definitely been taken by the American churches, as was rightly to be expected.

Now that Great Britain is in a most serious struggle, the resources in men and money will be taxed to the utmost. British missions must suffer very greatly. Moreover, the Scandinavians, always so noble in their devotion to missionary evangelism, must find themselves seriously hindered and reduced in their outreach in these dark days.

Thus to us in the United States must come a new call for heroism, for sacrificial consecration, for the spirit and practice of stewardship of the Gospel. Notwithstanding all our problems of economic maladjustment, unemployment and extravagant and

often irrational public expenditure, it is still possible for American Christians to carry the entire load of the missionary work of the world, as now constituted, without even approximating the limits of stewardship.

Christianity is being discredited within Christendom by this new war. It can be freshly and powerfully commended to the whole world by an enlarged, heroic, faithful missionary devotion. The cause of world missions can be saved, and Christianity can be strengthened in all lands if American Christians will offer themselves willingly in the day of God's power. Only thus can Christianity be rescued from further depression in our present world.

The call is from the millions who await 'the word of their salvation'; from the nations in distress and asking the Church: "Where is now thy God?" from the Christ at God's right hand, 'looking out on the world until his enemies be made the footstool of his feet.' Will American Christians be faithful, or fail?

TWO MISSIONARY PERIODICALS DIE

A little while ago we wrote of the passing of "A Movement for World-wide Christianity," the organization of "Liberal Christians" which was formed to promote the ideas and methods advocated by the "Re-thinking Missions" group. Unable to gain control of the established missionary organizations, as they had desired, some of these earnest men set up their own organization. However, not enough supporters came forward and after three years or so it was evident that it could not succeed. Last June, the Movement formally began its orderly dissolution. With this went the suspension of its official publication *World Christianity*. This quarterly "digest" suspended with the fourth quarter of 1939, an issue of high merit. It carries a series of discussions of aspects of Missions in the light of the Madras Conference, and of current world conditions. The central theme is World Community. The various articles deal with this as the Christian task and with ways for Christian people and churches to approach this task, define it, and seek to achieve it.

Now comes the announcement by *The Missionary Review of the World* that with the end of 1939 its publication ceases, after sixty-two years of history. It has been a non-denominational missionary monthly in the line of the genuine evangelical tradition. It has given a rounded view of missionary work in all

phases, with the stress rather on what has been called evangelistic missions. It has specialized on news from all lands, and on articles with current missionary pertinency and with missionary polity. There was nothing else giving month by month so comprehensive a survey and report of missionary activities and incidents. Its failure longer to gain support sufficient for life calls for serious reflection.

What are lovers and supporters of missions to say about the failure of these two magazines? They represented both theological and practical wings of living and active Christianity. The divergence which has been growing for more than a quarter of a century and became acute ten years ago has divided support of missionary periodicals. More significant was the confusion in the minds of the ordinary missionary enthusiasts whose time or training was not sufficient to deal with the issues involved. These constituted the chief clientele on which the journals depended. In the case of the new magazine these potential readers failed to enlist. In the case of *The Missionary Review of the World* they no longer found it compelling their reading and support.

But more is to be said—much more if we would understand the missionary situation of which these failures are a symptom. Nor is all that can properly be said discouraging. It is all too true that secularism of interest and relativism in thought and absorption in fleshly indulgence have seriously undermined the enthusiasm and the devotion of millions to the true values of life—religion and spiritual culture. Economic strain has snapped much of the support of religion. Political and other forms of conflict have disrupted the order of life.

On the other side is the fact that there has been marked improvement in the missionary periodicals of the denominational boards. There is no longer need for Christians of wider intelligence and sympathies to seek satisfaction in the periodicals formerly more comprehensive in their range than were the denominational periodicals.

Most significant in this connection is the absorption of so many earnest Christians now in the reinterpretation of the meaning and task of organized Christianity. For a full century the expansion of Christianity to "unevangelized," "pagan," "heathen," "non-Christian" lands and peoples was the most romantic, the most unselfish, the most appealing form of Christian devotion. In some real measure this effort to extend Christianity has carried it into all parts of the world. There are many who think more or less vaguely that this task has been completed. But recent and current history is revealing how unchristian our world is. Our task has become intensive. Christianizing Christendom calls for first

consideration. The social order, economic and institutional, is seen to be so largely pagan as to challenge the attention and enlist all available resources. Missions have fallen relatively to secondary place in interest.

For the scholarly statesmanship of missions the International Missionary Council provides an arena of conference, a framework of co-operation, and a magazine of discussion, *The International Review of Missions*. Between that, on the one hand, and the improved denominational periodicals no sufficient demand is left for such a magazine as *The Missionary Review of the World*. Much as thousands will miss it, we shall not think of its demise with unmitigated sorrow. We shall hope that the *International Review* will lighten some of its pages to supply a need that will remain. And more than ever will the denominational missionary monthlies need to develop departments of general information about all important aspects, needs, and achievements of the entire movement for the universal Gospel of the Kingdom of God. And there must be a great increase in the use of these missionary magazines. Instead of the fifteen or twenty thousand subscribers to our own *The Commission*, there should quickly be fifty thousand. The ideal would not be reached short of five hundred thousand.

"Beyond doubt *The Commission* is the most thrillingly interesting mission journal we have ever read. As you read it, and as you look into the faces of those noble, happy, young missionary recruits, you are made to feel that you are given an actual front line view of Southern Baptists' great missionary conquest on a worldwide front."—Editor, *Young People and Adults*.



Blue Mountain College alumnae enrolled in the W.M.U. Training School, Louisville, Kentucky. Left to right: Edna Ruth Rea, Georgia Mae Ogburn, Cora Mae Marriott, Cascille Middleton, Zenona Faust, Theresa Anderson

What I Saw in Hungary

GEORGE W. SADLER, *Secretary to Europe, Africa, and the Near East*

A late arrival at night, a lack of knowledge of Hungarian, a taxi driver who stopped at the hotel Ritz to inquire, led me to that hotel. I discovered later that it was about the "ritziest" hotel in Budapest. While my stay there was short-lived, I got the full benefit of it. As I ate breakfast on the terrace the following morning the beautiful Danube not far from my feet, followed its winding trail toward the Black Sea. The Royal Palace, almost immediately across the river from me, and the house of Parliament just up the river on the same side were reminders of a glorious past. The beauty and stability of the buildings and the general appearance of orderliness give one the impression of at least former greatness. Budapest is said to be one of the most beautiful cities of Europe and it is not difficult to believe that the evaluation is correct.

As is true of other European centers, there is in Hungary a striking mixture of the new and the old. The congested traffic which one encounters as one goes into or comes out of Budapest is not so much that of motor vehicles as of horse-drawn or even ox-drawn wagons, driven by peasants who have disposed of their produce. The woman in the multi-skirted and many-colored dress, possibly barefooted, is in striking contrast with the up-to-date office girl or the beautiful society girl who, in the most modern

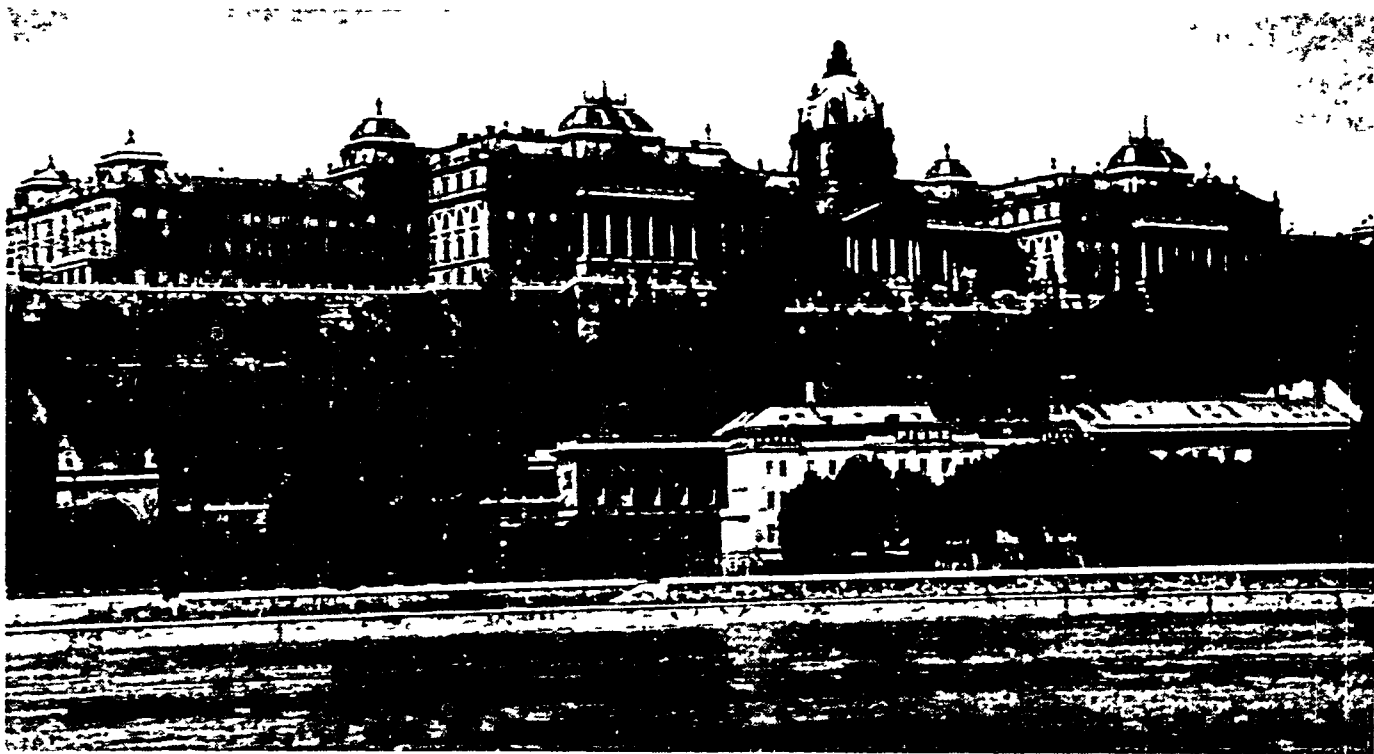
attire, attends the afternoon dance at the Ritz hotel.

Naturally the physical is the first phase that impinges on the senses, but soon one comes into collision with the spirit of patriotism. Hardly has one taken his seat in a bus until his eyes find themselves focused on a placard immediately in front of him. If he comes from regions beyond he is not able to read the placard, but his curiosity leads him to inquire of his Hungarian companion who interprets for him these significant words:

"I believe in one God;
I believe in one Fatherland;
I believe in eternal Justice;
I believe in the Resurrection of
Hungary.

Amen."

If you have neglected your history, you do not get the full significance of those words, but you go on out to the camp where young people have come together in one of their annual conferences. From your quarters at the top of the slope you catch sight of the national flag at half-mast. At its base there is a mound of earth which, from the distance, looks like a grave. You go down and your Hungarian friend eagerly explains that the green, mossy plot,



*The
Royal Palace,
Budapest,
Hungary*

bordered with small white stones represents the Hungary that once was. He shows you the boundaries of dismembered Hungary and tells you that two-thirds of his country was given to Rumania, Czecho-Slovakia, and Yugoslavia. This mound and this flag at half-mast are reminders of and memorials to "Our Lost Country." Your friend tells you that the flag will not fly from the top of the flag pole again until his lost territory is restored. In another part of the country you will see a monument beautifully done, occupying a prominent place. On the side facing the street there is, in bold relief, the delineation of the Hungary of pre-war days. In letters which are easily discernible are these words—"As it was—As it will be." These are symbols of sorrow because of the loss and they are expressions of grim determination to have this wrong righted.

With this attitude and in view of the European situation as a whole, soldiers formed a prominent part of the landscape. In one city in which we spent the night near the Rumanian border there were said to be fifty thousand troops. The general idea openly expressed was that Hungary would soon march into Rumania and take back Transylvania of which she had been robbed. When asked what the Rumanians would do, they were quite scornful of the idea of being repulsed.

But the phase of life in which we are primarily interested is the religious. My visit was happily timed in that I was privileged to visit the largest of the Young People's Conferences at Tahi, up the Danube from Budapest. Hungarian Baptists own here a beautiful site on which have been erected several buildings.

Never in all my travels have I seen a more earnest group of young persons. They belong to the peasant class, for the most part, but their faith and devotion greatly inspired me. On Sunday afternoon, as the sun was finding its way beyond the western hills, I had the privilege of speaking to an audience of fifteen hundred. They sat on the hillside in a natural amphitheater and listened eagerly to my message and to the other addresses.

The following week we went to another conference in which there were six hundred. At midnight, after our arrival, recruiting officers went to the camp and called to the colors a number of our Baptist young men. Anxious and sympathetic parents and friends, to the number of about two hundred, left the following day. Other conferences were cancelled on account of the threat of war. However, we continued our itinerary and wherever we went eager audiences attended our ministry. On every night of the week, including Saturday, in different cities I preached to scores of earnest worshippers. In no part of the world have I preached to a more coherent group. They support two homes for aged Baptists and one orphanage. They help also to support an invalid professor and the widow and children of a professor of our seminary who died a few years ago.

As a result of the dismemberment of Hungary, Baptists lost about half of their number to other countries; but during the intervening years they have more than overcome that loss by winning other converts. Numbering now between fifteen and sixteen thousand members, they are destined to become one of the great religious bodies of the world.

Baptist
Summer Assembly
Youth Camp,
Tabi, Hungary



Southern Baptists Below the Equator

FRANK H. LEAVELL, *Southwide Baptist Student Union Secretary*

In South America today, where Southern Baptists have work in Chile, Argentina, Uruguay, and Brazil, they have, including those on furlough, 143 missionaries. In this brief article their work, our work, will be treated from the three viewpoints of the principles, the problems, and possibilities of the work. The observations are based upon an all-too-brief visit early in 1939, and accordingly must be severely abridged.

THE PRINCIPLES

Fundamentally all Christian missionary work is based upon the principle of the saving power of the Gospel of Christ and a lost, sinful, unregenerated world. The soul's salvation for time and eternity is the primal objective of missions. Vitally worth while, but incidental thereto, are the social, intellectual, economic, and physical uplifts; but for those alone, few missionaries would go out, and indeed few millions would be contributed. The dynamic of missions is spiritual.

Another principle upon which missions is based is that of sharing. Through availed Providence some countries are blessed with knowledge of Christ. Others are not. The essence of Christianity is love, the inevitable counterpart of loving is giving. The people who love God, care also for the souls of men and are willing to give to them. Hence they dedicate money and lives. Because of proximity and the mutual interest of the Americas there is a peculiar pull toward South America.

A third principle undergirding missions is obedience. Christ's last command was "Go ye into all the world." Southern Baptists are eternally committed to that challenge and seek to prove true to its fulfillment. Upon these three basic principles the cause of missions firmly rests, and to them much of the success is due.

THE PROBLEMS

The problems are legion. But problems, few or many, do not dismay our undaunted missionaries south of the equator. These heroes and heroines sublimate them, surmount them, and master them.

One great problem is that of distances. Trips into the interior sections are necessary. What deprivations! What handicaps! What dangers! What endurance is required! But missionaries seem to love these—appalling paradox! With an ecstasy of ex-

pectation they set out on mule-back, men and women alike, for two months or more to plains or mountains, in weather hot or cold. They return sun-tanned, weather-beaten (literally), and undernourished, but declaring the joy of it.

Argentina is larger than the entire area of the United States lying east of the Mississippi River and, if laid upon it, would extend from the tip of Florida to the north of Labrador. One state within Brazil—and there are twenty-one of them—is larger than all of Europe and Russia. Brazil is larger than the whole of the United States by 250,000 square miles. The southern part of South America is as far below the equator as Labrador is north of it. The mouth of the Amazon River is as wide as the Hudson River is long. These dimensions stagger.

Another major problem is that of inadequate equipment and man power. Every missionary labors agonizingly because the opportunities are so great and the equipment—buildings and literature and money and men, all *modus operandi*—is so meager.

Again, for centuries Catholicism has been the predominant and preponderant influence in the lives of individuals, families, and institutions of South America. To break with such traditions and join up with evangelical churches means family disinheritance, social ostracism, deprivation, suffering. Possibly no country on earth is so possessed and dominated by the Catholics as is South America. And even when inroads are made sufficiently for some to become anti-Catholic, they do not always become pro-Christ. Even if they become anti-priest they often remain pro-church. You will find such conditions on any mission field of South America.

Another and a natural problem in working with minorities is the lack of momentum. To pass several gorgeous cathedrals, gold lined and chime bedecked, to go to a brush arbor, a small hut, or a rented store, used as a meeting place calls for character. Again, in most of our schools, save several, only fifteen per cent of the students are either Christians or from Christian homes. The thrill of momentum is minus. But the undaunted missionaries go on triumphantly, claiming victories through the Master's minority. And their victories are great.

The meager salaries paid by the churches to their native pastors create a problem. The congregations being small and coming from the less privileged strata of society mean a salary inadequate for a man

with or without a family. Therefore many, if not all, native pastors follow a vocation—law, medicine, teaching, or farming—and preach as an avocation. Hence the pastoral work, with the consequent soul winning, is limited.

Nationalism which so extensively dominates the minds of South Americans has created a new and quite subtle problem for missions. "The nations that can be only satellites are condemned to dependency; but the nations that can be suns can, by utilizing their potential resources, win their own liberation." So said an Argentinian senator. The thought behind the statement is responsible for the rising tide of nationalism which is continent-wide and is being grafted into the thinking of the nations.

All natives are on their guard, and quite suspicious of any and all influences emanating from other countries. They are adamant in their refusal to be too much influenced by "foreigners." This affects missions. And they are as suspicious of North Americanism as of any other "ism."

One other present-day problem must be mentioned. It is a perplexing one, and grows out of the very success of the entire missionary project. It is that of transfer and adjustment. The success of missions is realized when the nationals themselves have been reached, redeemed, trained, and transferred to positions of responsibility and leadership. And this requires amazing grace. If the natives become too eager for power and unwilling to co-operate or, on the other hand, if the missionaries be too eager to stand in the commanding positions and reluctant to share or transfer leadership, then the situation becomes unhappy. If on either side, the element of grace be lacking, there is distress. If it be lacking on both sides, there is disaster. Selfishness is sin.

THE POSSIBILITIES

Though the problems of missions are great, the possibilities are greater. Through the perplexities are seen the prospects, and through faith and work, the possibilities are translated into triumphs. Many of these are slow in being realized, but they are as sure as the promises of God. South Americans do not live in a sustained hurry as do their northern neighbors. It is said that two words *paciencia* (patience) and *amanha* (tomorrow) will define the tempo of the Latin-American mind. Results are slow, but they are sure. Missions is no experiment.

Abounding possibilities are seen when contact is made with the Christian youth. My particular work in South America was primarily for college students. There the age level of students is lower than here,

and they are, at times, docile and *laissez faire*; yet they are ambitious and capable. In each of the sixteen schools that I visited, the Baptist Student Union was accepted and organizations were perfected. That is promising.

In Brazil there are fifty million people, fifty thousand Baptists, and five thousand college students. Such progress shows the future possibilities. In fact, the possibilities are as promising as Rio bay is beautiful, and its beauty at night defies comparison.

At Porto Alegre, missionary Harley Smith gave a five-point report of the work which proves the possibilities for the future. That report shows the upward trend of the entire missionary cause. Said he: (1) The attendance of the school had doubled in two years. (2) The better spirit of the student body caused them to request religious programs at chapel. (3) A group of Jewish students had asked for instruction in Bible. (4) Twelve hundred German Baptists in a hundred churches had voluntarily united with our convention. (5) Ministers of other denominations, and highly educated, were anxious to come with the Baptists, if and when churches wanting pastors were available.

THE POWER OF THE GOSPEL

The power of the Gospel to transform lives is the most convincing proof of the missionary possibilities. Particularly impressive were those younger men who have so recently been chosen as presidents of schools and as pastors of churches. As college presidents Dr. Nigro of Rio, and Dr. Munguba at Recife are among those doing an outstanding work. To this list could be added the native pastors, teachers, deacons, secretaries, business executives, and faithful church members by scores and hundreds. Such are the products of missions within the first century of our work. In the coming years, with the increasing momentum, these should be multiplied indefinitely. Such are the possibilities in transformed personalities.

Let the veteran missionaries point out the future possibilities, and the glory of the Southern Cross will be matched by the glory of the cross of Christ. The majesty of the Andes will be surpassed by the majestic Gospel of Christ. Missions in South America, as around the world, will be magnified to hitherto unknown proportions and power until the coming of the King. Missions is the greatest work of man. Missions is the greatest need of the world. Missions is the greatest aid to civilization. Missions is the greatest hope for the future. Missions is the greatest desire of the heart of God.

FIELDS AND
FACTS

YOUR DIME DID IT

Churches, Schools, and Publications Supported
by Co-operative Dimes Win Many Hearts

J. J. COWSERT, *Waco, Texas and Rio, Brazil*

From the Co-operative Program the Baptist Publishing House (or Sunday School and B.T.U. Board) of Brazil gets twenty-five thousand dimes each year, which is nearly one dime from each Southern Baptist Church. These dimes do hard service, but produce large dividends.

Last year some of them went into the printing of books for the study courses to train church members to serve better and to resist the winds of false doctrines, as well as to win lost souls. These more efficient workers are the explanation of the fact that year by year Brazil baptizes an increasing number of people. During 1938 more than five thousand converts were baptized.

Other dimes go into our denominational weekly paper, "O Jornal Batista." It captures for Christ a lost prisoner in a far-off Portuguese prison; or the *Jornal* is used in place of a sermon in some pulpit in Brazil where there is no pastor to preach on Sunday; or it visits some government official's desk, teaching him the true meaning of democracy and the great love of Christ for lost souls. Again it goes to some Catholic priest's study to lead him away from superstition and sin and ignorance of the Gospel into the light of the Gospel in Christ.

Some dimes print the Daily Vacation Bible School literature to win to Christ the children of Brazil. Through these schools hundreds of Catholic children receive the message of Jesus' love. One little boy in Rio was so impressed with doing what Jesus said to do, that when his parents insisted on taking him to the "Carnival" (the Catholic sin festival), he refused to go, saying, "We Christians do not go to the Carnival." No amount of persuasion or the offer to get him a pretty costume to wear prevailed on him to leave his new-found hope.

We know of another dime that went into tracts. One of these tracts found its way through friend and foe out to the rich residential section of the beautiful city of Rio de Janeiro. It was left in the street to be trampled on or blown by the wind. But a hungry soul found it. Though it was torn and soiled, he picked it up. The message was still clear—the message of love and salvation. He read it and reread it until, by accepting Christ, his soul was fed on the Bread of Life. Confessing Christ as his

MISSIONARY
INTEREST



Saviour, he came and asked for baptism. That dime caused the angels in heaven to sing over one soul who had surrendered to Christ.

There was another dime that printed tracts giving an account of the conversion of a priest. One of those tracts found its way into a Catholic monastery a thousand miles away. The leading monk of the monastery, with his soul hungry for peace, read it. He sought the author of the tract, inquiring of him how to find peace. Today that monk is preaching the Gospel and many hearers are accepting salvation as he tells the story of Jesus and His love.

Only eternity will be able to calculate the dividends on that dime.

Your dime, with the dimes from other Southern Baptist churches, makes it possible for the Baptist Publishing House of Brazil to help evangelize not only Brazil but Portugal and Portuguese Africa. These are *co-operative dimes*, working, through the Baptist Publishing House of Brazil, to spread the Gospel.

His Problem and Ours

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

Mr. B. had a hard problem but finally it was solved.

It came about this way: For several years his business had been growing rapidly. He felt that he should enlarge his store, put in more goods, and employ more help. He talked with his banker who approved his plans and offered to loan him sufficient money upon reasonable terms. The thing was done.

Everything went well for a while; the business continued to grow; the income was sufficient to carry on the business and meet the bank notes promptly and in full.

Then something went wrong; a depression set in; business fell off; prices had to be cut; salaries had to be reduced; some employees had to be discharged. Every effort was made to increase the income and to cut expenses so the notes could be paid and the business go on. But it could not be done. What should he do? What could he do?

Mr. B. talked it over with his banker and with his employees. He explained that if he continued to run the business, even as it was, he would still be unable to pay the notes; and if he paid the notes as they came due he could not run the business at all. Either way he faced disaster. The banker and the employees were sympathetic. The employees agreed to accept further cuts in their salaries and to exercise further economy in the business. The banker agreed to accept part payments upon the notes, to renew them, and to reduce the interest rate. They were not only sympathetic; they were sensible.

Result: the business is still going on; it has largely recovered from the depression; and the banker is getting his money.

Southern Baptists had a problem; and it is being solved. It came about this way: The blessings of God upon our work were so marked and the opportunities of service were so great and so numerous that we felt we should enlarge the work.

A careful survey of needs was made; then the denomination was asked to express its approval by making a subscription to meet these needs. The response was far beyond expectations: We needed \$75,000,000; and the sum of \$92,000,000 was subscribed to be paid in five years.

The work of enlargement was launched. New fields were opened; contracts for new buildings were let; more workers were sent out (215 foreign missionaries went forth on one boat); the people responded; hundreds, yes, thousands were baptized.

The money came in and oh, how happy we were!

Then something happened. Hard times came; some could not pay their subscriptions, others would not, or at least, did not. Instead of the promised \$92,000,000, we received only \$58,000,000. We tried to cut down expenses, and we did; but we could not cut expenses as rapidly as receipts fell off. The result was a debt. Oh, I know we have something, much to show for it; nevertheless the fact is that we found ourselves more than \$6,000,000 in debt. (The wonder is that it was not larger.)

What should we do? What could we do? Everybody was having a hard time. We could not get special gifts, large or small, to pay on the debts. If we tried to pay these out of the Co-operative Program receipts, the regular work would be crippled if not destroyed, and then there would be no co-operative funds. If we used all our funds for the regular work, then we would default on both principal and interest, thereby forfeiting our good name and losing our self-respect. Certainly if all our people had subscribed liberally through the Co-operative Program, if all the states had divided the co-operative receipts 50-50 between state and southwide causes, we could long ago have solved our problem. But facts are facts. We faced a condition and not a theory.

After much prayer and conference the following was adopted as the tentative plan for solving our problem:

1. The work must go on while we are paying our debts; and our debts must be paid while the work is going on.

2. Every agency must live within its income, putting its interest charges in as a first item in its budget, and paying as much as possible upon the principal of its debt.

3. Through the Baptist Hundred Thousand Club we will try to secure a hundred thousand memberships, of one dollar a month each, every dollar of which must be paid upon the principal of the debts of the agencies in proportion to their relative debt needs.

Result: No, the problem is not yet solved; but it is being solved. The denominational debt is now down to \$3,000,000, and every pastor, every church, every group, every person who joins the Club and keeps up his dues is helping hasten the day of a debtless denomination.

Our Baptist debts are being paid. Are you helping?

MISSIONARY
INTEREST



Masters of Emergencies

Last autumn one of the state convention programs listed Dr. John W. Lowe for a ten minute presentation of *The Commission*. Inadvertently the chairman overlooked this item and proceeded to the close of the hour without recognizing Dr. Lowe. But, fortunately, he called on the

missionary for the benediction.

Reverently, earnestly Dr. Lowe thanked God for the missionary inspiration of the morning and just as seriously continued in words something like these: "Dear Lord, we not only praise thee for this morning, but we pray that these people may be wise enough to come up here after this meeting and take these envelopes that I hold in my hand, place fifty cents in one, and write his name on it that he may continue month by month to receive missionary information direct from the fields through our foreign mission journal, *The Commission*." Dr. Lowe asked the Lord for a hundred subscriptions. He received a hundred and seven.

This little incident is typical of the many times that Dr. Lowe has been master of emergencies. "We have always done the thing that could not wait," smiled Dr. Lowe as he spoke of his days in China. Evangelist, first and always; pioneer; organizer; relief worker; student lecturer; and substitute seminary professor would be significant chapter titles for his biography.

The records of the Foreign Mission Board state that Dr. and Mrs. Lowe were the founders of the Laichow station, and with Dr. and Mrs. P. S. Evans, they also organized the Tsinan station. These cities are two of Southern Baptists' strongest units today.

**MISSIONARY
INTEREST**

Born in St. Joseph, Missouri, October 2, 1868, he was converted at the age of fifteen and baptized by Rev. J. C. Campbell into the New Salem Church, Daviess County, Missouri. His conversion and call to the ministry were simultaneous.

In preparation for his work Dr. Lowe graduated from William Jewell College, Southern Baptist Theological Seminary, and Louisville School of Medicine (two year course).

Ordained in 1893 in Kansas City, Missouri, Dr. Lowe applied at once to the Foreign Mission Board and received his appointment September 22, 1897. In September he also married Miss Margaret Savage, a native of Daviess County, Missouri.

Mrs. Lowe was converted at fourteen and was baptized into the fellowship of the Edinburgh Baptist Church by Rev. Henry Turner. Her college training was received at Grand River College, Lexington Baptist College, Baylor Female College, and the Louisville School of Medicine.

These two missionaries have given forty-two years of faithful service to foreign missions. To Mrs. Lowe goes the credit for beginning girls' schools in four stations in North China.

Dr. Lowe cites his student work as the high light of his missionary career. Using posters, lantern slides, and pictures to illustrate his lectures on hygiene and sanitation, Dr. Lowe spoke to students of every province of China.

"The majority of our converts of recent years have come from those groups to whom we gave relief years ago. I went through four great famines," said Dr. Lowe as he emphasized his plea for China Relief today. "If



Four generations of Lowes, each named John

our people here in America would only realize this fact, they would give more for relief *now*, that the harvest for Christ tomorrow may be large." He added, "I made more friends in China washing ulcers than in any other way."



A Chinese family recently found in this destitute condition and helped with relief funds

In China the people miss these friends of God and friends of China. Longingly they ask, "Where is Dr. Lowe? We yearn to see him. When will he come again?" His name is a doxology to the many whom he has won to Christ, a benediction to thousands to whom he has ministered, and "as high as the heavens" to all who have known him.—I. G. C.

MEXICAN BAPTISTS GO FORWARD

(Continued from page 35)

From twelve o'clock to one every day, at the close of the morning business session, the convention punctually observed a refreshing and uplifting quiet-hour conducted by the veteran preacher, Dr. Alejandro Treviño. His theme was, "The Life More Abundant." In discussing it he shared with those present, experiences out of a rich life as a pastor, missionary, and seminary president, bringing them nearer to the Fountain of Life.

Mexican Baptists are feeling the responsibility that is theirs for evangelizing their own people. There is, in Mexico, an evident hunger for the truth. One young missionary, in a recent report, mentions the deep joy he felt when he faced an audience of two thousand and announced to them the message of salvation. Another worker spoke at the convention of a man who came a long distance to buy a Bible, saying that he had written to Rome for one, but had not received any answer.

(Continued on page 63)

NO ARMOR FOR THE BACK

W. O. LEWIS, General Secretary,
Baptist World Alliance

No one knows just how the war in Europe is going to affect business in our country. Some say that business was on the upgrade and that the war has slowed things down. Others predict that this war will bring so much business to America that we shall soon be flooded with the same kind of prosperity that we had during the first few years of the World War. The truth may lie between these two extremes.

No one knows the full effect of the war on offerings for missions. We know that the war in China and the war in Europe have laid extra burdens upon our foreign mission boards. It costs more to carry on the work on the fields. It costs more to send out missionaries and to ship supplies to them. It cannot yet be said that giving has increased in the same ratio as has the cost of missionary work.

It is by no means certain that, if a period of prosperity should set in, those who profit by it would increase their gifts. Some times people enlarge their gifts for others when they are still relatively poor; rarely do they increase proportionally when things go well with them.

Uncertainty slows down giving. People say, "We do not know what may happen next year; we had better lay by a little reserve for a possible depression." Thereupon they begin to economize by decreasing their gifts to missions and benevolences, and there follows a cut in gifts to the local church. Too often the reduction in expenditures for personal pleasure comes last of all.

It is easy to see what the effect will be. We shall have to curtail the work on the foreign fields or go deeper in debt. This will mean retrenchment because of the increased interest we shall have to pay. And all this in spite of the fact that the present crisis offers to us unparalleled opportunities. All our missionaries in China are agreed that the opportunity for evangelism was never greater. Also in certain parts of Europe the refugees have been more accessible than they were before being uprooted from their homes.

Instead of retrenching when opportunities open up as never before, let us call on God to help us rise to meet new difficulties with new courage and greater faith.

In Paul's famous passage about the "whole armor of God" (Eph. 6:10-17) there is no mention of any piece of armor to cover the back. Apparently Paul never thought that a true soldier of the cross would want to turn and run away from the battle.

MISSIONARY
INTEREST

Missionary Optimism

R. T. BRYAN, *Raleigh, North Carolina*

There is a great difference in viewpoint between optimists and pessimists. The old saying, "The optimists eat the doughnut and the pessimists eat the hole," is very true. The optimists see the encouragements, while the pessimists view the discouragements. The optimists look on the bright side and discover the silver lining; the pessimists see the dark side with no gleaming lining. The optimists trust in God and say, "We can"; the pessimists tremble and say, "It cannot be done."

In 1894 when we were on our way to China the second time, we were accompanied by some new missionaries. As we journeyed across our own great country to our ship on the Pacific, we stopped at several places to speak on foreign missions. One of the new missionaries always talked of discouragements, and when we were about half way across the continent, he took me aside and reproved me, saying, "You are deceiving the people. Why do you not tell them about the difficulties and discouragements?" I replied, "For two reasons I do not. You are doing that; and I am not big enough for any such job. I do my best, and then leave the difficulties and discouragements to my loving, omnipotent Father."

That missionary remained on the field only a few years. We have, with God's help, remained there fifty-two years, and want to return when God opens the way. It takes the strong grip of optimism to keep one on the mission field.

It is true there are discouragements, and we ought not to ignore them; but a large per cent of them are only seemingly so. The disciples of Jesus were bitterly discouraged when He died on the cross, without having established an earthly kingdom; but they soon learned the glad news that His death was His supreme victory over Satan—a victory which gave to them, to the world, and to us, salvation from sin and ultimate triumph over death. Instead of establishing for the Jews a little kingdom on earth, He made available to all the great Kingdom of Heaven.

One day I hired a boat for an evangelistic trip and told my boatmen to go up the great Yantzekiang; but head winds and a strong current made it impossible to do so. My plan was thwarted, and it was hard to overcome discouragement. But upon turning around and going with wind and current down the river, we came to one of the neediest fields and enjoyed a happy week of successful evangelism. It would be easy to multiply examples in your life and

in mine where seeming discouragements turned out to be a blessing.

ENCOURAGEMENTS

Let us think for a while about some of the causes for optimism regarding China. God is our greatest encouragement. Without Him I would be sorry that I ever went to China and invested my life there.

He has rich treasures in China. In expanse it is one of the four largest countries of the world, rich in beauty and in its wealth of hidden resources. It has, in one province, enough coal to last the world for a thousand years.

God has been patient with China for five thousand years, giving them the largest population of all the countries, spending the lives of many of his children, and millions of dollars to save them. Surely he has a great mission for them to perform. Japan cannot defeat the purposes of our great God.

The one million Christians in China today are exercising more influence on the Orient than all the other three hundred and ninety-nine millions. They are God's aristocracy, giving their lives for the Gospel.

CONSECRATED GIFTS

We all know what our women are doing through the W.M.U. to raise money for all kinds of mission work. Right now they are striving earnestly to make the Lottie Moon Christmas Offering for 1939 the largest in its history.

Miss Lottie Moon was our friend. She lived and worked a thousand miles from us, but about forty-five years ago she came to see us in Chinkiang, and spent two months with us. While on this vacation, supposedly resting, she visited about sixty country villages and preached the Gospel to the people. This Christmas gift every year is most appropriately named for that noble, self-sacrificing missionary who still lives in influence.

THE WAR'S ENCOURAGEMENTS

"What?" you exclaim. "Do you mean to tell us that even in this robbing and murdering there is encouragement?" You have been considering the disheartening phases of it all, but let me assure you that there are several encouragements even amid present atrocities. The Japanese bombs have blown open many doors that had long been closed by ignorance, superstition, and idolatry; and the one-time barriers have become wide-open entrances to an opportunity to preach the Gospel. All unwittingly the Japanese war-lords are turning hosts of their victims Godward. Quite unintentionally they have welded the Chinese peoples into a union which had never been

enjoyed before, and are helping them to speak one language, instead of several hundred dialects. The Chinese are now relying upon God and themselves to save their national existence.

I have passed through five wars, and after each one we have had better opportunities to preach the Gospel. Why should this one be an exception? Already many are filling our Chinese churches to hear the Christian message. In one church they have two preaching services on Sunday morning to accommodate the crowds who want to hear; and in a recent meeting there were sixty baptisms.

Japan is defeated and China is defeated; but God is winning a great victory. Are not these things encouraging? Idolatry is doomed, its influence dying.

One day, while out in the country preaching, I noticed a temple in the distance and went over to see it. It was vacant, and the yard was grown up with weeds. I peeped through the cracks in the doors and saw that red paper was pasted over the eyes of the idols. The Chinese who had gathered around me said that it had been done by the priests to keep the idols from seeing them when they left. They had to

leave, because nobody came to worship and give them money. It was a true picture of the decline of idolatry. Was not that an encouraging sign?

ANOTHER CAUSE FOR OPTIMISM

By lowering the value of the Chinese dollar, God is providing the money to support His great victory, and to make it a good investment to give to foreign missions. Every dollar that you give now to mission work in China exchanges for about fourteen dollars, and each dollar will do as much in China as our dollar here. It certainly pays to invest in God's business now. Come, let us double our contributions.

God is still living and doing business, and gaining victories. Jesus Christ did not live and die in vain. Christianity is the only living, progressive religion. Now is the time to be co-workers with God.

In the words of the great apostle, let me call to your remembrance the supreme obligation resting upon all Christians: "We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain . . . Behold, now is the accepted time; now is the day of salvation."

ONE YEAR AGO

December marked the passing of a year since James Walton Moore, of Texas and of Chefoo, China, received his "Well done" from the Master of all Christian workmen.

At the annual meeting of the North China Mission in Chefoo, July 3, the missionaries gave an hour to a memorial service for their friend and co-worker.

Besides the members of the North China Mission, there were present a number of visitors from Central and South China. Dr. J. T. Williams, Misses Helen McCullough, Lila Watson, and Lillie Hundley of Shanghai; Miss Hattie Stallings of Kweilin, Mrs. Wesley Lawton of Kaifeng, and others.

While we sang "Fight the Good Fight," every one who knew our Brother Moore recalled at once his brave defense of the Faith and his courage.

The opening prayer was led by Dr. N. A. Bryan, whose love for his friend "Jimmie" Moore was expressed most tenderly, especially as he prayed for the family of our brother.

The hymn, "I Know the Bible Is True" was then sung. If there was one thing James Walton Moore believed more strongly than anything else in all the world, it was the truth of the Scriptures.

Dr. W. B. Glass then read the selected Scriptures.

This reading was followed by brief remarks from

the leader. He mentioned some of the outstanding characteristics of our beloved co-worker, as friend, as lover of children, as preacher of the Gospel, as mission worker, as contender for the faith. His observations were based upon testimonies from the various members of the North China Mission. These were read and recorded, for they speak eloquently of the love and affection accorded to our brother.

The reading of these testimonies was followed by a solo, "Face to Face," by Miss Helen McCullough of Houston, Texas, and Shanghai. Heaven seemed very real and near to us all that day as she sang. We knew that he of whom we had been speaking was satisfied with beholding His face, and that only a thin veil of partition and a small portion of time were separating us from him and from our Saviour.

Rev. Charles Culpepper led in a closing prayer. He pleaded with the Father for each member of the family of the deceased. When he came to pray for the son, Jimmie, it seemed that he could not plead earnestly enough. How he did pour out his heart for this only son, that he might be noble, true, manly, pure, and in every way worthy of his father.

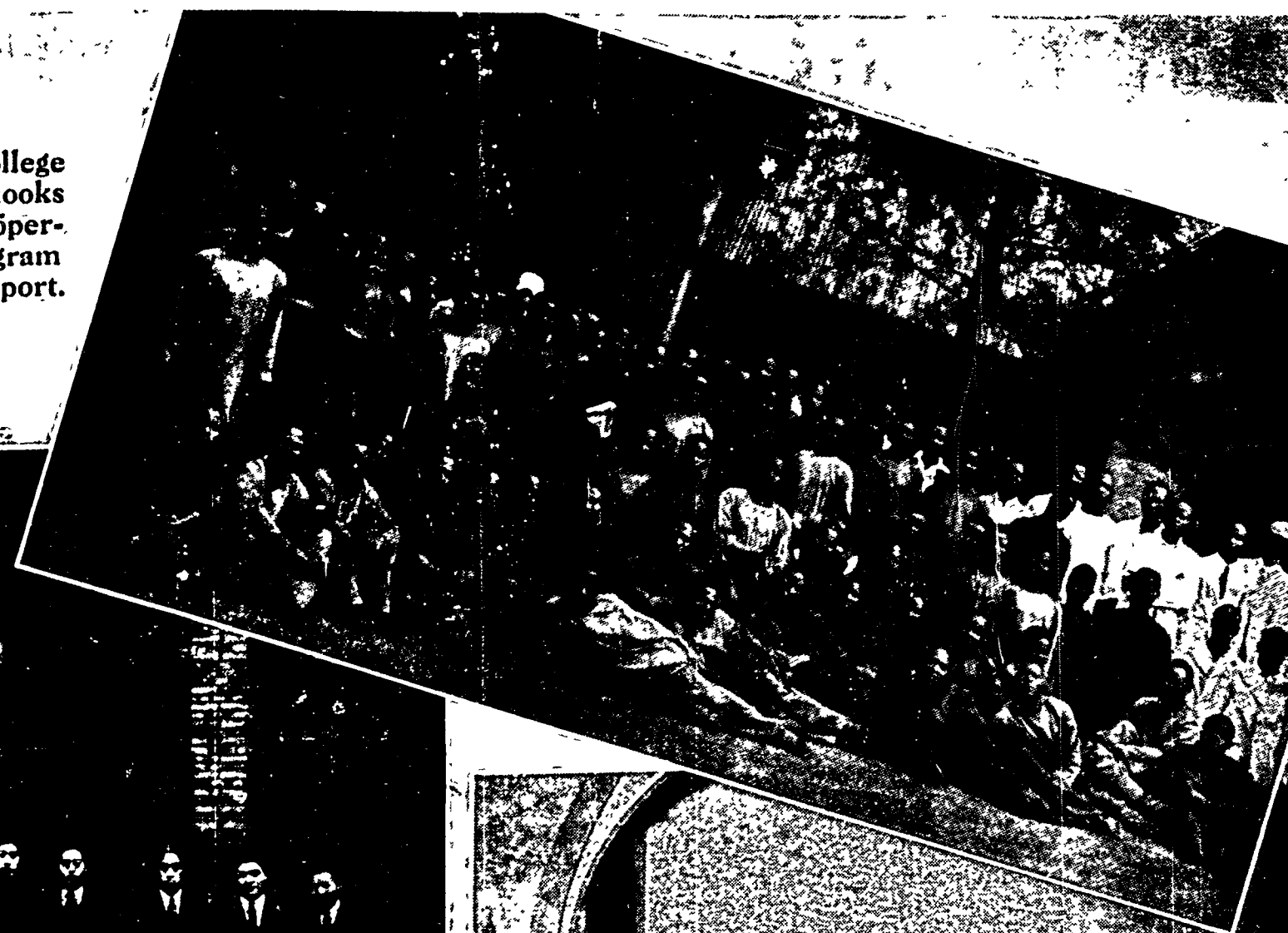
Our Mission song, "Blest Be the Tie That Binds," was sung in conclusion.—W. B. GLASS.

MISSIONARY
INTEREST



The
Coöperative
Program
makes possible
Rio Baptist
College.
Cooking Class
of Girls'
Department.

Baptist College
in Africa looks
to the Coöper-
ative Program
for its support.



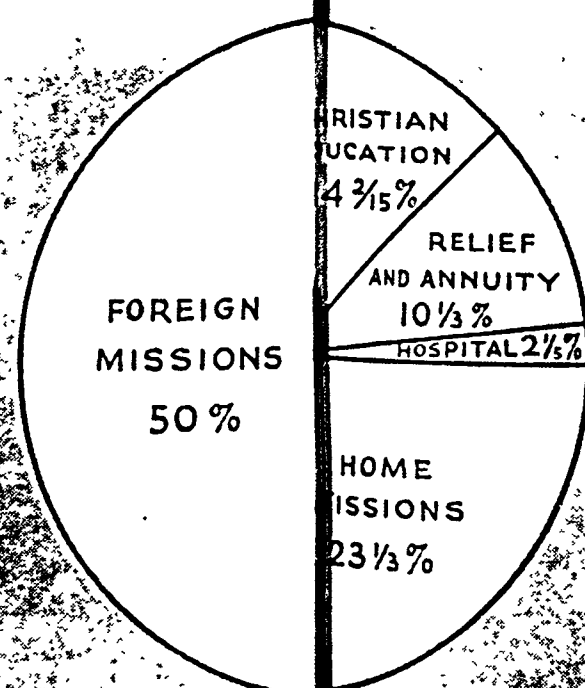
Missionary Edythe Boyd with her Christian Fellowship Group of Shanghai
University Middle School students. Northern and Southern Baptists
support the university.

Vegetable women on
King David Street
in Jerusalem are
contacted by mis-
sionaries. The Co-
operative Program
supplement makes
this possible.

Seinan Jo Gakuin
pastor, S. Ozaki's or-
dination (1936). This
school is on the Co-
operative Program
list.



Rev. Mihaly Baranyay,
general field secretary
of Hungarian Baptists,
and family. Elizabeth
(left) is student in
Training School in
Budapest.



Sears' Memorial Girls'
School, Pingtu, China,
is one of the many
Christian schools sup-
ported by the Co-
operative Program.



Where Your Coöperative Program Dollars Are Used

THE COMMISSION

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A GRATIFYING INCREASE

The steady increase in the gifts of the churches through the Co-operative Program is most gratifying. The increase from this source for foreign missions for the eleven months from January 1, 1939, to December 1, 1939, was \$40,940.00. This, together with the increase in designated gifts from churches, groups, and individuals, makes it possible for the Foreign Mission Board to meet the ever increasing demands of a growing and expanding work across the world.

Our constant, dependable, all-the-year-round source of income for the support of our work is from the Co-operative Program, in both designated and undesignated gifts, and through the gifts of the Woman's Missionary Union in the Lottie Moon Christmas Offering.

The supreme task of Southern Baptists just now is to induce the churches to increase their total gifts to the Co-operative Program. We hope the Executive Committee of the Convention will devise plans for submission to the next Convention, whereby an intense and sustained effort will be made in all the

states for greatly increased giving through the Co-operative Program. We pledge the hearty support and co-operation of the Foreign Mission Board and all of its missionaries and workers with the Executive Committee in its plans for the enlarged emphasis upon the work of the Co-operative Program.

* * *

DREAMS OF THE YEARS REALIZED

For many years our Board has maintained two theological seminaries in China—the Graves Theological Seminary in Canton, South China, and the Bush Theological Seminary for North China at Hwanghsien. However, the courses offered in these schools were designed largely for men with secondary and high school qualifications. For many years the University of Shanghai maintained a theological department for men with college training, but some five years ago, the school was discontinued. Since that time, the five missions of our Board in China have been planning for the founding of a new All-China Baptist Theological Seminary with courses especially provided for college men. Last spring Dr. M. T. Rankin, acting under instructions of the Board, called a meeting of representatives of our five missions in China at Kaifeng. All of our missions and Chinese conventions were represented. After several days of conference, discussion, and earnest prayer, it was voted unanimously to organize a new Baptist Seminary and Training School for the training of college men and women in China. The new institution was located at Kaifeng where the Board already has adequate buildings for the accommodation of both schools. On September the first, the schools opened their doors, and there are six men in the first Seminary class. Miss Ola Lea has been selected as principal of the Training School, and Hendon M. Harris has been elected as chairman of the Seminary faculty.

The following missionaries are teaching in the Seminary,—viz., Messrs. H. M. Harris, A. S. Gillespie, B. L. Nichols, and Miss Ola Lea. Rev. Peter Lee, a graduate of Louisville, is also teaching in the school.

We consider the launching of the Kaifeng Seminary and Training School as one of the greatest forward steps taken by our missions in a generation.

* * *

MEXICO

Because Mexico is so near home we sometimes overlook the needs and opportunities in this neighboring country.

During the past several years our work in Mexico has been embarrassed because of the laws of the

Federal Government regulating the services in the churches of all denominations. The work among both Catholics and Protestants has been greatly circumscribed and restricted. During the past few months the Federal and State governments have become more lenient in the application of the laws referred to above. In some states Baptists are enjoying more or less the freedom of former times. One law that is still rigidly enforced is that no foreigner can preach from the pulpit or officiate in any way as pastor of a church. The missionaries can teach training classes and counsel with the churches, and thus they render valuable service.

In some states a fine evangelistic spirit exists, and in the first eight months of this convention year in Mexico there were more conversions recorded than during the entire previous year.

By the appointment of seven new missionaries within the past fifteen months, our Foreign Mission Board has strengthened in a fine way our work in Mexico.

The Mexican Baptist Seminary in El Paso will make a great contribution to the evangelization of the people in Mexico and to the large number of Mexicans living in Texas and in New Mexico. There

are thirty-one students matriculated this year, and President Benson is in correspondence with more than one hundred who want to study in this institution.

Under the present conditions we feel the biggest contribution we can make to Mexico at this time is a trained ministry. With its magnificent property and splendid faculty this Seminary promises great things for the future.

Missionary J. E. Davis is directing one of the best equipped publishing plants to be found on any of our mission fields. The Publishing House and the Seminary are housed in the Baptist Sanatorium property just outside the city of El Paso.

As a result of the gift of the Texas women, two wells were drilled on the sanatorium property and a fine supply of good water was secured. In this ideal location our Publishing House is prepared to do the best work in its history as it supplies Baptist literature to the entire Spanish speaking world. Literature for our Sunday schools in all South and Central American countries, Cuba and Mexico is also prepared in El Paso.

—R. S. JONES.

Editorial Varieties

CHARLES E. MADDRY

Harvest Hands Wanted! In an effort to find those whom God has called into the fellowship of missionary service abroad, meetings for inspiration and decision have been arranged in the Baptist colleges of the South. The following notice of the meetings has been sent out:

"CHALLENGE AND CONQUEST CHRIST'S CALL TO YOUTH

"A series of conferences in the Baptist colleges and universities of the South by representatives of the Foreign Mission Board. Sponsored by the Volunteer and Ministerial Bands in the several colleges.

"These conferences will be under the supervision of Dr. George W. Sadler, Secretary of the Foreign Mission Board for Africa, Europe, and the Near East. Dr. Sadler has just returned from a five months' visit to our missions in Europe and the Near East. He has a thrilling story to tell. He will be assisted by Secretaries Maddry, Jones, Rankin, and a number of missionaries now on furlough. There will be conferences, round-table discussions and inspirational addresses throughout the day and two inspirational addresses at the evening hour."

The war in Europe has disrupted many of our missionary plans. After several delays, ten of our missionaries, bound for Africa sailed on December 9, on the Italian S.S. VULCANIA for Lisbon, Portugal. By previous arrangement a Dutch boat going to Lagos will call at Lisbon and carry these missionaries to their destination in Nigeria, West Africa.

* * *

Missionary John W. Lowe will devote his time for several months to the work of securing new subscribers to THE COMMISSION. He will work especially through pastors' conferences in towns and cities throughout the South. We commend him to the brotherhood as a brother beloved, and know he will be graciously received everywhere.

* * *

Our missionaries in Chile are in process of organizing a theological seminary and missionary training school for the training of men and women in Chile. The Woman's Missionary Union has given the funds for the construction of the first unit of the seminary building in Santiago. The building is nearing completion and the school will be formally opened on March the first. Missionaries J. W.

McGavock, H. C. McConnell, L. D. Wood, and Enrico Espinoza, who has been studying at Louisville for three years, will be connected with the new institution. At the meeting of the Board in April a young woman will be appointed to be principal of the Training School. We rejoice in these great forward-looking plans for our Chilean Mission.

* * *

The plight of German missionaries in all lands is tragic in the extreme. The Hitler government has issued an order, prohibiting the sending of any funds out of Germany. These missionaries, several hundred in various lands, are left stranded and destitute. Friends and groups in other lands are organ-

izing to provide some measure of relief. All of the energies and resources of Germany are now concentrated upon the business of war, and the work of her missionaries abroad is in ruins.

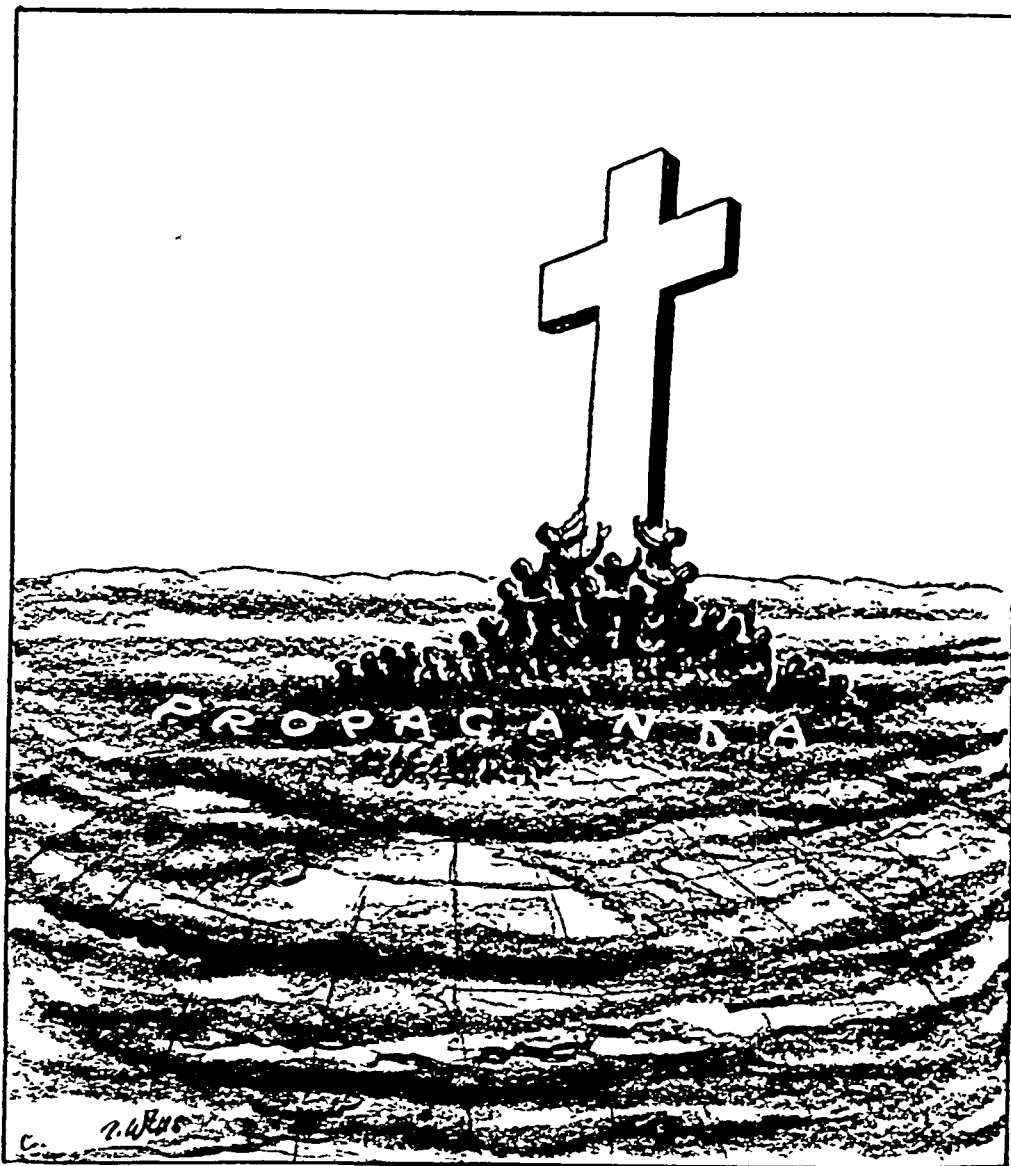
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A New Missionary Couple. The Foreign Mission Board hopes to be able to announce within a few months the appointment of a new missionary couple for our Spanish Mission. Our churches, with the exception of the church in Madrid, are closed. We wait and pray for a better day for the Baptists of Spain. Against that day we must be ready for an aggressive and courageous program for Baptist work in Spain.

LIFT IT HIGHER

By CHARLES A. WELLS

Christianity is based upon the honest search for and the steadfast maintenance of truth. War spreads over the earth a vapor of deception and falsehood. Modern militarism must feed itself upon warped concepts of other human beings and exaggerated interpretations of its own moral position. Therefore an honest, sincere, universal symbol of truth rises in challenging contrast to war's moral and intellectual smudge. Is not here the only real hope of peace? Treaties, conferences and pacts have brought us nothing but doubt and suspicion; but if men everywhere who love truth refused to forsake it, a real war to end war would break out over the world. A war of the spirit against flesh, the soul against corruption, truth against lies. And that upholding of truth has been just as badly needed in England as in Germany, in France as in Russia, in America as in Japan. The Christians of the world COULD stop war if they would face the issues that make war with the fearlessness of troops in battle, willing to die if need be, that truth might be lifted higher!



No Certain Dwelling Place

Like the great apostle Paul, our missionaries in Europe are "buffeted and have no certain dwelling place."

W. E. CRAIGHEAD, *Edinburgh, Scotland*

From the day that German and Russian forces entered Poland to the present, the fate of the small Balkan nations has been problematical.

We had received several warnings from the American consul in Bucharest to leave Cernovitz because of its nearness to the Polish-Rumanian border. We had not ignored these warnings, but were waiting for a more definite danger-signal. This came with Russia's crossing into Poland "to protect her interests." As we did not covet this "protection" for ourselves, we considered it time to move farther south, i.e. to Bucharest.

Since we were fully prepared to move, it took only a few hours to get ourselves and our belongings on a train headed southward. As we did so, about forty Polish planes were humming over our heads, bringing Polish officers into Rumania, where they delivered their planes. The next day thousands of civilian refugees pushed in through the narrow neck of land left unoccupied by the Germans and Russians. They were usually seen in groups, weary and mud-spattered from the recent rains in Poland, and baffled at their sad fate. Yet how fortunate they were to escape the trials which their fellow-countrymen endured! Some of these refugees were sheltered in our seminary at Bucharest.

While we were praying over and considering the question of our next move, Dr. Sadler, our Board's European secretary, came to Bucharest. Both Dr. Sadler and the consul were of the opinion that Mrs. Craighead and the children should leave Rumania because of the threatening situation. Having in mind the educational needs, as well as the safety, of our children, we decided that Scotland would be the best location for the duration of the war. So with mingled feelings of regret at leaving Rumania and of eagerness to reach a place of comparative safety, we began our journey across Southern Europe.

Paris seemed somewhat more sombre than usual. Life is now serious in France, but not melancholy. At the port of Boulogne, where we spent the night, the darkness was depressing. The next morning we boarded the channel boat for "Old England." Here again we met "preparedness" in another form; the moment we set foot on board we were asked to take life-saving belts and to put them on as soon as the boat moved. It was the first life-saver we had ever donned, and most uncomfortable it was. Little David began to cry when he saw this, thinking we were about to jump into the water. We soon became

accustomed to wearing our life-belts and to seeing them on others. Added to this we had the discomfort of seasickness for about an hour. Finally, we reached the English shore in a pouring rain.

According to our present plan Mrs. Craighead and the three youngest children will remain in Edinburgh for the duration of the war.

Arrangements are now being completed for my return to the field in Rumania. If all goes well Mrs. Craighead and the children will come to join me again in Rumania after the war is over.

We covet your prayers that in all our plans He may have the pre-eminence.

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MINIMUM NEEDS IN MISSIONARY PERSONNEL FOR 1940

CHARLES E. MADDRY, *Executive Secretary*

We have carefully studied the appeals from our several Missions in various lands for new missionary recruits for the year 1940. We have also considered very carefully with our co-workers these many requests, eliminating every call which we believe can possibly wait until 1941. With the heart-breaking consciousness that the Board will not find it possible to send *forty* new missionaries in 1940, we list the minimum imperative needs:

- 1) — Couple for Spain
- 2) — Couple for Amazon Valley, Brazil
- 3) — Couple for Santa Catharina, Brazil
- 4) — Couple for Beirut, Syria
- 5) — Couple for Seminary, Ogbomosho, Nigeria, Africa
- 6) — Couple for Niger Delta, Nigeria, Africa
- 7) — Couple for medical work, Canton, China
- 8) — Single woman for Training School, Chile
- 9) — Couple for evangelistic work, Canton, China
- 10) — Two single women for Canton, China
- 11) — Couple for Shiuhing, China
- 12) — Two single women for Shiuchow, China
- 13) — Couple for evangelistic work, Chile
- 14) — Single woman for Montevideo, Uruguay
- 15) — Two single women for Nigeria, Africa
- 16) — One nurse for Africa
- 17) — One nurse for Chile
- 18) — One couple for medical work, China
- 19) — One couple for Matto Grosso
- 20) — One couple for evangelistic work, Japan
- 21) — One couple for Publishing House, Argentina
- 22) — One couple for Japan

CURRENT
CHRONICLES

OUR MISSIONARY FAMILY CIRCLE

JESSIE R. FORD, *Executive Assistant*

Births

We rejoice with three of our missionary families in the coming of little ones into their homes. Our congratulations and best wishes are extended to Dr. and Mrs. Glenn Walker, Ogbomosho, Nigeria, West Africa, upon the arrival of Jonathan on September 16; to Rev. and Mrs. Albert Bagby, Porto Alegre, Brazil, for Albert I. Jr., on October 11; and to Rev. and Mrs. Maxfield Garrott of Fukuoka, Japan, for Elizabeth Ann born on October 29.

Sympathy

On November 22, a cablegram was received from Rio de Janeiro, Brazil, announcing the death of Rev. C. A. Baker, who had suffered a stroke of paralysis. The Board extends deep sympathy to the family of Brother Baker.

On November 29, Dr. and Mrs. W. W. Lawton, Sr., telephoned the Foreign Mission Board that they had received a cablegram announcing the sudden death of their eldest son's wife, Mrs. W. W. Lawton, Jr., (Muriel Ramsey) of Kaifeng, China. She is survived by her husband and little two-year-old daughter, Inabelle C. Lawton. Friends everywhere are expressing their sorrow for the loss of this young and efficient missionary, and their profound sympathy for the husband and family.

Sailings

November 17—S.S. PRESIDENT CLEVELAND

Miss Lydia Greene, Hong Kong, China

December 8—S.S. SANTA CLARA

Dr. and Mrs. W. C. Taylor, Valparaiso, Chile

December 9—S.S. VULCANIA, via Lisbon

Miss Willie Kate Baldwin, Lagos, Nigeria

Rev. and Mrs. W. H. Carson, Lagos, Nigeria

Rev. and Mrs. A. C. Donath, Lagos, Nigeria

Miss Hattie Gardner, Lagos, Nigeria

Miss Ruth Kersey, Lagos, Nigeria

Miss Lena Lair, Lagos, Nigeria

Dr. and Mrs. Ray U. Northrip, Lagos, Nigeria

Convalescing

Misses Mary Alexander of Shanghai, China, and Olive Riddell of Kweiteh, China, and Rev. Milner Brittain of Shanghai have been quite ill with a fever which has been prevalent in China. We are thankful that all these dear friends now seem to be on the road to recovery.

CURRENT CHRONICLES

Welcome Visitors

We have been most fortunate recently in having many missionary guests visit us. Dr. and Mrs. W. H. Carson, who had expected to sail for Nigeria on November 18, were in Richmond along with Dr. and Mrs. Ray U. Northrip, Miss Ruth Kersey, Miss Lena Lair, and Miss Willie Kate Baldwin. Dr. and Mrs. W. C. Taylor stopped on their way to New York whence they were to sail for Chile. Mrs. W. W. Lawton, Sr., for many years missionary at Kaifeng, China, now on furlough at Elkin, North Carolina, was another welcome guest. Last, but not least, we have with us Dr. George W. Sadler, who is back from his trip to Europe and Palestine. It is good to look into the faces of these consecrated workers, and it is a joy to welcome them and all others to our offices. Come and pay us a visit when in Richmond.

Honor to Whom Honor Is Due

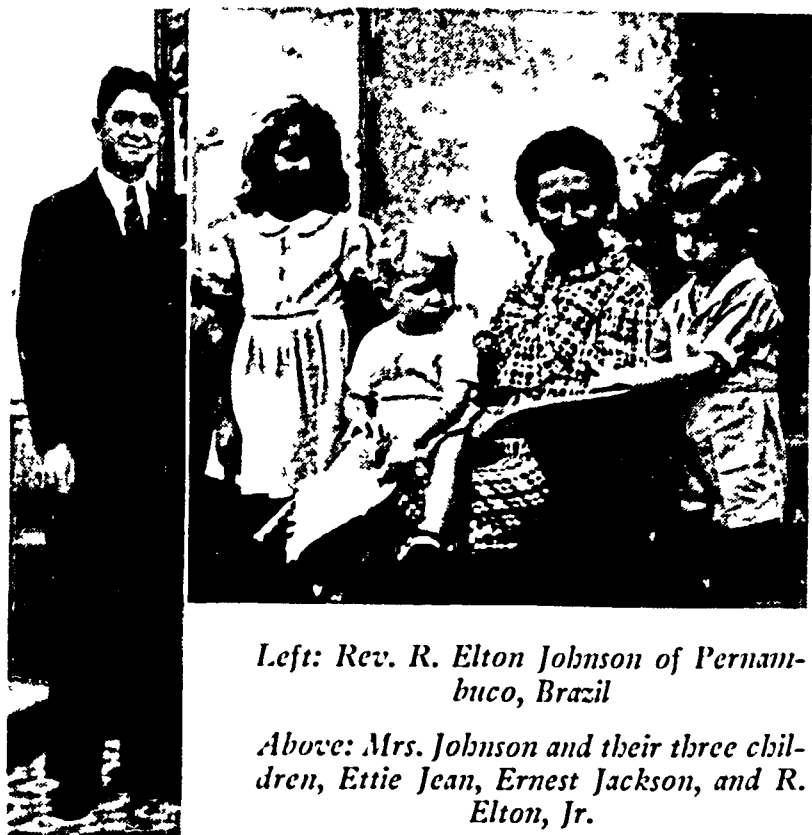
At the recent Convocation of the American College of Hospital Administrators held in the Royal York Hotel, Toronto, Ontario, Canada, Dr. Robert E. Beddoe was honored by receiving the award of membership.

The College confers membership upon those administrators whose co-operation with other hospitals and allied associations gives proof of their sincere interest and integrity in the field.

We are very proud that one of our missionary family should be thus honored.

A Faithful Believer

Rev. C. F. Stapp tells the following incident: "One of the first persons converted in Souza was Laura Keite. She is a member of a large family and was, at first, persecuted by her kinsfolk. She proved a faithful witness. I baptized two of her sisters and left her father, mother, and three sisters awaiting baptism. Another convert is a tailor. He is a true witness. Three years ago his little son was killed by a truck, and at the funeral the father sang, there being no preacher to bring comfort. The handful of Christians present were so moved that they could not sing with him. Now his two brothers who work in his shop have been gloriously converted. His wife continues to hold out against him and his Christ. He is able to teach his small children and to lead them to the services. A more faithful believer I have never seen."



Left: Rev. R. Elton Johnson of Pernambuco, Brazil

Above: Mrs. Johnson and their three children, Ettie Jean, Ernest Jackson, and R. Elton, Jr.

Pernambuco Convention

A Letter from Rev. L. L. Johnson of Brazil, gives us news of the Pernambuco Convention: "It was held in Rua Imperial in perfect harmony. Without doubt it was the best convention I have seen in Pernambuco in the twenty-four years I have been here. We are all praising the Lord for the wonderful change that has taken place. We had 241 messengers from more than sixty churches. Two new churches came into co-operation, Bonite, a new church in one of the most fanatical towns of the interior, and Porto de Parada. There are now seventy-five churches in co-operation. We have had no statistics for two years, so cannot give them. I was elected corresponding secretary of the new Board, but asked for a reconsideration because of my extension work. I presented Brother Wilcox, who was elected; so, we hope to have statistics next year."

Five Results in Chefoo

Miss Doris Knight wrote us about five results in our school at Chefoo:

"In June we had ten girls (all Christians) to graduate from Junior Middle School. I wish you could have been at the graduation exercises. All the girls did so well, whether it was in music or in some speaking part on the program. Two of them entered the Presbyterian Kindergarten Training School in Chefoo. I may add, in passing, that they made the highest marks in the entrance examinations they had to take (and there was quite a number who took them); one entered the Presbyterian Hospital in Chefoo to study nursing; two came here to Hwanghsien to our hospital to take training; two entered our

Tsung Shi School here in Hwanghsien for Senior Middle work; one is doing part-time teaching in the Girls' School in Chefoo; one went to Tsinan for higher middle work; and one went to Mukden where her parents live—she is studying nursing there.

"God greatly blessed our evangelistic work on the Chefoo field this year. There were one hundred baptisms; and particularly in the country sections we feel that there has been progress among those already saved. There is great hope among them of putting up two new houses of worship."

From Japan

Our newest missionaries to Japan say: "We are at present very comfortably located in the mission residence in Tokyo, which has already come to seem like home to us. The home is approximately ten miles from Language School, but by electric train we can make it in about forty minutes. We have been going to school one month today, and so far have found all of the stories as to the difficulty of the language to be doubly true. However, at present, it seems to us that even the difficulty of the language is not our greatest obstacle. To us, it seems that the greatest problem is finding the proper way of life to answer the ever present question as to our purpose and motive for being here. Though on many occasions true and genuine kindness has been shown to us, and much of what we had been told as to the courtesy and culture of the people is unquestionably so, yet it seems, at every turn, and in every relationship of life, whether secular or otherwise, there is an unconcealed chasm of distrust on the part of the masses. We feel that we need most of all just now, the Spirit of Jesus in a way that we have never known before—a spirit that will reveal the true message of the love and redemption which God has for wayward men who have lost their way."

Safe Arrival in Chile

Rev. and Mrs. Howard Bryant report their safe arrival in Chile. They say: "Our trip was very enjoyable, especially the last part, crossing the Andes. We have never had a more glorious experience and never expect to see a more beautiful sight until the Lord returns to the earth. The clouds were low, therefore, it was necessary for us to climb up into another world. The handiwork of God was truly visible. The clouds below reminded us of a huge snowfield blending into high piercing Andes. I imagine John saw such a picture on Patmos. We flew directly over 'The Christ of the Andes.' Oh! that South America only knew this Christ as Saviour and Lord! It is our happy privilege to be His witnesses here in this beautiful country."

CURRENT
CHRONICLES

Missionaries Write the Secretary —

Barriers Broken

"Old North Gate Church in the past two years, in spite of all the difficulties and problems, has served the Lord and the people in a marvelous way. Probably you have learned all the details from our missionary friends, so I will not take any time to repeat these fascinating stories of Christ's saving wonders and liberal contributions of its members. The opportunity for preaching and teaching the word is simply beyond our imagination. Within one year I was asked to preach to the different church congregations, to the student bodies, to the refugees of all classes, nearly two hundred times besides my regular duties of a pastor. Wherever I went to bear His witnesses, I was often moved to find such an eager crowd to hear the Gospel of our living Saviour and Lord. It seems that the war destructs everything and anything even the barriers of class distinctions, family pride, and religious prejudices."

—Y. C. CHING, Shanghai

* * *

The Healing of the Nations

"The leper work moves along, we have twenty-three awaiting baptism, and have twenty-one patients ready for discharge at present. It is the best result from the number of people contacted of any of this mission's program. We hope that when we return home we can interest some of the people in the work, because many actually suffer from want of shelter and from overcrowding. Many need surgery and I know enough to do that much, but there are few tools to work with and, with the government engaged as they are, there will be little help from them at this time."

H. GLENN WALKER, Ogbomosho, Nigeria

* * *

She Knew Her Bible

"A Bible woman on the Hakka field, South China tells this story: As she was travelling around in the country, going from village to village, one day she was stopped by some soldiers who wanted to know all about her. She told them that she was a Bible woman, but they did not believe her. Being near a village, they led her to see the head general. This general happened to be a very consecrated Christian. He asked the Bible woman if she could sing, and she told him that she could. So he said, 'What can you sing?' She said, 'Praise God from Whom

All Blessings Flow.' Then he said, 'Please sing it.' So she sang; but she said that as she was somewhat afraid, she did not know whether she had the tune right or not. The general then asked her, 'How many books do the Old and New Testaments have?' She said that she thanked the Lord that she had memorized these books while she was a student in the Woman's Bible School and had not forgotten them. After she told him, he asked her, 'How many disciples did Jesus have?' She told him, and then he wanted her to name them. She said that she named eight of them but could not think of the other four. So he said, 'If you have a Bible get it out and learn the other four.' This she did. He gave her a document and told her that she could travel around anywhere she wanted to, without any interference. Just as she was leaving, he said, 'May the heavenly Father go with you and bless you greatly in your work.'"

M. W. RANKIN, Shiuchow, China

* * *

Disappointment—His Appointment

"Since the doctors have decided that I must not return to China, I have tried to keep to the attitude that I know Christians should have in disappointment, even though sometimes, this happy homeland has seemed like one great prison, with my heart beating against the bars of it."

—BLANCHE ROSE WALKER, Dallas, Texas

* * *

A Dream Comes True

"For weeks now it has been in my heart to write you. Our hearts rejoice and praise the Lord that the China Baptist Theological Seminary is now a reality. It is open and doing full time work. Although there are only six students, yet we are not discouraged, 'Great oaks from small acorns grow.' I recall that in the first graduating class of the University of Shanghai there were only two students. Three of our six students are college graduates, and we think all of them are very fine."

"On October twenty-first the Seminary held its first Missionary Day. The students from the two Bible schools here were present, as well as some of the pastors of the churches in the city. Dr. Harris brought us a very fine missionary message which I believe meant much to the students and to all who were present."

"The church here on the compound has just closed a series of revival services. Mr. Strother from

Pochow did the preaching. There were about thirty who professed Christ as Saviour. We are very thankful for these and for the fact that thus far our work is going well here, in spite of rumors now and then to the contrary."—OLA V. LEA, Kaifeng, Honan, China

* * *

Wanted: More Missionaries

"Our greatest cry in China these days is not, 'Oh, God, open the doors!' but 'Please, Father, send the messengers with Thy Word, to walk through the open doors.'"—EDYTHE BOYD, Shanghai, China.

* * *

Showers of Blessing

"'There shall be showers of blessing,' and truly during these ten years since the beginning of the Good Will Center this promise has been abundantly fulfilled to us.

"It was our privilege to have members of the Japan Baptist Woman's Missionary Union come to us for lunch on the last day of their convention. After lunch other friends joined us and we had a happy hour together, celebrating our tenth anniversary. We wish so much that you, too, might have been with us, but since that was impossible we tried to write the story of the showers of blessing that have come to us and, though imperfectly done, we hope it will give you some idea of how worth-while it has been to have given so faithfully to the support of this work.

"There are no words to express our real appreciation, but we do ask that you will accept our deep gratitude and that you will continue to keep us in your prayerful remembrance."

—NAOMI SCHELL, Tobata Baptist Good Will Center, Japan

* * *

Hungry

"The missionaries and the Chinese gave me the opportunity of preaching while I was there. Altogether, I spoke on six occasions. On Sunday morning, I was privileged to preach at the Chinese service, and Dr. W. B. Glass served as interpreter. At the end of the service the pastor gave an invitation for people to trust Christ, and to my great joy, six grown people—four men and two women—responded. I was not sure what to make of it until I asked Dr. Glass if he thought the people understood. He said that he thought they did understand, and pointing to one old man who had made profession, he said, 'That old man will have to get a new business; he is a maker of paper images they use at their graves.'

"We have been greatly impressed by the poverty of these people. Already in Shantung the people are eating the leaves from the trees. Their crops have been very poor, and they are facing a hard winter. One day while we were there, an old beggar woman came by, and Eloise called me out to see her. I did not think it at all unusual because there are so many beggars, but when the old woman started to walk, she began to stagger, and finally fell in the flower bed. We helped her up and found that she was weak from lack of food. I gave her some money, and to my surprise, she got down upon her knees and bowed her head to the ground repeatedly. I cannot express how it made me feel to have that old soul on the ground at my feet. But for the grace of God, that old woman might have been your mother or my mother. Carolyn saw what went on, and she was greatly impressed. When we now pray, she says, 'Daddy, pray for the poor people.'"

—B. J. CAUTHEN, Hwanghsien, Shantung, China

* * *

If only . . .

"This morning I was told of the death of one of the lads who left the school for the conflict. Before he left we had him to our home for lunch, but he went away without the Saviour. If only he might have experienced the power of the Master in his life. And there have been others whom we couldn't even have come to our home, and they have gone on to eternity. If only we could have had more men. Our cry is for men who know the Lord and who will come to do his bidding here."

—EDWIN B. DOZIER, Fukuoka, Japan

* * *

Good News from Africa

"This year we have seen the enrollment go beyond our capacity. We have enrolled 856 boys and girls ranging in ages from four-and-a-half to twenty-one years. This large student body is divided among four sections as follows: (1) Kindergarten Department, 101; (2) Infant Department, 175; (3) Elementary Department, 272; and (4) Middle School, 308.

"In our student body we find the following representations: Twenty-one tribes; eighty-nine towns and villages; nine religious denominations; and two religions.

"There are forty-two teachers, thirty-seven men and five women, besides the acting principal and his wife, on the present staff of the Academy. During the year there have been several staff changes."

—BENNIE AND ALICE GRIFFIN
Lagos, Nigeria, West Africa

CURRENT
CHRONICLES

WU GI-DJUNG HAS RETURNED TO CHINA

Gratitude and happy memories mingled to fill Rev. Wu Gi-Djung's eyes with tears as he boarded the train, December 7, en route to the Pacific coast. Over and over he repeated his appreciation of the kindnesses and services bestowed upon him by friends, nurses, and physicians during his brief sojourn in the States. His heart was full of rejoicing unto God for the blessing of a satisfactory operation and a complete recovery. He was grateful for his scores of opportunities to speak in the churches of the South, to the seminaries, and to the Foreign Mission Board.

Eager to return to his wife and baby, to his own people and his work among them, to his immediate task of helping with the All-China Evangelistic Effort, he was almost counting the hours until he would sail, December 15, for China. Yet, cords of Christian love and friendship had so bound him to America that it saddened his heart to go away. Joy and regret mingled to fill him with a strange medley of emotions. Surely China and America were drawn closer together by Mr. Wu's visit.

He was the official delegate from China to the Baptist World Congress in Atlanta, Georgia, last summer. His message, his spiritual smile, his earnestness impressed the Congress, and the members recognized in him the impersonation of the power of the new China—the China that is following the Cross.

It was fiercely hot in Atlanta. On one side of Mr. Wu's folding fan were painted bunches of purple grapes. Chinese characters, beautifully fashioned, covered the opposite.

When asked the significance of the luscious fruit and the Chinese characters, he smiled gently: "It was my mother's fan. One of my deacons painted it for her."

Remembering that his mother was a victim of the war last February the inquirer was silent. Softly he added: "Among her last words was her desire that I should have her fan. I treasure it very highly."

"But what do the characters say, Mr. Wu?"

"Ah! They are beautiful in their meaning. It's our family verse," and he paused as if to ask, "Doesn't every Christian family have a verse?"

"You see we men in our family have always wanted Jesus to be more than Saviour. We want Him to be Lord and Master of our lives. We want Him to control every detail of our behaviour. In order for our lives to be God-guided and for us to



think His thoughts and fulfil His purpose, we must live in the spirit of prayer, talking to Him about everything and listening for His 'still small voice.' The verse is: *I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.*"

And then he added: "*Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.*"

"Prayer is abiding in Him and letting His spirit abide in us. It's letting every breath become a prayer—perhaps merely a prayer of love and praise; maybe a plea for wisdom, guidance; perchance a compassionate intercession for some friend, some stranger. Prayer is to live in abiding communion with His spirit."

THIRD GENERATION CHRISTIAN

"My father and brothers all claim this same verse. It's our family verse. And I am a third generation Christian, for my grandmother is a Christian even if my father did win her himself. That makes me the third generation Christian," and he smiled at his own calculation.

"My father was a very lonely, miserable boy. His mother neglected him and spent her days playing cards and gambling. Often he thought that he would be a Buddhist monk like his pious, vegetarian Buddhist grandfather. Restless and lonely he left his home village east of Yangchow and went to Chinkiang to follow the trade of coppersmith. When he was only twenty-five years old, he was an opium smoker and weary of life.

"One day, almost by accident, he heard missionary W. E. Crocker tell the story of Jesus' love. At once he accepted Christ, gave up opium, and entered the Bible school in Shanghai.

"I was only four years old and I went to the college kindergarten while my father studied under Dr. R. T. Bryan and Miss F. Catharine Bryan.

"As soon as he finished his course he became an evangelist in the Chinkiang field. Faithfully he has given all his years to Christ."

CALLED OF GOD

"It was my father who led me to Christ and missionary C. C. Marriott baptized me. I was only twelve.

"When I was thirteen Missionary Bunn Olive asked me, 'What are you going to do when you grow up?' A little later Mr. A. Y. Napier said, 'Gi-Djung, have you ever thought of being a preacher?' I had to answer these questions for myself, but during my senior middle school days at Soochow Mr. H. H. McMillan helped me to make my decision."

He paused a moment and then paid high tribute to the missionaries whose lives and confidence have

influenced him profoundly. He named Marriott, Olive, McMillan, McDaniel, Wiley, Hipps, Poteat, Westbrook, and others.

After graduating from Yates' Academy, Soochow, Mr. Wu entered Shanghai University. As soon as he completed the two years' general course, he taught a year at his junior high school Alma Mater before beginning the theological courses at the University. Of the seventy-one graduates Wu Gi-Djung was one of the four to receive the highest honor.

The First Baptist Church of Chinkiang called him to be its pastor but illness compelled him to rest.

It was during this retreat from the world that God blessed him with the comprehension of the full meaning of his family verse. While reading from the pen of F. B. Meyer, he received the joy of his salvation as never before. In prayer he wrote letters to many people begging forgiveness for little sins and errors of bygone days.

(Continued on page 61)



Family of Rev. Wu Gi-djung. Front row, left to right: Sister's children, Chow Chun-hsing, Chow Chun-fang, Chow Chun-chi; Second row: niece, Wu Yu-Mei; sister-in-law, Wu Shiu-ying; Mother (deceased); father, Wu Chwen-Nan; sister, Wu Shiu-Ching (Mrs. Chow, deceased) and baby daughter; Wu Hwa Puh-djeng (wife of Wu Gi-djung); sister's daughter, Chow Chun-Mei; Third row: nephew, Wu Yu-an; younger brother, Wu Gi-hsiao; older brother, Wu Gi-chen; brother-in-law, Chow Tseng; Wu Gi-djung



Team Work

A Co-operative Program

on

Ted's Desk

There was a lot of fussing going on among the things on Ted's desk. It seems that the pen-point had said in a very sharp and haughty tone, "I am the most important thing on this whole desk. Without me, Ted couldn't write his lessons at all, for the teacher said they must be written with pen and ink."

"Well," snorted the ink, "please don't forget that 'and ink' that the teacher mentioned. A lot of use you'd be in the world without me," it sputtered in sarcasm.

"And where would you be, without me?" snorted the ink-bottle.

"As far as that's concerned," growled the pen-handle, "none of you would be of much use without me. There's no doubt that I am the most important of all."

"Stuff and nonsense!" rattled the paper. "Of what value would any of you be if it weren't for me? You couldn't write on air. Anyone could tell you that I am, by all means, the most important."

"Maybe you think that I'm of no account," said the blotter humbly, "but Master Ted would lose a lot of time if it weren't for me."

Then, from one end of the desk a queer, little, rubbery voice grunted, "But for me there'd be some pretty smudgy homework turned in. I'm about worn out trying to remove Ted's mistakes. I know that I am indeed very, very important."

Stiffly and firmly the ruler snapped out his comment, "Don't forget that it is I who keep every one

of you in line. A sorry sight Master Ted's work would be, were it not for me. I am very necessary to him."

By this time all of the articles were in a decidedly quarrelsome mood. The envelopes and the stamps felt very sure of their importance, since Uncle Sam himself refused to carry any letters unless they were along.

The dictionary used all its grumbling words to express its resentment of the fact that none of the rest had noticed how Master Ted constantly referred to it for advice on important matters, such as spelling and the meanings of words.

"Since you know so much," snapped the others, "perhaps you can tell us the meaning of the two words Master Ted has written ('with my help' snapped the pen) on this paper."

Glancing at the page, the dictionary spelled out C-o-o-p-e-r-a-t-i-v-e. "Co-operative" he said in a puzzled tone. Then he added in a very wise and superior fashion, "It must be terrible to be as ignorant as you are. *Co* means together, and *operative* means working—doing work together." Then, reading out the letters P-r-o-g-r-a-m, the dictionary added, "That simply means a plan or an arrangement. Combined, those words mean a plan for working together—the sort of plan that we on this desk should have, each doing its own part the best it can and doing it cheerfully and willingly."

"You're right, as usual," said the pen. "I'm inclined

Picture above: This little brother and sister in China had never heard of Jesus until the missionaries came to their village. Now they delight to sing "Jesus Loves Me." The Cooperative Program dimes of the boys and girls in America send many missionaries to China

to think that each of us needs the others if we are to do our young master's work properly."

At that moment Ted walked in and, going toward his desk, he said, "I've got to write that essay for our R.A. meeting. I've found out from my dictionary that *Co-operative Program* means a program for working together. Now I've got from our minister the list of all the things that our Southern Baptist money does when we put it all together.

"That dime that I gave goes to help ten different lines of service. One half of it goes to foreign mission work—China, Africa, South America, and other lands. (Aw shucks!" Ted added under his breath, "I wish I'd had more than five cents for all that work. I'm going to earn and save, and have more to give next time.) A little over two cents goes to preaching the Gospel to the Indians and Cubans and Jews and hundreds of other people in this country. About a fifth of a cent goes to that wonderful Baptist hospital in New Orleans; and a little more than half a cent helps to feed and care for faithful, old ministers who have grown too feeble to work. The rest of my dime—about two cents—goes to help educate ministers and missionaries. That's an awful lot for one little dime to undertake; but that was all I had. And when all the dimes and dollars of all us Baptists join together, things begin to happen. It's great to have a part in a world job. I'm glad I'm a Co-operative Program-er.

"I wish all the Baptists of the South would work together like . . . like . . . well like all these good old friends on my desk. Pen and paper, ink and blotter and all the rest of you good pals help me to get my work done. I tell ya, team-work's a grand thing."

—N. F. W.

WU GI-DJUNG HAS RETURNED

(Continued from page 59)

Over and over he repeated the author's challenge: "If God should call five hundred young men in China to preach the genuine and full Gospel, the number would not be too great."

The voice of God bade him be one of the five hundred. He dedicated himself completely to this definite challenge.

In 1932, restored to health, he accepted the call to the Second Baptist Church of Chinkiang. This church was all but dead. Only four members were present at the first service.

But within one year the membership had increased to one hundred, and they erected a new church building.

Having proven himself worthy of the name, *minister*, he was ordained June 3, 1934.

He married Hwa Puh-Djen (Real Jade), February 4, 1936, and established a Christian home in Chinkiang. After serving the church there for five-and-a-half years, he went to Shanghai to accept the general secretaryship of the Kiangsu Baptist Convention.

The Convention is composed of forty churches, thirteen of which are self-supporting. The membership is more than five thousand.

True to the Chinese custom of giving their children names that have a definite meaning, Mr. Wu's father named this second son, Gi-Djung meaning *Faithful*. Quickly the young thirty-two-year-old servant of God added: "But if I am faithful it is not of myself; it is only because of the power of His Spirit abiding in me."—I. G. C.

A Timely Suggestion

I think it was precious of those children in the Vacation Bible School of Weeksville, North Carolina, to remember the children in China. There were many, many Chinese children in need of help. This \$2.58 brought \$37.87 Mex. (Chinese money).

I am using the gift to help pay the food and tuition money of two nice little girls who otherwise would not have been able to attend our Christian school. The family of one of these little girls could spare only enough money to pay part of the expenses of the boy in the family and of course in that case, according to Chinese custom, the girl could not be considered. She was very happy when she received

the money that was needed for her to go to school.

The other little girl is a widow's child. She is betrothed to the son of one of the preachers on the Pochow field, and it is fitting that she be getting some training while her husband gets his. One girl received \$20.00 of this help and the other \$10.00. That will leave \$7.87 for next term or for some other child.

Please accept my hearty thanks to the Daily Vacation Bible School children for their very tangible interest in the children of China.

(From a letter from Miss Clifford Barratt, Pochow, China)

Annual Church School of Missions

JOHN W. LOWE, *Richmond, Virginia*

The movement for an annual school of missions, in every church or group of churches in the South, is expanding and is growing in favor with all the churches. I sincerely believe that one thousand such schools, running one week, would be the largest possible single contribution to the Co-operative Program and the southwide evangelistic movement. A School of Missions inevitably marks the beginning of a revival of giving and soul-winning in the pulpit and the pews. When this preacher stands in the pulpit to proclaim the Gospel, he feels keenly the need of more prayer, passion, and power. Allow me to open for you a

PASTOR'S POD OF PEAS

A praying pastor, preaching in his pulpit with missionary passion and power, will presently produce in the pew a people praying, paying, progressing, with missionary passion and power.

TESTIMONIALS

During one of our Schools of Missions in a small urban church in Florida, Miss Theo Thomas, the efficient Young People's Leader of the state, discovered some thirty-five boys and girls among the Juniors and Intermediates whose hearts were prepared to receive Jesus as Saviour. To such a call the pastor's heart was also responsive, and he decided, at once, to continue the meetings. The revival for which he longed was on.

The pastor of our Port Tampa Church told us, and then wrote to the "Florida Baptist Witness," that the spiritual and financial results of our school in his church were what his church had so much needed. A new experience: The talented young pastor wrote a beautiful poem, which was published, praising their great School of Missions. Can you beat that? Why not try?

LOWELL THOMAS—A NEW ROLE

At Graceville, Florida, Pastor Ridgeway announced Sunday morning that Miss Theo Thomas and Missionary John W. Lowe would help him in a School of Missions during the week. One little girl, on her return home, proudly announced the meetings: "Mommy, Dr. Ridgeway told us that Lowell Thomas is putting on a program at the Baptist Church every night this week, and we are all invited

to come." That caught 'em! The whole family was present at our school. But you do not need a Lowell Thomas to have a great School of Missions. We must, however, make our schools attractive, our programs full of interest. Miss Louise Smith and Miss Theo Thomas did that in our schools in Florida.

SOME ACHIEVEMENTS

The Church School of Missions does promote the most fascinating study of World Missions; does give invaluable missionary information; does deepen the spiritual life of the individual; does enable one to visualize our mission fields and their needs; does honor the Holy Spirit; does lift the whole church into an upper room of prayer for all men; does increase our gifts to the Co-operative Program and local expenses (I regard such a school the best possible preparation for the Every Member Canvass); does give Christlike direction to the activities and gifts of all new members; does help in securing volunteers for the world-field; does augment the Lottie Moon Christmas Love Offering.

GOAL FOR 1940

In view of the facts of missions, the world situation, and our Lord's reasonable expectation of us all, may I humbly suggest that Southern Baptists accept seriously as a goal for 1940, *one thousand new schools of missions?*

NOTE: The pamphlet, "The Church School of Missions," giving suggestions in regard to the planning and conducting of a local school, may be secured upon request. Write to the Foreign Mission Board, Box 1595, Richmond, Virginia.

* * *

Because the wars in China and in Europe have made impossible the further purchase of curios to replenish the stock depleted by the Christmas sale, we have been compelled to close the Curio Nook and to discontinue sales.

To the missionaries who made the Curio Nook possible, by buying for us much of the stock, we express our appreciation and gratitude.

To the many friends who so generously patronized and supported it, we register sincere thanks.

STUDYING
MISSIONS

Book Review

FANNIE E. S. HECK—Mrs. W. C. James—Broadman Press, Nashville, Tenn., 1939. 60¢.

To study, comprehend, and pass on to others the hidden springs, the inner qualities, the power and influence of a life is a remarkable and commendable achievement. The author of *Fannie E. S. Heck* has done even more. She has attained a simplicity of presentation that makes this book appeal to the devout layman as well as the serious student. Furthermore it is easy to teach.

From *Royal Service* we quote a few of Mrs. C. D. Creasman's comments following her teaching of this new book:

"First, we made a list of the influences of heredity and early environment that entered into the formation of Miss Heck's character.

"Mrs. James' suggestion of 'Hidden Springs' led us to the study of instances in Miss Heck's life associated with water. This line of thought could be made most interesting by searching for metaphorical

references to water in the Bible and applying these to the life of Miss Heck.

"We found great joy in reading together the writings of Miss Heck, discussing day by day the things that made Miss Heck charming—her good taste in dress, her varied talents, her thoughtfulness of others, her love for young people, etc.

"It is in the study of Miss Heck's leadership in the work of Woman's Missionary Union that the book reaches its climax of interest and inspiration.

"On the last day of our study we walked with gentle footsteps and hushed voices through the last year of her life, living in the holy atmosphere of the 'Blue Sky Room' and finally joining the throng of women who went with her to the edge of the 'River of Water of Life.' When at last the study of this 'rarely useful and victorious life' was ended, we all agreed that Mrs. James had given us a wonderful story of a wonderful woman—a story sure to inspire all, who study it, to higher and nobler living and to increased loyalty to every ideal of Woman's Missionary Union."

MEXICAN BAPTISTS GO FORWARD

(Continued from page 45)

The missionary work of the convention is principally in those sections where the pure Indian population predominates. According to some estimates there are about four million full-blooded Indians in Mexico, who speak "sixty-five indigenous tongues belonging to thirteen major language groups." These Indians have been neglected for centuries by those entrusted with their spiritual, moral, and social welfare, and it is the task of Baptists and other Evangelical Christians to give them the Gospel. To this task, Mexican Baptists are applying themselves with self-sacrifice and genuine love for their "kinsmen according to the flesh."

Some of the experiences, related in one of the reports of the Mexican Mission Board, read like the Acts of the Apostles. One of the workers among the Otomi Indians of the Central Plateau tells how, at the end of two months of successful effort in establishing the work in this field, he with his wife and little daughter, was compelled to leave town, after being severely beaten by an angry mob of Catholic fanatics. The homes of the small group of new believers were searched for "bad books," and the owners of these books, having "resisted unto blood," were finally forced to burn publicly with their own hands, their new-found treasures. Ten Bibles, ten

hymn books and a large number of tracts and other religious literature were burned. The accusation was that these books did not talk about the Virgin Mary. The believers were, moreover, compelled by blows, to sign a statement to the effect that the proceedings of the day left them completely satisfied. Under threat of being burned alive, they were strictly charged nevermore to communicate with other believers, nor to try to obtain any more gospel literature.

Baptists in Mexico are not unmindful of what Southern Baptists have done for them in the past, in bringing them the Gospel, and of what they are now doing to help them in the great task of evangelizing their countrymen. In reply to the words of greeting and encouragement pronounced by Dr. R. S. Jones in the name of Southern Baptists, Dr. Alejandro Treviño, representing the Mexican brethren, expressed their gratitude for the sacrificial work of the American missionaries. "They have been our teachers," said the veteran preacher, now over seventy years old. "We are now alone," he added, referring to the forced withdrawal of American missionaries from Mexico during recent years.

But though outwardly alone, they are going forward conscious of the presence of the Holy Spirit. The missionaries planted the seed of the Gospel in the hearts of the people; the Holy Spirit is continuing His work.

STUDYING
MISSIONS

Friendly Exchanges

MISSIONARY TO JAPAN WRITES FAREWELL MESSAGE

Arthur D. Berry, missionary of the former Methodist Episcopal Church, writing a farewell letter to friends in America as he ended his furlough and started back to Japan, declared: "The missionary message I have for you all in this goodbye letter is the same message I have tried to give all the year I have been home—in the *Two Pictures of Japan*. The war in China has made a black picture which almost fills the minds and hearts of the American people whenever they think of Japan today. But an entirely different picture fills the minds and hearts of your missionaries in Japan—who live in close contact with the Japanese people at home in their own country—the picture of a highly civilized, courteous, friendly, likeable people. And your missionaries in Japan hate the war in China—with all our hearts we hate it—because it transforms our picture of Japan into the black American picture.

"Everywhere I have tried to give a twofold message. First—that modern warfare will make the same transformation in any country where it breaks out. And second—that only the Presence of Jesus Christ in our world will ever make war impossible on our earth."—*World Outlook*.

* * *

A TEMPLE SCHOOL IN WEST CHINA

My address is still Suifu, but our Girl's Middle School has moved to a small village, Chao Chang, thirty li above Suifu on the Yangtze River. At present we are housed in a Chinese temple under very crowded conditions. The students sleep on mats on the floor. Each girl has a stool to sit on and a drawing board to write on. The stools must serve as tables, also, for we could bring no extra equipment. If we continue here in the fall, we shall have to have beds, desks, tables, and other supplies. For these uncertain summer months we are getting along as best we can with as few things as possible.

The move could not be avoided as it was an order from the government after the dreadful Chungking raids. They gave the school only three days in which to find a place and move, but the time was extended to six. To move only the barest necessities for a school of 207 pupils, and that number all boarders, was a stupendous task. Then, besides needing repair, the temple had to be somewhat worked over to meet the demands of a school. Right now it

is so hot under the tile roof that I am out on the ground where I am writing this letter on a little stool.

We are continuing our Sunday school work with fewer interruptions than in the city. Our club of Christian girls is carrying on very well. Two of the teachers and some of the girls are conducting Sunday schools for the village children. I am taking a class in Bible study with twenty of the non-Christian students.

If we remain here in the fall, we shall have to rent a farm house nearby for dormitory purposes. We do not yet know where the money to finance it is coming from. We are requesting a sum from the government, but it is doubtful whether it will be forthcoming, since the war has now become a terrific expense.

One redeeming feature of the move is our natural surroundings. We are in the midst of beautiful hills and mountains covered with terraced rice fields and dotted with lacy bamboo groves.

Our Primary School moved to Li Chiang, sixty li down river. As only one hundred of the older girls could go there, a branch of the school was opened in another section of Suifu with 168 children attending. Now that Chengtu has been bombed, we wonder about the fate of our Primary School in the fall. If we conduct it at all, I think it will have to be done in the city. But if the danger is too great, we cannot do even that.—LETTIE G. ARCHER—*Missions*.

* * *

WITNESSING

Missionary Stapp says: "Both my wife and I enjoy the personal contacts we have in the trains, busses, and hotels. The traveling public is liberal and often inclined to the Gospel. Always we find some one who likes to talk about religion and, by using his inclination to talk, we can reach all present with an informal message. One time I had a very interesting conversation with the bishop of this part of the state. When he found out that I am a missionary he was a little set back but soon renewed the conversation.

"It would be very difficult for me to do mission work without books. I always have books with me and sell them to all comers. The colportage work is of vast importance and far-reaching in its influence."

How limitless this personal work in Brazil is, only eternity can tell.

Missionaries' Birthdays

FEBRUARY

- 1 James Alexander Herring, Kweilin, Kt., China.
- 4 Mina Garrett Jackson (Mrs. J. E.), Wusih, Ku., China.
- 4 Mary Shannon Stapp (Mrs. C. F.), Campina Grande, Brazil.
- 5 Rev. Robert F. Elder, Calle Bolanos 262, Buenos Aires, Argentina.
- 5 Miss Lila F. Watson, Laichowfu, Shantung, China.
- 6 Miss Hattie Mae Gardner, Abeokuta, via Lagos, Nigeria, West Africa.
- 6 E. Mona Hall Tatum (Mrs. E. F.), Yangchow, Ku., China.
- 7 Miss Mattie Baker, Caixa 2971, Sao Paulo, Brazil.
- 8 Miss Katie Murray, Chengchow, Honan, China.
- 9 Gladys Yates Blackman (Mrs. L. E.), P. O. Box 456, Wahiawa, Oahu, T. H.
- 9 Bessie Kemper Johnson (Mrs. W. L.), Martin de Zavala 611 Sur, Monterrey, N. L., Mexico.
- 10 Mary Hammond Baker* (Mrs. C. A.), P. O. Box 1595, Richmond, Va.
- 11 Miss Clifford I. Barratt, Pochow, An., China.
- 12 Dr. John B. Hipps, Shanghai University, Shanghai, Ku., China.
- 12 Miss Ruth Randall, Caixa 485, Rio de Janeiro, Brazil.
- 13 Cora Hancock Blair (Mrs. M. S.), Calle Maipu 3132, Rosario, Argentina.
- 15 Miss Juanita C. Byrd, Shanghai University, Shanghai, China.
- 15 Miss Martha Linda Franks, Hwanghsien, Shantung, China.
- 15 Miss Olive A. Lawton, Tsiningchow, Shantung, China.
- 16 Rev. E. M. Bostick, Jr.,* Saluda, North Carolina.
- 16 Sammie Guynes Johnson (Mrs. L. L.), Caixa 178, Pernambuco, Brazil.
- 16 Miss Ola V. Lea, Kaifeng, Honan, China.
- 16 Rev. John Mein, Caixa 38, Maceio, Brazil.
- 17 Christine C. Chambers (Mrs. R. E.), Shanghai University, Shanghai, China.
- 17 Rev. Walter L. Johnson, Martin de Zavala 611 Sur, Monterrey, N. L., Mexico.
- 17 Rev. A. Scott Patterson,* 309 S. McDonough St., Decatur, Ga.
- 18 Mrs. L. M. Duval,* 226 Douglas Avenue, St. John, N. B., Canada.
- 20 Rev. Harold Hall, Yangchow, Ku., China.
- 20 Rev. Ivan V. Larson, Tsingtao, Shantung, China.
- 21 Dr. J. H. Humphrey, Chengchow, Honan, China.
- 22 Miss Agnes Graham, Casilla 185, Temuco, Chile.
- 23 Miss Flora Dodson, Canton, Kt., China.
- 23 Miss Alma Graves, Seinan Gakuin, Fukuoka, Japan.
- 23 Dell Spencer Mewshaw (Mrs. R. E. L.), Yangchow, Ku., China.
- 24 Euva Majors Bausum (Mrs. R. L.), Kweilin, Kt., China.
- 24 Mamie Sallee Bryan* (Mrs. R. T.), Route 6, Raleigh, N. C.
- 24 Miss Lora A. Clement, Kong Moon, Kt., China.
- 25 Mrs. J. McF. Gaston,* Box 43, Penney Farms, Florida.
- 25 Mary Lou Appleman Gillis (Mrs. C. O.), Mozart 366, Buenos Aires, Argentina.
- 25 Miss Alice Huey, Laichowfu, Shantung, China.
- 25 Miss Florence E. Lide, Hwanghsien, Shantung, China.
- 26 Rosalee Mills Appleby (Mrs. D. P.), Ponte Nova 691, Bello Horizonte, Brazil.
- 26 Ymogene Martel Alexander McNealy (Mrs. W. M.), Goyania, Goyaz, Brazil.
- 27 Pauline Pittard Gillespie (Mrs. A. S.), Kaifeng, Honan, China.
- 28 Rev. J. V. Dawes,* 1608 W. 38th Place, Los Angeles, Cal.
- 28 Annie Jenkins Sallee (Mrs. W. E.), Kaifeng, Honan, China.
- 28 Edith Felkel Humphrey (Mrs. J. H.), Chengchow, Honan, China.



*He draws as
he speaks*

From the Waco (Texas) News-Tribune—Nov. 8th

"CHARLES A. WELLS received the greatest ovation BAYLOR UNIVERSITY has given in years at the conclusion of his presentations on **CHRIST AND WORLD NEED**."

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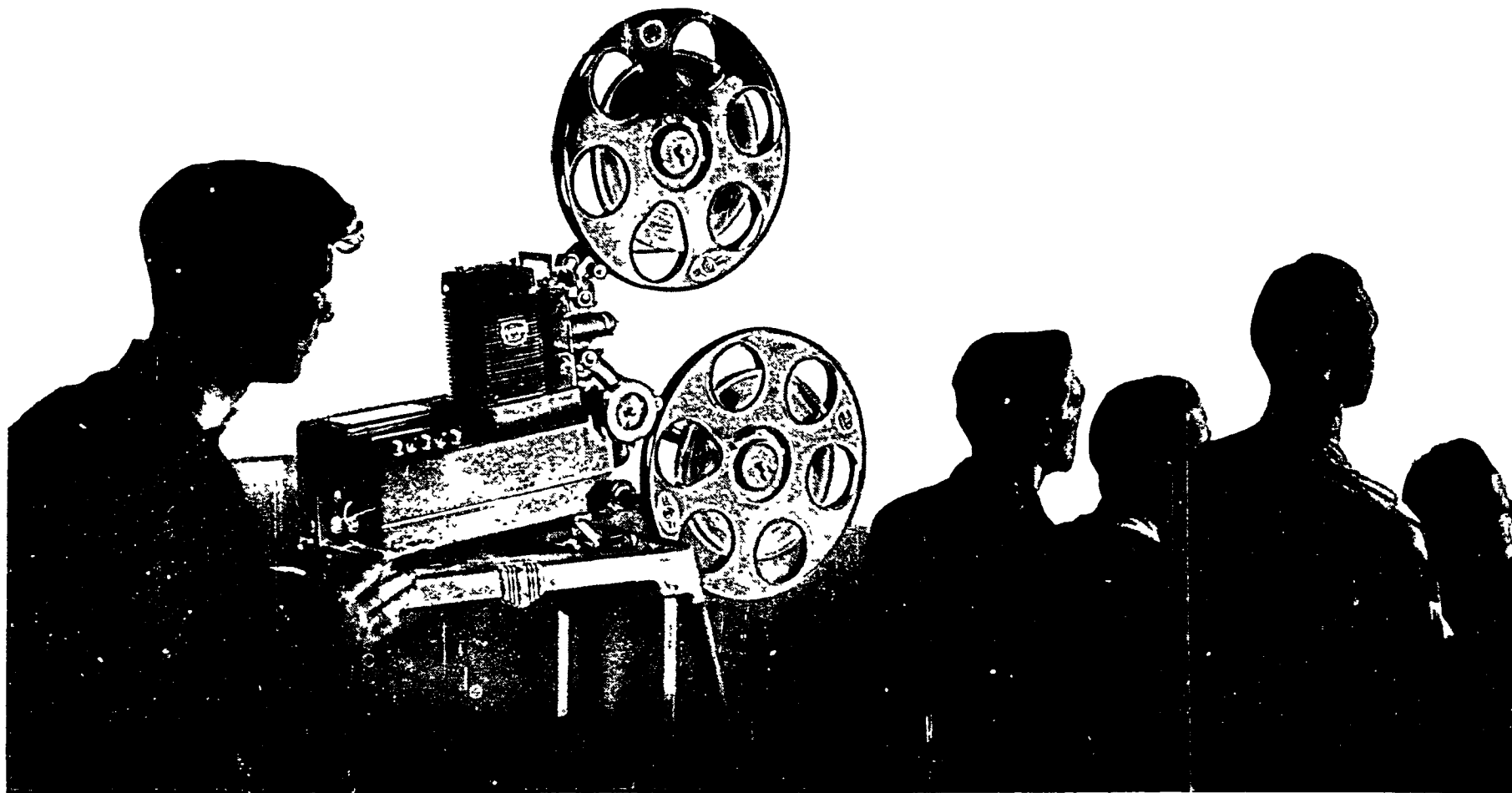
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