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(Continued on cover 3)

MISSIONARY
INTEREST



The Power of the Gospel

Many Southern Baptists will recall the charming talk which Mabola Agboola Ayorinde made on the occasion of the Golden Jubilee observance of Woman's Missionary Union of the Southern Baptist Convention. She accepted the invitation of the women of Nigeria to represent them in Richmond on the condition that her husband be allowed to accompany her to this country. Hers is a most interesting story, but that must be told at another time. It is the husband of whom we write now.

James Tanimola Ayorinde (meaning *joy has arrived*) was born of pagan parents and

he still bears the marks of paganism on his face. When he was only a few days old his parents had ugly gashes cut in his cheeks and into these cuts they had a substance placed which made the scars stand out. This cruel custom grew out of the intertribal and intercity wars which harassed the people of this part of the world for many years. The idea was that if a person bearing these marks were captured, he might be recognized by members of his family years later.

When he was a small pagan boy, Miss Olive Edens invited him and his playmates to follow her to the little Sunday school in which she taught. He responded and he kept going. In due course he accepted Christ and began to follow Him. He attended the day school in Abeokuta and when he had finished the eighth grade, he presented himself as a candidate for admittance into the Baptist College and Seminary. He spent four years there, passed the British Government certificate examination, and became a teacher in one of our mission schools. Feeling the call to preach he gave himself to the ministry. Naturally he welcomed the opportunity to equip himself for more effective service. Thanks to Miss Neale Young and the W.M.U. of Nigeria and to Miss Blanche White and the W.M.U. of Virginia, he has been privileged to spend two years in the Virginia Union University. He is to be graduated in August and he is thinking of taking advanced theological work before he returns to Nigeria.

In December he was set apart to the full work of the gospel ministry at the Ebenezer Baptist Church of Richmond. As his former teacher and friend, I was invited to have a part in the ordination service. The only white man present, I sat there overjoyed as I heard my old "boy" answer the questions which the distinguished Negro ministers propounded. Just one illustration of his spiritual and mental alertness: when the questioner asked the candidate to give him some explanation of the trinity, he said: "You hold three matches together and light them simultaneously. You have three matches and one flame." And then he proceeded to outline the functions of each of the members of the Godhead.

James Tanimola Ayorinde, not many years ago a naked pagan boy, now a towering intellectual and spiritual giant is simply another illustration of the power of the Gospel.

—GEORGE W. SADLER,
Secretary for Europe, Africa, and the Near East.

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CHARLES E. MADDRY, *Editor*

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THE COVER presenting Generalissimo and Madame Chiang Kai-shek has been made available through the generosity of Mrs. H. J. Williams, Editor of *The Presbyterian Survey*. Mrs. Williams received this photograph from the *American Committee for Non-Participation in Japanese Aggression*. It was taken by Dr. Frederick J. Tooker, a medical missionary in China. These two courageous Christian leaders of China are definite examples of the power of the Holy Spirit abiding in many hearts in that war-torn land today.

THE COMMISSION

VOL. III

APRIL, 1940

No. IV



HENRY F. YANG, *Acting Secretary of Kiangsu Baptist Convention, Shanghai, China*

Kiangsu Convention Is Marching Forward

The Fourth Annual Meeting of the Kiangsu Baptist Convention was held December 12-15, 1939, in the First Baptist Church, Shanghai. There were delegates from thirty-six churches. Because of the Sino-Japanese War, we had not had a chance to meet since 1937. We were so happy to come together this time to think about the work which we are facing. Someone said that this was the best meeting we ever had.

A Great Opportunity for Evangelism

"The opportunity for evangelistic work in China now," said one of our speakers, "has not been as great and marvelous since the first Baptist missionary came to China, one hundred years ago." In 1938 there were 511 baptisms in this convention territory. During the tremendous fighting time our church membership increased, even though many Christians scattered to Free China. It is a new leaf of the history of the Chinese Baptists.

One old woman, a Christian, uneducated, has won more than a hundred people to Christ. Our preachers are doing double work in seeking to adjust affairs in the present situation. Our Christians and co-workers, scattered in the untouched towns and villages nearby, during the war time, have done a wonderful work. "At first, we did not want to get in touch with those ignorant country-men whom we thought were not worthy to hear the Gospel and be saved; but, God had his way to push us to go there, to be with them, and preach to them." You could hear this kind of story from many of the co-workers during the convention. One of our missionaries said the conditions seemed almost too good to be true. We are having a great opportunity to preach.

Some have thought that it would not be wise to

talk about contributions during this period, but the best way to test your increasing of the work is to see the improvement of your church contributions. The more you love Christ, the more you wish to contribute for His work. Sunday, December 3, 1939, was Convention Day when we spoke about our "Missions" in all the churches of this Convention. That same day emphasis was put on the contribution to the evangelistic work. One of our smallest country churches gave three times as much as their previous contributions had been. During the service that day, one hundred and twenty-five dollars were collected in the Shanghai Cantonese Church, whose church building was destroyed by the bombs. Contributions in North China have been doubled.

Leaders Needed

You will be surprised to know that we need workers very badly. Seven of our co-workers have passed away. The assassination of Dr. Herman C. E. Liu and the death of Dr. John Y. Lee mean the loss of two of our greatest leaders. Some of our old pastors should be retired, but are still carrying the regular work in their fields. Two of our preachers are away from their own work traveling as refugees to Free China which is a long distance from us. Three of our good city churches lack pastors. We need at least three college graduates and five well-trained seminary students just now. Where can we get them?

In the first meeting of the Convention, we all were impressed with the great need of training new workers. We were so glad to have Dr. H. M. Harris, the Chairman of the Faculty of China Baptist Theological Seminary, to speak to us about the great need of this new seminary to be established. He also spoke to the Christian students of the Shanghai University and had fellowship with other young people who are so interested in receiving the seminary training. Once, in a gathering, Dr. Harris spoke to us, saying, "My heart is with this (seminary) work." May all our prayers go with them daily, that the

(Continued on page 105)

Kingdom Facts and Factors

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

CATHOLICS IN THE CRISIS

Beginning about 1908 the Roman Catholic Church launched a campaign of expansion and propaganda—perhaps Catholic would say “evangelism” on lines more extensive, more intelligent, and more thoroughly organized and conducted than any in the history of that institution.

No one can study the methods and the advances of that Church during the last thirty years, without admiration for the skill, the devotion, and the comprehensive scope and detailed variety of the campaign. It is world-wide; it enlists vast numbers of men and women, and enormous sums for its support.

In foreign mission work its advances are greater than in any era since the decline of the Portuguese and the Spanish Empires, and the full support of France. In Protestant countries, especially in the United States and Great Britain, there was a definite reversal of attitude, policy, and methods. The details cannot be given and explained in this paragraph. Two items in our own country are especially important: an energetic campaign to reach and enlist the Negroes which is making amazing progress; and promotion of sympathetic attitudes toward non-Catholic religionists and the cultivation of friendly attitudes of others toward Catholics. Thus, Catholics have come to pose in leadership of a movement for tolerance and good-will among Jews and Christians, including Catholic and Protestant. A limitless list of examples and instances could be cited.

In international affairs, and in social reform and practice, Catholics have assumed leading roles. Just now, as upon many occasions, the Church assumes the leadership in efforts for world peace, and the claim is gaining too much recognition and acceptance, going quite beyond the existing facts and the actual influences of the Church.

The root assumption of the Roman Church is that she is the sole and exclusive representative (“vice-gerent” is the official term) of Christ on earth, and so the custodian of the grace of salvation as of all legitimate social institutions for mankind.

One of the first, as one of the largest shoots out of the stock of this central claim is the assertion of an insistence upon the right, duty, and responsibility of leadership over all nations and political units of the world. Such is the calling, the hope, and the aim

of the Church to be realized in such measure and by such means as may be available. The present world confusion and distress afford an urgent opportunity for the Church to advance her efforts to meet this obligation. Wherever they will be received and sent, the Vatican State exchanges ambassadors with the “other nations.” In this the Church functions as a political Church-State. Quite beyond this, and higher, is the Papal “nuncio,” who represents not the Vatican State but the Head of the Roman Catholic Church. This is as a super-national, super-political authority whose spokesman delivers the divine will to such political states as will receive the nuncio and reverence his authority.

This campaign of enlargement and of superior ministration, involving control of governments and institutions, and the repression of the individualism of the gospel of Jesus Christ, is receiving unintentional and unconscious support by many religious, social, and political leaders in America. Again I may not here specify, except to say that this is the comprehensive reason for criticising the compromising support which our President is giving to the Pope and to his Church. Specifically we are seeking to guard the principle of separation of church and state, but the problem is far wider and more complex. Repeatedly President Roosevelt has taken improper steps in recognizing and honoring the Roman Church and its Pope, the appointment of Ambassador Taylor being only the latest, boldest, and most flagrant.

The Pope and the Dictator of Italy have worked together with increasing co-operation, understanding, and amity. Very recently a group of American Catholic ecclesiastics have promulgated a theory for solving American social ills by reorganizing our socio-political life on the plan of the mediaeval occupational “guilds.” Now, in principle that is exactly the theory of state organization of the Fascist State of Italy. One wonders whether this proposed form of state constitution for America has the approval and blessing of the Pope and the Church. Is this an ecclesiastical movement toward American Fascism?

There is need for American leaders to study history, including the history of churches. We must set ourselves against all religious prejudice and all ecclesiastical bitterness, but we need to know the pedigree and the history of all proposals for new structural forms. It may be the Middle Ages can

teach us wisdom, but we do not wish to travel toward mediaeval social, economic, and ecclesiastical conditions.

Meanwhile and always, it is the duty of every evangelical Christian to love truth, to love men, to love Jesus Christ supremely, and to witness among all to the grace and kingdom of our Saviour, Lord.

RELIGIOUS BOOKS

We read that in the United States last year 684 religious books were published, which is twice as many as books of science, and greater than the numbers in both sociology and economics. We need not make too much of this, but it certainly does indicate that Americans are a long way from having lost interest in religion. No doubt many of these books were not of the highest quality, and religion would doubtless have fared better without some of them, but others were of the very highest order and of the greatest value. Preachers are said to buy enough books to support three publishing houses and to maintain special departments of five additional, larger, publishing houses. It is truly amazing how many volumes of sermons are being published.

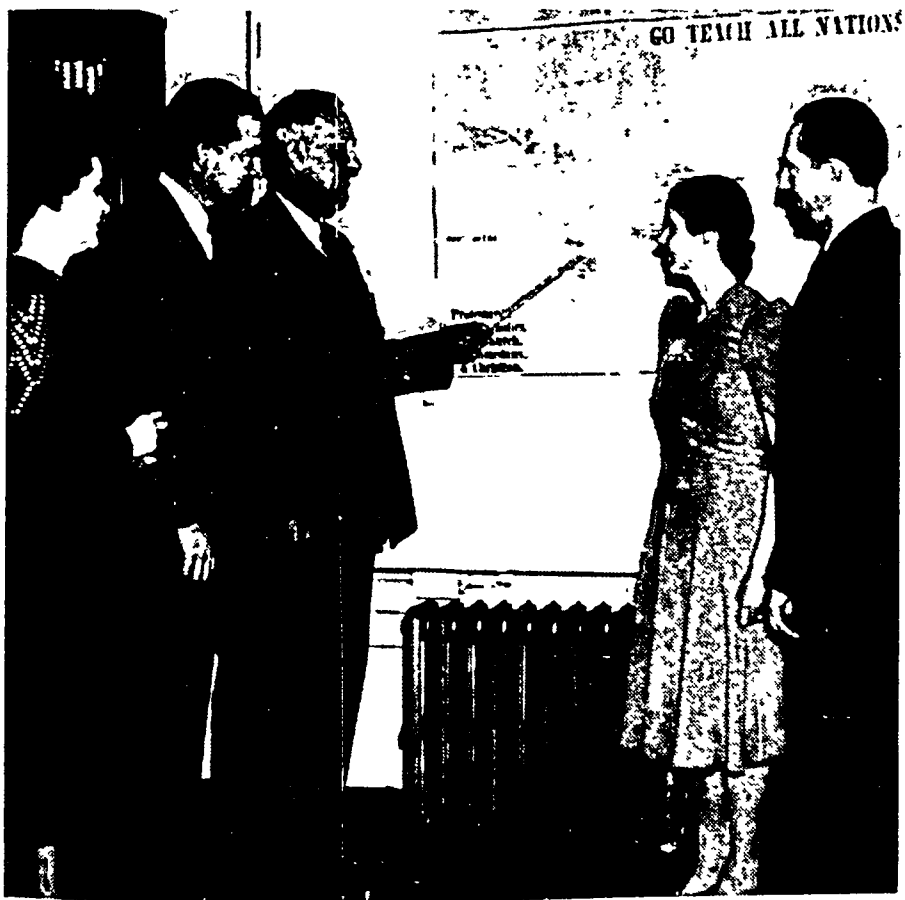
JESUS IN JAPAN

Christians in Japan do not find it easy to think clearly and, in the face of the Shinto demands that all show reverence for the Emperor and the Nation (both asserted to be divine), it is often difficult

to speak freely one's deep faith and hope. No one can openly be placed above the Emperor. In rare cases strange compromises are attempted, fortunately with poor success. One pastor undertook to teach that there are four persons in the godhead, the Emperor being named fourth. This resulted in his arrest because he should have placed the Emperor first. Another pastor was warned not to teach that all men are sinners, since this would imply that the Emperor is a sinner; nor that there is but one God, since this would deny the duty of the Emperor. We must pray for our brethren in Japan.

THE CHRISTIAN FRONT

Behind the comic little drama of the arrest of a bunch of seventeen dangerous plotters to overthrow the American Government and their great store of armament and munitions, amounting it may be to half a dozen wheel-barrow loads, there does appear a restlessness and a spirit of insurgency which call for concern. The use of the name "Christian" for movements of violence, of racial proscription, and of personal and class hatreds is shameful. Yet all these should not be taken too seriously, especially in an election year. Any priest or preacher who cultivates bitterness and sanctifies the base passions of anti-social individuals and groups in the name of religion should be disclosed as the wolf he is in the misfitting livery of heaven with which to serve the devil.



NEW RECRUITS TO BRAZIL

Rev. and Mrs. S. S. Stover, Dr. Charles E. Maddry, Executive Secretary, Rev. and Mrs. P. D. Sullivan

A Sunday in South Serbia

GEORGE W. SADLER

If it were necessary to choose one word whose duty it would be to describe Yugoslavia, the choice would inevitably go to the high-sounding word which the English-speaking world knows as "heterogeneous." Declaring that the basis of union was ethnic, the map-makers of 1919 put together a number of parts to make a political whole. Serbia, Croatia, Slovenia, Montenegro, Bosnia, Herzegovina, Dalmatia, a portion of Macedonia, and the Vojvodina were some of the political patches which went into the making of the "crazy quilt." Running through the warp and woof of this admixture was a twisted thread of Austrian, Hungarian, Rumanian, German, and Italian influence. To make matters even more conglomerate the religious element injected itself. Serbia was strongly Greek Orthodox; Croatia, Dalmatia, and Slovenia equally strongly Roman Catholic; Bosnia, Herzegovina, and a part of old Macedonia largely under Moslem influence; smaller groups in various sections were loyal to evangelical ideals. Under such circumstances it is not surprising that there was a great deal of political and religious disharmony in this artificial state.

We had spent a few days in the rural section south of Zagreb. We had traveled third class in slow trains; we had gone back even beyond the horse-and-buggy days to the two-horse wagon; indeed we had become even more primitive in that we used "two-calf" power to propel ourselves over miles of back-woods country, in an effort to visit the brethren in a number of out-of-the-way places. We had been inspired as we had met with groups, some of whose members had walked long miles through rain and over slippery roads in order that they might enjoy the fellowship of other worshippers. We had heard thrilling stories of Christ-changed lives.

A train ride from Belgrade took us on Thursday to Skoplje, the metropolis of south Serbia. I said "metropolis," but if our American friends could suddenly awake in this community of one hundred thousand souls they would think they were in a place whose people were decidedly underprivileged. Rarely, if ever, have I seen in such a sizeable city so many evidences of poverty and backwardness.

After visiting brethren until Saturday morning, we found ourselves on our way to Radoviste, our only other south Serbian preaching-place. A breakfast of hot milk and dry bread was our physical

preparation for the journey. A hurried walk of more than a mile got us to the station just before our slow train pulled out. The trip through hilly, rocky, barren country made us wonder how the inhabitants came into possession of a livelihood. Our train ride ended; we climbed into a Ford of rather ancient vintage and found ourselves rattling along.

It was market day when we arrived, and the principal street, named for Yugoslavia's martyred king, Alexander, was alive with a teeming mass of human-kind. Vegetables and fruits and wares spread out in primitive shops and on the ground reminded us of an African market day—except that the color of the populace was different.

The main street was paved with cobblestones which must have served for hundreds of years. The water, seeking its level, ran down the middle of the street. The houses along the sides were of crude construction—mud on a kind of framework or stalks. The Turk had left his terrible train, so there was the veiled woman who was sometimes barefooted and the man wearing a fez who was often dirty and unshaven. One of the two mosques was in a bad state of disrepair.

There were only eight baptized believers in the town, but there were a number of friends. At the service on Sunday morning there were fifty-two in the little chapel which the local group had built. Two persons would have been baptized in the afternoon but for the fact that they had failed to declare to the authorities their purpose to leave the state church. It was necessary for them to go twice to the priest with witnesses, and after that they must appear before the municipal authority to tell why they were leaving the state church. Having gone through this routine, they are given permission to join the Baptist church.

Baptists of this part of the world still have to pay a heavy penalty for following their faith. Two of our members in this village were fined because they dared hold a different doctrine. One had to pay a fine because he gave his daughter a name which was not acceptable to the authorities. In September in another part of the country, our leading pastor and his wife were made to spend a night in jail because the priest reported the pastor to the police.

In many parts of Yugoslavia there are congregations like the one at Radoviste. Some of them, lacking places of worship, meet in homes. A number of them have no pastors.

While the disharmony, the primitiveness, the persecutions all point directly to the need of Him who is the Way, the Truth and the Life, the thousands who are His followers are monuments to the power of the Gospel.

FIELDS AND
FACTS



PALESTINE'S POVERTY

HENRY LEO EDDLEMAN,
Nazareth, Palestine



The extent and degree of Palestine's poverty is a factor with which those who live and work here cannot fail to reckon. One sees it before reaching Palestine itself, and a traveler approaching the Near East from the west is early impressed by signs of long rainless seasons or extensive erosion of soil, both of these uninterfered with either by modern methods of irrigation or soil reclamation projects. And the standard of living for the people is determined by what they eke out of the soil, or rather what "leaks" out of it, for the folk themselves are neither energetic nor enterprising; they accept what comes to them and rarely take much trouble to interfere with the *status quo*. Their attitude is that the situation is doubtless as God has willed it, or it would be otherwise. It is admirable and beautiful the way they accept everything as being God's will—a lesson we would do well to learn from them, except where there are things that God Himself expects us to try to change. Although the warm climate and the poverty of the soil have helped to cause all this, it is certainly not hopeless. There are not a few Arab agricultural and manufacturing enterprises in Palestine that have begun to succeed under the leadership of some of their sons educated abroad.

JERUSALEM AND NAZARETH

Sight-seeing always takes one to the old city of Jerusalem and its Wailing Wall. Approaching the latter, one sees numbers of old women, Jewish and Arab, sitting on the aged cobblestones, barefooted and unabashedly dirty, asking alms of the passers-by. I have heard often from them, "Mawny, give mawny." Walking along some street in Jerusalem on a cold, rainy, winter night, I have seen more than one poor, old man who had crawled up under some large projecting rock that would cover his head and chest, and was lying there asleep with his hips, legs, and feet extending out into as cold a rain as I ever felt. In the same city I have seen a blind man beat his little boy for coming back with an empty cup.

It is from Nazareth that these words are being

penned, and I am haunted by the pitiful condition of most of the children who attend our school. Heating is unreasonably expensive, and all floors are made of concrete or tile. The cold penetrates to one's very bones, yet the children who come and sit on the hard benches, with their feet on these concrete floors, are mostly barefooted. About twenty of them come from fairly well-to-do families, but the others are from poor homes. In more than one instance the mother works to support the children, while the unemployed father sits at home.

Recently Mrs. Eddleman took a group of our Sunday school children to a little hovel to visit a destitute, old woman. The children carried to her gifts of flour, sugar, meat, and other provisions. These were paid for out of the offerings they had brought from Sunday to Sunday. We felt this would be the best way to help them realize the need about them and their own duty to be helpful. They found the poor old woman lying on a pile of hay and rags in one corner of a windowless room. A donkey was tied at one side of the room, and the old woman explained that, being unable to work, she had rented half of her room to the donkey in order to get money to feed herself and her two little grandchildren.

More than one father, on learning that we require a fee of twenty-five cents per month from each pupil, has come to take his child out of our day school. All said practically the same thing, "I can hardly afford to put out a shilling a month just now, and although I prefer that my child get Protestant teaching, I am sending him to the monastery schools because they are not only gratis, but books and materials are all supplied."

A ZEAL FOR GOD

We have been in Nazareth over eighteen months. We have made scores of visits and have had hundreds of people visit us. But of all the number, only three have come with a burden on their hearts regarding some spiritual matter.

(Continued on page 105)

FIELDS AND
FACTS

WHAT PRICE SACRIFICE

"Shall I give unto the Lord a sacrifice which costs me nothing?" Mrs. A. Scott Patterson was speaking to the vast crowd during Foreign Mission Week at Ridgecrest, in August, 1937.

Dr. Charles E. Maddry, the Executive Secretary of the Foreign Mission Board, had just finished telling the people of the current cables bringing the messages of the death of Nurse Frances Jones and veteran Missionary Lucille Reagan. He had made it clear that someone must go at once to take over Miss Reagan's work at Lagos, the great port city and Southern Baptist school center.

Reviewing Dr. A. Scott Patterson's years of service from 1910 until 1926, when a painful and incurable African disease forced him to resign from service, the Executive Secretary described the hour of death darkness and depression that overshadowed the Nigerian Mission. Then he said: "A. Scott Patterson has stepped out on his crutches and volunteered to go and *hold the ropes*." Not afraid of facing the yellow fever plague, not afraid to go limping with pain, not afraid to leave his family and their livelihood in the hands of God, this hero of the cross had said, "Send me. Please send me."

The Board and Dr. Maddry, seeing the dead earnestness in the face of the man, had said: "All right, Scott, we'll send you, for you know what it means, and you are willing to go."

Now, his life partner stood calmly, serenely, faith-filled by the side of her husband and assured the people that she was willing to stay at home and "keep the home fires burning" for the children whose health would permit her neither to take them back to Africa nor to leave them without their mother's ministry. She did not hesitate to say that she wished that she could go with her husband; that it would be hard and lonely without him; and that she had faced all these realities. But—"Shall I give unto the Lord a sacrifice which cost me nothing?"

A Patient and Courageous Heroine

This was not the first costly sacrifice that Mrs. Patterson had made. Twice before she had watched and felt the miles placing an ocean between her husband and herself. Even in her young woman-

hood she had consented to the doctor's orders that she remain in America while her husband returned to his work in Africa, and little Scott, Jr. was eighteen months old before health and conditions permitted her to sail to Nigeria and lay into the arms of her husband their first-born son.

Again in 1921 when the growth of God's work in Nigeria made it expedient for Dr. and Mrs. Patterson to leave their first station of service, Ogbomosho, and to go further interior to Shaki, they smiled and did not mention the loneliness that would be theirs in a new station eighty miles from any friends, and the dangers they would face with their two youngest children a hundred and twenty miles from a doctor. (For health's sake they had left the two older children in America.)

While studying the language two single missionaries had joined them in Shaki. They were there when little Sara was seized with a critical illness. Holding the tiny, little, aching, suffering child in her arms, Miss Nannie Bland David said: "Oh! She is so little to die alone. I must hold her close."

Mrs. Patterson brought forth her pure white satin wedding dress. With it they lined the little home-made iroko coffin, placed little Sara in it, and buried her under the frangipani tree in the side yard. Her grave was the silent symbol of a costly sacrifice.

Because Mrs. Patterson was so calm and full of eternal hope, the Nigerian women who helped in the home and others who came to witness the burial were so impressed that they sought to know the secret, and they found God.

A decade later she sustained the same, calm steadfastness and loving confidence in God when the life of Scott, Jr., a college man, was suddenly snuffed out. Her actions are always in harmony with her spirit of costly sacrifice.

Pioneers for Training Girls

Before Dr. and Mrs. Patterson went to Africa, the emphasis in Ogbomosho had been placed upon the salvation and training of boys, but when the Pattersons arrived they broke the precedent of employing boys to do the chores of the home. They chose girls. Carefully they worked with these girls, training, teaching, and guiding them toward Christian womanhood. Some of the most satisfactory students to enter Idi Aba came from the Patterson home.

The now famous Egbe Mimo (Society of Purity) of Ogbomosho was started by Dr. Patterson as he gathered the women and girls together into one of the initial Southern Baptist organizations for women in Nigeria. It was born and nurtured in the prayers of Dr. and Mrs. Patterson.

Prayer Partners

These missionaries are known by their fellow-workers as people of definite prayers. During his term of service alone in Shaki, Dr. Patterson climbed every morning to the top of a great granite boulder hill near his home, and there he prayed for the pastors and workers, for the saved and unsaved in all the villages and towns that stretched out into the distance in every direction. Identifying the villages by the little curls of smoke from the breakfast fires, the lonely missionary called them by name as he pleaded for God's mercy upon them, interceded for the salvation of these people, and begged for new recruits to help him with his vast work.

"The Lord help us. Our opportunities embarrass

us." Many times have the missionaries in Africa heard Dr. Patterson voice this prayer.

Again this past January he sailed away *alone* to Africa, and his parting words were: "Our opportunities embarrass us."

Since the 1937 emergency call back to Africa, Dr. Patterson has carried the work of three and has achieved a building program that might have taken a decade, had he not exerted every energy to hasten the project.

Missionary statesman, educational promoter, economic builder, tactful leader, unselfish servant of God and man, and earnest evangelist, A. Scott Patterson joins his wife, saying: "Shall we give unto the Lord a sacrifice which costs us nothing?"—I. G. C.

* * *

KIANGSU BAPTIST CONVENTION

(Continued from page 99)

problem—the need of leaders and workers—will be solved in the near future."

During a certain Thanksgiving service, an old Christian prayed with tears, saying, "Lord, we thank Thee, for Thy love. We believe Thou hast a good plan although we have suffered a great deal. We thank Thee for so many people being saved through the war days." We, who have passed the two-and-a-half years of war, have nothing to say but to give our thanks to God.

We appreciate so much your full sympathy for us. Through the gifts you sent, our people have places for worship, workers have returned, and so many refugees have been fed. Every cent you give represents your love, sympathy and your earnest prayers for us. The message we can send you as we all felt in the Annual Meeting is that like Rev. Wu Gi-djung, our General Secretary, says, "Persecuted, but not forsaken; cast down, but not destroyed."

WE ARE MARCHING FORWARD!

Semi-Annual Board Meeting

The spring meeting of the Foreign Mission Board will be held in Richmond, Virginia, April 10-11.

"Missionary candidates, God-called and splendidly trained will be pressing the Board for appointment. The mission fields, white unto harvest, are pleading for recruits. We believe God has raised up this fine group of young people for this hour. How shall we provide for their support?" are the burning words of the executive secretary as he calls all the state representatives to join the local members for this important meeting.

PALESTINE'S POVERTY

(Continued from page 103)

Yet by nature the people are religious, very religious. It is very rare to find an Arab denying the existence of God. In fact I have found only one and he was an agent for a Russian communist organization. The Arabic language in its common everyday expressions reveals a distinct hunger for God whether it be conscious or not; but the zeal and hunger lack the personal and moral initiative to endeavor to satisfy them. Kneeling by a sick Moslem once to pray for her, I was suddenly aware of much spiritual encouragement from those standing around. One was saying, "God give you strength," another, "God has sent him." And there was something simple, real and sincere in it all, almost like a strong "Amen" or "Dat's de trufe, Brudder," that I have heard in some Southern congregations.

With all their religious fervor and zeal, and the many good qualities of these Moslem friends, there are two facts that should make us more persistent and insistent on giving to them the "good news." I see a sad inexplicable fatalism in them that says in substance, "God made us as we are. If He had wanted us different He would have made us so." In the second place, death is a horror to them. Despite all the comforts that Mohammed promises to his followers, their faith does not seem to reach out and bring any of the reality of the next world into their hearts to comfort them in the presence of death. In short, their faith is failing them in the two most crucial points—sin and death. And it is just here that Jesus has much for them. Therefore, regardless of how they may reject Him or how they may fail to appreciate those whom He sends to them, how incumbent it is upon Christians to turn their eyes and hearts to the needs of the Near East!

MISSIONARY
INTEREST



LEFT: Mrs. C. W. Rentz
RIGHT: Mrs. S. W. Jones

Shuck's Granddaughters Unveil His Monument

As the Barnwell Baptist Association W. M. U. and pastors assembled in the little snow-covered graveyard close-by the modern brick church of Barnwell, every eye was focused upon two lovely ladies who smiled gently in spite of the brisk January wind that tugged at their white hair and sent shivers through their frail bodies. Mrs. A. V. Collum, the associational superintendent of the W. M. U., introduced them as the granddaughters of J. Lewis Shuck: Mrs. Sam W. Jones of Atlanta, Georgia, and Mrs. C. W. Rentz of Bamberg, South Carolina. Both are daughters of John Sexton Shuck, only son of Eliza Sexton Shuck, the second wife of J. Lewis Shuck.

By the recently erected monument in the Shuck's family plot they stood ready to pull the cords that unveiled the modest and very appropriately designed shaft, bearing the following inscription:

Rev. J. Lewis Shuck
Born in Alexandria, Virginia
September 3, 1812
Died at Barnwell 11 C. H. S. C.
August 20, 1863
For twenty-five years
A missionary to the
Chinese in China
and California

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

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Upon the base is inscribed:

This memorial, erected by the Churches of the
Barnwell Baptist Association, was sponsored by
the Associational W.M.U. Convention,

In loving memory of

J. Lewis Shuck

First Southern Baptist Missionary to China

Unveiled January 25, 1940.

After the pastor, Rev. A. J. Eates, announced the presentation of the memorial gift and the congregation sang "How Firm a Foundation," Mrs. Charles M. Griffin, W.M.U. President of South Carolina, led the prayer of dedication, praising God for His faithful throng of missionaries throughout the century, and committing to His Care and guidance the living, active roster of workers overseas.

Previous to the brief service in the graveyard the Barnwell Baptist Association W.M.U. concluded the morning session of its annual convention with a missionary address portraying the salient milestones in the life of America's pioneer Baptist missionary to China, J. Lewis Shuck.

Excerpts gleaned from this message given by the Foreign Mission Board's representative present for this historic hour compose the following brief summary of J. Lewis Shuck's fifty-one years.

Born September 3, 1812, in Alexandria, Virginia, J. Lewis Shuck's birthday can easily be remembered by associating it with the memorable war of 1812 when the British burned Washington, which is almost a twin-city to Alexandria. The annals of those years reveal the fact that those months were difficult ones for America's citizens. One can feature that the Shucks did not escape the hardships of those days of war with England.

Young Lewis was barely seven years old when his father died. His thrifty mother moved to Lewisburg, Greenbrier County, Virginia, (now West Virginia) and baked cakes for sale. It is easy for one to imagine the lad's helping his mother with the baking as well as delivering the orders that made possible their livelihood.

Nowhere can we find a record of the occasion or the person who led the boy to a personal fellowship with Christ, but we do know that he was baptized when he was only ten years old. His favorite hero was Adoniram Judson who sailed away to Burma the very year that Lewis was born. Earnestly he and his mother followed the news of these first American Baptist missionaries to a foreign land. Secretly Lewis dreamed of going some day to help Mr. Judson.

But the problem of his education and preparation

was a very real one for him and his mother. Yet, among the students of the first class of the Virginia Baptist Seminary, now Richmond College, we find the name of J. Lewis Shuck. Many were the chores that Lewis did during these college days to supplement the meagre funds of his widowed mother.

When Luther Rice came to Richmond, Virginia, speaking in behalf of the work to which Mr. and Mrs. Judson were giving their lives, J. Lewis Shuck was present to hear his message delivered in Grace Street Baptist Church.

At the close an offering was taken. There were coins and there were bills, but no gift could match the gift recorded on a bit of paper found in the offering plate: "Myself. J Lewis Shuck." One wonders what the little, widowed mother said when she heard that her son had thus publicly presented himself as a volunteer for foreign missions.

One wonders if she was present when he graduated in the spring of 1835, or when he married September 8, 1835; when he was dedicated to service September 10, 1835; and when he sailed shortly afterwards.

One year thence, after spending several months in the Chinese section of Singapore, J. Lewis Shuck, his wife and month-old baby boy arrived at Macao, China.

His problems and disappointments, which began when the coolies refused to bring his little family ashore, never ended.

But in spite of the obstacles and the bitter feeling of the Chinese toward foreigners, Mr. Shuck baptized his first convert in January 1837. The index of the possible volumes covering the next seventeen years could be:

Moved to Hong Kong—1842.

Organized First Baptist Church on Queen's Road—August 5, 1842.

Henrietta Hall Shuck died—November 27, 1844.

Mr. Shuck brought his five motherless children to America—Autumn, 1844.

Toured the South speaking for China—1844-1846.

Married Eliza Sexton of Philadelphia and teacher of English at Judson College, Alabama—1846.

Arrived in Shanghai—September, 1847.

Assisted in organization of old North Gate Church in his own home—November 6, 1847.

Eliza Sexton Shuck died—1852.

Mr. Shuck again returned to America to bring his children—1852.

Resigned—June 25, 1853.

Married Annie Trotti, raised money for build-

ing a chapel for Chinese in Sacramento, California, organized Chinese Mission Board in California, and served eight years until War Between the States—1853-1860.

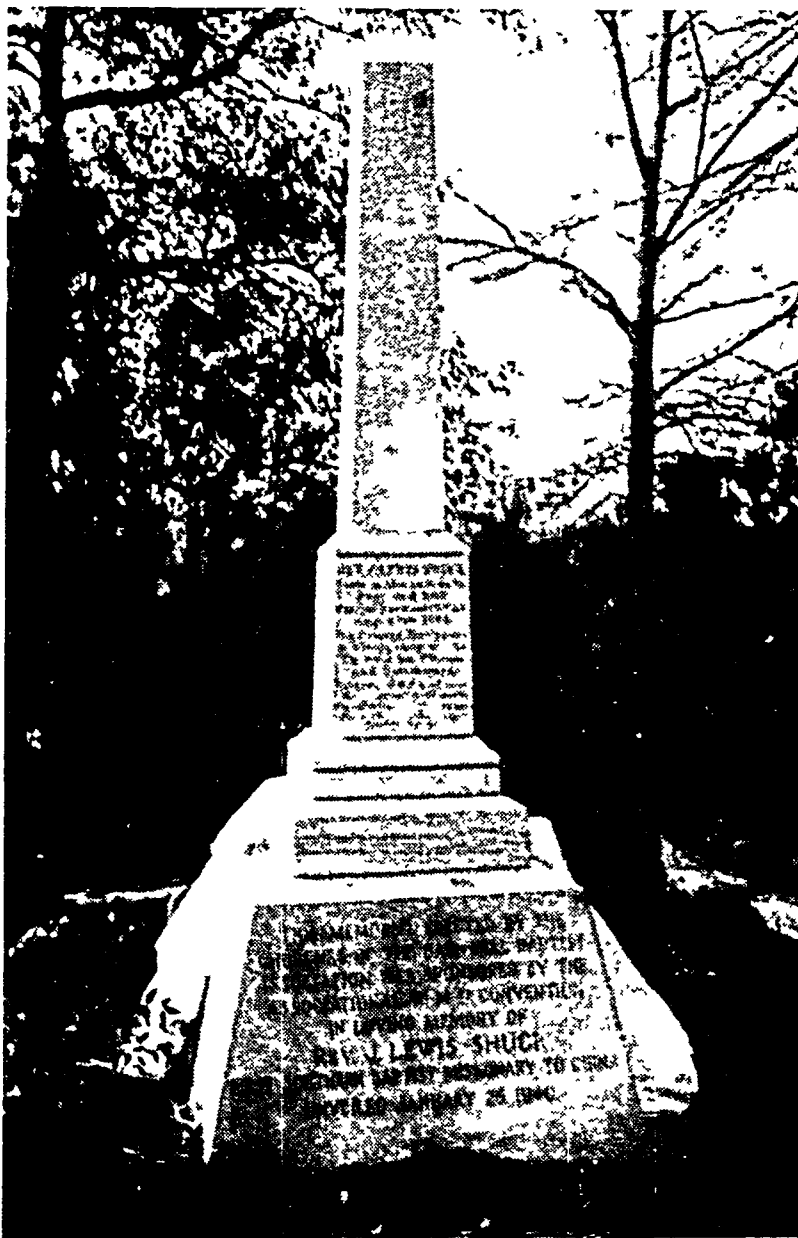
Resigned and moved to Barnwell, South Carolina—1861.

Served Steele Creek and Blackville Baptist Churches—1861-1863.

After requesting the singing of "Just As I Am" and joining in the singing of it, he quietly slipped into eternity—August 20, 1863.

This brief listing should also include the converts baptized, other churches and preaching places organized, church and school buildings erected, preachers ordained, tracts and literature prepared, and scores of other Kingdom victories for China. Some day a book will record the story of the manifold achievements of this great pioneer for Christ.

Cultured and genteel, modest and selfless, affectionate and with a capacity for feeling deeply, J. Lewis Shuck knew what it meant to suffer, to sorrow, to persevere, to be patient, to work faithfully, and to "be steadfast, unmovable, always abounding in the work of the Lord."—I. G. C.



MISSIONARY
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Wedding Bells

ALICE SPEIDEN MOORE, *Rome, Italy*

In Rome, Italy, on January 10, 1940, Miss Pauline Willingham of Macon, Georgia, became Mrs. John A. Moore, now of Belgrade, Yugoslavia.

As in many other European countries, it was necessary that a civil ceremony precede whatever other ceremony was desired. The preparation for this civil ceremony occupied the five days between the arrival of the bride at Naples, Italy, on January 4, and the date of the wedding. There were volumes of papers, official stamps, affidavits, and the like which had to be secured to prove that the young people in question were Americans, of Aryan origin, had not been married before, and were marrying the person they desired. Finally the day of the wedding arrived and the young couple were advised to present themselves at the "Campodoglio" for the civil ceremony, which took place in a room similar to our Supreme Court, only on a smaller scale. The "Officer of the Law" who performed the ceremony wore around his waist the colors of Italy—red, white and green. As he mounted the rostrum, the bride and groom were shown to two red plush, hand-carved chairs in front of him. The ceremony



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commenced. Each declared willingness to marry the other. The husband promised to support his wife, to keep her with him, and to protect her. The wife promised to accompany her husband wherever he decided to reside, and to contribute to his support if at any time he could not get sufficient means or was ill and could not work. All this done, they were pronounced "man and wife" according to the laws of Italy, and the officer of the law congratulated the young couple and wished them happiness and good fortune. A sort of "official best man" presented them with the "Family Book" which corresponds to our marriage certificate and a "Honeymoon Ticket" entitling them to an eighty per cent reduction on all railroads in Italy for their honeymoon.

Later, on the same day, at five-thirty, the religious ceremony took place under circumstances very different from the other. It was in the simple home of the missionaries, Rev. and Mrs. Dewey Moore, with "an officer of the Law of God" officiating. The usual ceremony was performed by the missionary, and the young couple making their vows according to the Law of God were pronounced "man and wife" according to that Law.

As she entered the drawing room, wearing her mother's wedding dress of ivory satin with high neck and long train, Pauline resembled an old fashioned miniature. Trimming the dress was a long strip of real, old lace, an heirloom of the family. Her veil, also her mother's, was held on either side of her face by a spray of white lilacs. The bouquet was of white lilacs and roses tied with long white ribbon. A dainty turquoise and diamond pendant was the only ornament, and was the gift of the bride's aunt who had worn it at her own wedding.

The room had been made "weddinglike" by simple decorations of white narcissi and carnations and greens. Many candles gave the only light, as the bride had expressed the wish to have a "candle-light service." There were a few friends of the missionaries present, who by that time were also friends of the bride and groom, for the young couple seemed to make them wherever they went. Among other guests were the American Consul and his wife.

An informal buffet supper was served, and the bride and groom were on their way. The bride was adorned with a corsage of orchids, and the groom with a smile of one who had "the only girl in the world."

After a very brief honeymoon via Venice and points north and east, they reached Belgrade four days later. Surely the mission in Yugoslavia will flourish under the direction and with the assistance of these two consecrated and gifted young people.



Glimpses of New Recruits



HOMER RICHESON LITTLETON—On March 20, 1904, I was born near Martin, Georgia. There I attended the rural school until I had finished the ninth grade. It was when I was fourteen years of age that I became a Christian and joined the Baptist church. Since that time I have been active in all phases of church work.

In 1925, I finished my high school work at Lavonia, Georgia. In September of the same year I entered Mercer University, Macon, Georgia, as a ministerial student. After a year at Mercer I had to leave school for financial reasons.

In the fall of 1928 I re-entered Mercer University and on December 30, 1928, I was ordained. I continued my college work, majoring in theology, and received my A.B. degree in 1931.

While at Mercer I had many wonderful experiences, some of which helped to lead me into offering my life for service on the mission field. I was a member of the B.S.U. staff at Mercer and had charge of the missionary program. This of course led me into the untouched sections of Macon. I had programs once a week at the Salvation Army and, for fifteen months, was pastor of Mallory Mission in Macon. This was sponsored by the Baptist State Mission Board.

In 1930, I joined the Student Volunteer Band at Mercer and soon thereafter was elected president. In this Band we studied the different mission fields. It was when we were making an extensive study of Africa that I offered the Lord my services on that field. I gave Him all that I had; my life, my family, and all that I am to be. The fact that God has endorsed us through His loyal servants has brought much peace, joy, and happiness to our souls.

OSSIE O. PRICE LITTLETON—On Christmas Eve, in the year 1907, I was sent as a Christmas present to my parents who were living in Dodge County, Georgia. I was the third of thirteen children. My father was a Baptist minister, and when I was quite young a family altar was established in our home. This has meant much to me in the years that have followed.

When I was twelve years of age I accepted Christ as my personal Saviour and united with the Baptist Church at Cochran, Georgia. I spent five very happy years there in Sunday school, Girls' Auxiliary, B.T.U., and other church work.

In 1925, I finished high school in Cochran, and that fall I entered Bessie Tift College, Forsyth, Georgia. While there I felt that God was calling me to some definite Christian work; so I joined the Life Service Band.

After one year at Bessie Tift I had to leave, due to financial conditions. I taught school in the fall and winter and went to Mercer University, Macon, Georgia, each summer.

I became manager of the "Co-op" at Mercer in 1930. There I met Homer Littleton, and we were married on May 28, 1932.

For a number of years after I began teaching, I permitted my work and worldly things to come ahead of the Lord's work. I made my own plans instead of following God's plan for me.

In 1937, I rededicated my life to my Saviour. From that time I have tried to follow the leading of the Spirit. Soon afterwards I was led to offer my life for service in Africa. Since I have surrendered my all to Him I am filled with "the peace of God which passeth all understanding."

**MISSIONARY
INTEREST**

Missionaries Write the Secretary —

Will You Join Us?

"Some of us have long been praying for a great revival in our University and Middle School. We were so happy in the fall that there were eight confessions of faith in the University, and sixteen in the Middle School, while more than one hundred expressed a deep concern to learn more of Christ. As I said to Mrs. Tipton: 'Mercy drops around us are falling, but for the showers we plead.' Our Middle School is now having a special prayer service on Wednesdays, in addition to our regular University Church weekly prayer service. Both teachers and students in our student prayer group are praying for a revival. Will you please join us in this request?"

"Many who have not yet expressed their faith are thinking, and we believe they will come to know Him soon. Some of my most valued Christmas gifts were cards and letters from students who are feeling their hearts moved toward Christ."

—EDYTH BOYD, *University of Shanghai, China.*

Good News from a Far Country

"Rose Marlowe returned the first of September and she immediately began a campaign to increase the Sunday school attendance. The Cantonese are saying, 'The church has taken on new life since Miss Marlowe returned.' The school is full, and those who know the work say that there has never been a better spirit in the school. In October, Phillip Lee became the director of the choir and the Glee Club. If there was ever a natural leader, Phillip is one. Like 'the Pied Piper,' he can lead those Cantonese young people anywhere with his music. The church members have gone along quietly paying off the debt on the church. On Christmas Day the last cent was paid and yesterday the old notes were burned at the church service, after a prayer of thanksgiving by Pastor Yue. It has been just fourteen months since the church made plans to pay off the debt in three years. The church has been reorganized and plans were made yesterday to give everyone a place in the service of the church who is willing to work."

"Phillip Lee led the school evangelistic service in November. There were twenty-eight students who came for church membership and twenty-three who made profession of faith, and hope to be baptized later. Besides this, there were twenty-three who dedicated their lives to Christ to do definite Christian service and twenty-two others who recon-

secrated their lives to Christ. On Christmas Eve at the North Gate Church twenty-six were baptized into the membership of the church. This was a very impressive service. The two choirs, the North Gate and the Cantonese, gave a Christmas musical and the baptismal service was a part of the program. You would have thrilled as we did, if you could have been here to hear those seventy-five young people sing 'The Gloria' at the end of the baptismal service. On the twenty-third at the Y.M.C.A. we gave a beautiful play, 'From Darkness to Dawn.' Mr. Tipton says that this is the loveliest play the school has ever given."

—LORENE TILFORD, *Shanghai, China.*

A Need

"One of the big problems in connection with our teaching work has been text books. It is difficult to find suitable text books on all of the subjects, and we had to get along in a rather makeshift way in some of the classes, using books in English and class notes. I think one of the great needs is in Theology. . . . I wish that we had in Spanish one of Dr. Conner's new books on theology, his *Christian Doctrine*, or *Revelation and God*. If these could be put into Spanish it would certainly be a great addition to the theological library."

"At the beginning of the school year we opened up a hall in the little town of Santos Lugares about ten kilometers from Buenos Aires. We have had some of the students helping us, and for the next few months we have one of the graduates of the Girls' Institute to help us, Señorita Clelia Bertalot. We have enjoyed the work out there, and have been having good success with it. . . . This work we are financing ourselves."

—C. O. GILLIS, *Buenos Aires, Argentina.*

An S.O.S. from China

"Since we had had no cablegram from you, we were already quite sure in our own minds that no appointments had been made for South China at the meeting of the Board on October 12th. Nevertheless we were saddened by the news in your letter that there is no immediate hope for re-enforcements for any of our South China stations. What we will do at Canton, Wuchow, and Kweilin when those leave who are due to go home on furlough next spring, we do not know now. Unless something is done to prepare for that time, I fear that at least

Canton and Kweilin will have to close up the stations and put caretakers in charge of the property. If I am able to stay on here, I simply cannot take over Mr. Hill's duties, including that of station treasurer. There is no possible way of carrying on his work unless some one is temporarily transferred here from one of the Northern, Central, or Interior Missions to take over his work when he leaves.

"I feel, furthermore, that it is quite imperative for Mr. and Mrs. Hill to go on furlough next year at the designated time, and I would urge that no change be made in that plan. Physically and nervously Mr. Hill has done what really amounts to two years' work in one, and it has told on his health. The past year has been a very hard one on all of us."

—C. A. HAYES, *Canton, China.*

The Laborers Are Few

"You already know of our need for an evangelistic missionary couple here in Canton, and also the crying need for that great Ng Yap field, which is rich in possibilities for indigenous Baptist work. Last November, on the instruction of the Executive Committee, I wrote a strong letter to Dr. Maddry pleading for a couple to be sent out for this work. Just the other day Pong was asking me how the Chinese could best make a request for a man for this field. He said they needed a man with constructive plans and sympathetic understanding. Only this type of person, he said, could really help them. . . .

"There is much to encourage us here. The evangelistic opportunities are excellent, and in Canton alone we have had more than 270 baptisms this year. The gratitude of those we feed daily and of the old folks at the Old Peoples' Home makes one feel that 'Inasmuch as we did it unto one of these His brethren, we did it unto Him.'"

—EUGENE L. HILL, *Canton, China.*

En Route to Africa

"We have had a most delightful time here. Last Sunday morning as well as this morning, we attended the English service at the Scotch Presbyterian Church. In the evening we all went to the First Baptist Church, where the service was in Portuguese. We also observed the Lord's Supper there. On Tuesday evening the Second Baptist Church had a service of welcome for us, and on Friday night we attended a similar service at the Plymouth Brethren Church. We thought we were coming to a strange land among strangers, but we have found ourselves among friends and brothers and sisters in Christ.

"Tomorrow is Christmas day and we are planning to have a joint celebration with the missionaries of

the other denominations. Since we have six children among us we can get a little more of the Christmas spirit. However, I'm sure that the thoughts of each of us will travel back across the waters. . . . How we rejoice that our loved ones are living in a land of peace! We pray it may continue so. We are also glad it is our privilege to be on our way to Africa once more, even if we are separated from our loved ones at this season."

—GRACE CARSON, *Lisbon, Portugal.*

Triumphs amid Turmoil

"We are still having beautiful weather, almost too good to be true. We rejoice in every pretty day, for there is so much suffering as it is. There have been a number of rice riots in the city because of the price of rice. I really do not know what the poor people are going to do. Foreigners will have to do without turkey for Christmas this year. That will not hurt us in the least, but it does make a difference to the Chinese when they cannot have their rice.

"In spite of all this though, the work goes along in a marvelous way. Reports are still coming in telling of how many people are being saved. Both missionaries and Chinese workers are rejoicing in the opportunities for service that are about on all sides. Satan and all of his forces cannot stop the influence and power of the Gospel of Christ."

—LUCY E. SMITH, *Shanghai, China.*

In Union There Is Strength

"Doubtless you have heard through our mission secretary's report, that we held a year-end meeting in Fukuoka, December 26-27, looking toward the approach of the more permanent, new organization of Japan Baptists into one General Convention. This was effected at Himeji, where both the eastern Convention and the Western met separately (for the last time), on January 3rd, and unitedly on January 4-5, under the newly elected President, Dr. Y. Chiba, with our Rev. K. Shimose, vice-President.

"So far as I was able to observe the tenor and spirit of the Japanese brethren in all the speeches that I heard on the floor, as well as in remarks in private conversation, the basis of future proposed co-operation in theological education, after thorough discussion for several months past—in committee meetings and in the press—apparently the overwhelming majority favored following 'the Historic Baptist Faith,' in the training of young men for the ministry. So it seems that we are to have for all Japan Baptists, a distinctly Baptist Seminary, unaffiliated with any other theological school."

—J. FRANKLIN RAY, *Hiroshima, Japan.*

RESULTS OF SOUTHERN BAPTIST MISSIONS

LIFE MORE ABUNDANT

BELOW: Argentina's children of Godoy Cruz Sunday school experience kindness, fair play, and a merry Christian good time at a Sunday school picnic in the park



LEFT: Senborita Alice Reis, graduate of Baptist School at São Paulo, who has gone to Barrieros to establish a new mountain school under the Brazilian Home Mission Board



ABOVE: Rev. and Mrs. C. K. Djang by Johnson's Spring, Ridgecrest, North Carolina. After studying in the Southland they returned to China to give their lives to Christian service among the students of Shanghai



LEFT: Tsidora Simón entered Southern Baptists' school when she was a little child in the first grade. Graduating she goes forth as a happy, radiant witness for Christ in Chile



LEFT: The Baptist Youth Camp of Békes, Hungary, has brought life more abundant to this little farm lassie



RIGHT: Miss Kazue Murata, graduated from Dodd and Meredith Colleges in America. The light in her face bespeaks the joy of her salvation as she returns to share her blessings with the girlhood of Japan



RIGHT: At extreme ends Rev. and Mrs. H. B. Ramsour attending their first Japan Christmas social with their Bible class. CENTER: Missionary J. F. Ray and Pastor Yuya. Girl by organ sailed at Christmas time for the U.S.A. where she will marry Hasbimoto San, a graduate of the Southern Baptist Theological Seminary



THE COMMISSION

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SUPPLYING A TRAINED LEADERSHIP

In recent years it has been the policy of the Foreign Mission Board to encourage promising, young, native men and women from our several mission fields to come to America for advanced study in our Baptist colleges and theological seminaries. In this way we are helping to create and train a native leadership for the pulpits, colleges, and seminaries on our mission fields.

In our Baptist seminaries in America at the present time, there are young people from China, Japan, Brazil, Chile, Italy, and Africa. The present leadership for our Baptist work in Rumania and Hungary was trained at Louisville, and at least eight of our leaders in Japan have studied in the South.

We now have, from our Japanese Convention, an earnest request that we make it possible for three more young Japanese pastors to come over for study in one of our seminaries. We are going to do our best to make arrangements for their coming.

The quickest and most effective way of giving the gospel to all these lands afar is to win to Christ, through our missionaries, a few young men and women, and to set about immediately to train them

in the business of giving the Gospel to their own people. Some of the choicest and most promising among these young people should be brought to America for further training so that they, in turn, can go back and train others. It is the quickest way to bring the nations to Christ.

REPLACEMENTS IMPERATIVE

The year 1939 brought sorrow and tragedy to the work of our Foreign Mission Board in several ways. In the Orient our property losses were heavy, and in other lands the work was sadly hindered and disrupted by war and persecution.

Our greatest losses, however, were in our missionary personnel. Three of our missionaries resigned and came home. Twenty were placed on the emeritus list because they were broken in health or had reached seventy years' age limit fixed for active service. Death claimed eleven, the largest loss we have suffered at the hands of the "grim monster" in any one year. Thus it will be seen that within one year, the Board lost about eight per cent of its active missionary personnel. It is imperative therefore, that the Board send a large number of recruits and replacements to the mission fields this year. On all our fields our missionaries are living under a fearful strain, and we may reasonably expect a high percentage of losses for 1940. We ought to send out not less than fifty new missionary recruits this year.

We are almost in despair, however, when we remember that in the 1940 budget not a dollar was provided for new missionaries. We can only hope to send out a few who will be supported by individuals, churches, and groups. A large part of the "over plus" in the Lottie Moon Christmas offering from the Texas women will be used to send new recruits to several fields. We are deeply grateful for this generous assistance.

The need for recruits is desperate. A fine, well prepared, consecrated group of young people are pleading to be sent. May God raise up friends for us in this tragic hour!

FAST CLOSING DOORS

Within two decades, organized opposition to Christianity has become vocal and blatant in certain areas of the world. The leaders of the Russian revolution opened the way in a coarse and brutal effort to dethrone God and crush out Christianity in that unhappy land. In more recent years, the Nazi leaders have followed the ignoble example of Red Russia and are now attempting to stifle the very life of the churches and to bring in a religion of the worship of soil, race, and blood. It is a resurgence of neo-paganism that has already drawn many millions

of the young people of Germany from their allegiance to Christ and the Gospel.

In the Orient, this growing opposition to organized Christianity is taking the form of shrine and Emperor worship. If the present trend continues in Korea and Manchukuo, the churches of Christ will soon be closed and Christianity will be stamped out.

In Ethiopia under the iron hand of Catholic Italy, the ancient Coptic Church has been suppressed and all Protestant missionaries have been expelled. The same is true in other lands; and we face the ominous fact that in many countries where the doors were once wide open for the entrance of the Gospel, they are now closed. In others they are fast closing.

God's word declares, "The entrance of thy words giveth light; it giveth understanding unto the simple." The one effective and certain weapon against the opponents of Christ and His Gospel today is earnest and faithful proclamation of the simple message of repentance and faith in the Lord Jesus Christ as the one and only remedy for sin. If we go to the nations with Christ's gospel, vitalized and dynamic with the passion of Calvary, we will break down all opposition, and every door will open to us.

The nations are in ferment; multitudes are waiting; the doors are closing; "the night cometh when no man can work."

THE UNFINISHED TASK

Nearly two thousand years ago, Jesus gave to His disciples the Great Commission to preach the Gospel to all people of all nations. The task is well begun, but only begun. As we come well on toward the middle of the twentieth century, we should look about us and see something of the unfinished task.

One of the neediest mission fields on earth is China. It is estimated that forty-five per cent of the country is still wholly untouched by the Gospel. Half of Manchukuo is without Christian influence.

The Netherland Indies has large areas still closed to the influence of the Gospel. Other areas are open but unoccupied, and there are many occupied areas which are barely touched by evangelistic agencies. French Indo-China has as yet scarcely been touched by Protestant missionaries.

In India there are 500 states or political divisions still without missionary occupation. In all India with her 390 million people, there are only fourteen Protestant missionaries and 7,000 Christians to the million people. This shows the magnitude of the unfinished task. There are 60,000,000 "untouchables" in India who do not know Christ.

In other lands the missionary force is so small as to leave vast areas wholly untouched by the gospel.

This is true especially in Moslem lands such as Arabia, Iraq, Turkey, and the Buddhist areas of India, Burma, Siam, and rural Japan. The heart of Asia still constitutes one of the world's greatest unevangelized fields. There are uncounted multitudes in Africa still unreached with the Gospel.

The Saviour committed to us the high and holy task of making known to the nations his saving Gospel. In some lands the task has been well begun. There remains much land yet to be possessed.

A REMARKABLE DEMONSTRATION

For several weeks, the Secretaries of the Foreign Mission Board have been busy holding "Challenge and Conquest Conferences" with the students in the Baptist colleges and universities of the South.

With the Foreign Mission Board's partial return to financial stability, and with our first-hand observation of the desperate and imperative need for the right sort of recruits for our several mission fields, we decided to carry direct to the young people in our Baptist colleges and universities of the South the call of Christ for missionary service to the heathen and pagan people in "the regions beyond." The presidents and teachers of Bible in our colleges have co-operated gladly in the effort to make these conferences as vital and worth-while as possible. To our delight, the interest has been intense and profound everywhere we have been. To the personal conferences and round-table discussions the young men and women have come by the score to discuss with the Board's representatives the obligation and call to definite missionary service in foreign lands. Many have offered themselves with a whole-hearted and joyful abandon to go to the ends of the earth as God shall lead. The interest has been so genuine, so deep and compelling, that we have often been unable to interview all who came seeking for light on the question of Christ's call to life surrender for service at home or abroad.

We have come out of this series of conferences with the profound conviction that the Holy Spirit is at work in a remarkable way in the hearts of our Baptist young people, and scores and hundreds of the choicest and best in our colleges and universities are ready and anxious to give themselves to the high and holy calling of making Christ known to the lost millions of earth who are still groping in the appalling darkness of pagan and heathen blindness. Our young people have heard God's call and are ready to go. As soon as they can finish their training, they will be crowding us to send them.

Will the churches be ready to send them? That is now the burden of our hearts.

Editorial Varieties

CHARLES E. MADDY

More Open Minded. Miss Kate Ellen Gruver, our missionary located at Haifa, Palestine, writes that on her visits to Jewish Zionist colonies and scattered Arab villages throughout Galilee and northern Palestine, she finds both Jews and Arabs very open-minded and easily approached with the Gospel. They are eager to have copies of the New Testament and are searching the Scriptures as never before. She is visiting some isolated Arab villages that have not had a visit from a missionary in thirty years, and she reports receiving a gracious welcome everywhere.

In Jerusalem there are more than 400 missionaries of all faiths, yet there are hundreds of isolated villages throughout the land without any gospel witness. Southern Baptists must hasten to reinforce their Near East Mission at the earliest possible moment.

* * *

A Dream of the Years Consummated. The new Theological Seminary for the training of Baptist pastors in Chile was formally opened February the first. Dr. W. C. Taylor, Secretary for Latin America, delivered the opening address. Missionaries McGavock, McConnell, and Wood are connected with this, the newest training institution launched by the Foreign Mission Board on the foreign fields.

Dr. Honorio Espinoza, a native of Chile, will receive his degree at Louisville in May and will go back to Chile this summer to join the teaching staff of the new Seminary. Let us pray for the success of this new training agency in Santiago, Chile.

* * *

Some By-Products of War. The war now raging in Europe has almost completely paralyzed the work of the Protestant churches on the continent. The churches in former Poland and Czechoslovakia have suffered severely in the loss of their property and the forcible dispersion of their membership. In Germany many pastors have been called into military service and many others are in concentration camps. Our theological seminaries in Hungary and Rumania have lost most of their students to the army. The forcible transfer of the German population from the border states around the Baltic has wrought havoc with the life of the churches; and the end is not yet.

* * *

The Gospel in Our Intellectual Setting. Recently it was our rare privilege, while on a vacation at the

old home in North Carolina, to drive the eight miles to Duke University for worship at the eleven o'clock hour on Sunday. The magnificent college chapel was crowded to the doors with keen, eager-minded, young men and women. The music was inspiring and uplifting, and the whole atmosphere and setting prepared one for an hour of reverent worship and expectant waiting upon God. The minister for the hour was Dr. Frank S. Hickman, the Dean of the School of Religion of Duke University. The text was John 6:68, "Lord, to whom shall we go? thou hast the words of eternal life." It was a magnificent gospel sermon, simple, thoroughly scriptural, and soundly orthodox. It was a rare combination of broad and accurate scholarship coupled with a devout attitude and a reverent approach to the great mystery of human redemption through the death of Christ on Calvary. It is highly significant and most gratifying that the saving Gospel of Jesus Christ is preached with such simplicity and vigor in the highly intellectual atmosphere of one of our great, American universities.

* * *

We Continue to Grow. On January 1, 1940, THE COMMISSION was two years old. In this brief time we have built up a paid-up subscription list of more than 14,000 and every mail brings new subscriptions. Recently the churches in Richmond and throughout the Dover and Middle District Associations observed "Commission Sunday." The staff and office force of the Foreign Mission Board, together with others called in to help, visited the churches at the morning or evening hour of service and presented the claims of THE COMMISSION. On the two Sundays covering this extra effort nearly a thousand new subscribers were secured. The pastors gave enthusiastic support and the effort was a decided success. We plan to push the campaign in all the cities of the South, as rapidly as possible. We are striving for 30,000 by January 1, 1941.

* * *

Two Conventions Unite. For almost a decade in Baptist circles in Japan, plans have been going forward for the consolidation of the East (Northern Baptist) and West (Southern Baptist) conventions into one body. The guiding spirits in this undertaking all along have been the Japanese leaders in both groups. During Christmas week the two conventions met in the city of Himeji, wound up the

business of the two separate bodies, and then held the first session of the united convention. This joint convention voted unanimously to merge all training work in one strictly Baptist Theological Seminary to be located in Tokyo. The New Hampshire Confession of Faith was adopted as the basis upon which the new Seminary would unite. We rejoice in this forward step taken by our Japanese Baptist brethren.

* * *

Known By Their Fruits. The eternal truth of the statement of Jesus, "By their fruits ye shall know them," is illustrated and exemplified over and over again, as one studies the conditions of life, standards of living, and general progress in civilization in lands cursed by the union of church and state. The plight

of poor deluded Russia today may be traced directly to the unholy union of the state with the Orthodox Greek Church. The same curse of ecclesiasticism rests upon all the Balkan states of Europe. The blight of Rome rests upon Italy, Spain, Austria, and many other states in Europe. The spiritual condition of South and Central America today may be laid at the door of the Catholic Church in its unholy alliance with the State. Of all the great democracies, England alone still clings to this out-moded and mediaeval monstrosity of the union of church and state. We sincerely hope that one benefit which will come out of the terrible conflict now raging in Europe will be final and complete divorcement of church and state everywhere.

The Arm of the Church

By CHARLES A. WELLS

Perhaps you have never realized what the collective power of Christianity means to your community. There is a large midwestern city that could tell you. For many years that metropolis was bled white by a political machine that reached into every vein of the city's life. It took plunder out of school books and cream out of the milk bottles. It protected the vice monger and the gambler to share their loot. Time and again efforts were made to remove this blight, but its roots went so deep and so wide that each attempt was frustrated. At last certain men organized for the job. Through their influences, forces were set in motion that ferreted out the holes running underground through the city's affairs. Finally the trap was sprung and Federal figures stepped in to give a judiciary authority that could not be tampered with.

Today that city is freed of its spoilers and faces its greatest, most joyous era of growth. The significant feature is that every man who took a responsible part in the battle to save the city from its plunderers was an active and devout member of a church in that city. Think that over and you will see why you have no right to curl up in your easy chair Sunday morning and say, "It doesn't matter." If you want truth and justice to guard your home, then give your allegiance to those forces which stand for and promote truth and justice in your community, and by its far reaching arm, throughout all the world.



OUR MISSIONARY FAMILY CIRCLE

JESSIE R. FORD, *Executive Assistant*

Births

We rejoice over the news which has come to us of the arrival of Carolyn Routh Pool in the home of Rev. and Mrs. J. Christopher Pool, Ogbomosho, Africa, January 24, 1940. Our best wishes and congratulations to all concerned.

We have also just received word that on November 23, 1939, Doreen Estelle Owens was born to Rev. and Mrs. Roswell E. Owens of Haifa, Palestine. We extend our congratulations to these parents also.

Arrivals on Furlough

Mrs. C. A. Baker, Rio de Janeiro, Brazil
Home Address: 107 Lloyd Street, Greenville,
South Carolina
Miss Marjorie Spence, Temuco, Chile
Home Address: Lillington, North Carolina

Departures for Fields

January 18—S. S. DELVALLE
Miss Alma Jackson, Sao Paulo, Brazil
Mrs. M. G. White, Bahia, Brazil
January 20—S. S. VULCANIA
Rev. A. Scott Patterson, Lagos, Nigeria

Marriages

A most interesting wedding took place in Rome, Italy, on January 10, 1940, when Miss Pauline Willingham became the wife of Rev. John A. Moore of Belgrade, Yugoslavia. Rev. W. Dewey Moore performed the ceremony.

Another marriage of interest to our missionary family is that of Miss Kathleen Bagby, daughter of Rev. and Mrs. T. C. Bagby of Sao Paulo, Brazil, to Mr. Alberto Chagas da Costa, on November 21, 1939. We extend our best wishes.

Missionary Children

On a recent visit to the Seminary and Training School at Louisville, the Executive Assistant had the joy of conferences with a number of our missionary children, among them Miss Theresa Anderson, Miss Sue Terry, Miss Cora Marriott, Steve Jackson, Lewis Bratcher, and Sam Maddox. These are sons and daughters of whom to be proud.

Appointments

At the meeting of the Board on January 11, there were appointed Rev. and Mrs. Homer R. Littleton,

of Baxley, Georgia, and Rev. Charles W. Knight of Harrodsburg, Kentucky. All of these friends will sail for Nigeria, Africa, as soon as passage can be secured for them.

At the Board meeting on February 8, four other missionaries were appointed: Rev. and Mrs. S. S. Stover of Oklahoma to Manaus, Brazil, and Rev. and Mrs. P. D. Sullivan of Arkansas to Parana, Brazil. They will sail in May. The sketches of these new members of our missionary family will appear in a later issue of *THE COMMISSION*.

At the recent meeting of the Board Mrs. George McWilliams was elected the state representative from Missouri. Mrs. McWilliams takes the place of Dr. Edward B. Willingham who has recently gone from St. Louis to Huntington, West Virginia.

A Narrow Escape

Mrs. L. M. Bratcher writes that on New Year's Day as she and her son and his bride were driving to Georgetown, they had a blowout which caused the car to skid toward a precipice. The auto was turned completely around and over, but no one was seriously hurt. How thankful we are for the protection of our heavenly Father over these members of our family.

Miss Lydia Greene arrived at Hong Kong December 15, after a pleasant trip. During her absence on furlough her kindergarten work was carried on by the Chinese teachers and the Board of Trustees. There are now four kindergartens in the Hong Kong territory, and one of the interior schools is still carrying on.

All the eight "unmarried" ladies of our African missionary force were invited to spend Christmas at Idi Aba, Abeokuta. We wonder what became of the married ladies. We hope Santa Claus did not overlook them on his visit to Nigeria.

Miss Truly says that during the Week of Prayer for Missions, the girls met each morning at 6 A. M. while it was still dark. The offering was the largest they have ever had. The letter closes with the following paragraph:

"I wish that it were possible for me to tell you how very happy I have been here this year. To be sure, I have not accomplished nearly what I should have nor what I wanted to, but the joy of being where God wants me to be, and doing the work that He has called me to do fills me with a peace

that passes understanding. Just to see how the love of Jesus transforms these lives is payment enough. This has been a year for which I am thankful to God for all that He has done for us. Please, never cease to pray for us."

Rev. and Mrs. Baker Cauthen, in writing from Peiping where they are studying the language, say:

"Since coming to China, four things have forcibly impressed us. First, the poverty of the people which beggars description. Refugee camps, laborers toiling for a mere pittance, and beggars everywhere are the order of the day. We have actually seen one poor family on the streets trying to sell their baby. Second, the appalling spiritual need. These people do not know about Christ. One man asked us if Jesus is an American. Third, the power of the Gospel. Wherever it has been received, it has brought life, hope and transformation. Fourth, the wide-open door for evangelism. To be sure there are difficulties, but if we have faith enough to keep our eyes on the Christ who walks on the troubled waters, we need have no apprehension of the storms that rage. Thanks be to God for a day of unusual opportunity. Thanks be to Him for our privilege of bearing the good tidings."

Brother E. O. Mills of Nagasaki, Japan, writes that the Nagasaki church is "picking up." He has eleven college students and three university students in the Bible Class.

Brother Orvil Reid of Mexico writes that he and the young Mexican with whom he works have distributed more than 15,000 Gospels, 200 New Testaments, and over 50 Bibles. These are more Gospels and Bibles than all the churches of all denominations distributed in Mexico last year.

He feels that perhaps their best work has been in promoting Daily Vacation Bible Schools. There were fifteen schools, each having between 800 and 900 enrolled. More than twenty-five conversions were reported. Some four or five university students surrendered for definite mission service. He says: "We have never felt better, been busier or happier, and we thank the Lord every day for leading us to Mexico."

Before Mrs. J. V. Dawes passed away recently, she expressed the wish that her friends instead of sending flowers when she died, would give that money for China's war sufferers. Some of her friends carried out her wish and, in memory of Mrs. Dawes, we have received \$11.00 for China Relief.



Missionaries in Pochow, China—Rev. and Mrs. G. W. Strother and family: Miriam, Wallace, Joyce, Joe Willis

From Miss Ethel Harmon comes the following appeal:

"The needs are so great in this region of Nigeria that it makes our hearts ache. How these people do cry for missionaries! I have wished many times since I have been in Nigeria that I could be many people, and I would certainly leave one of me somewhere near here. It might not help much, but I believe it would help a little....

"The people have been so appreciative of our coming. Dr. Maddry does not have a thing on us—the people meet us with drums, dancing, and singing, as if we were really somebody. They make us wish that we could just stay and help them; but as we move on to the next place we find the people just as happy to have us, and with just as many needs. Sometimes we come to places where we remind ourselves of Abraham pleading for a few righteous people as leaders, but find that we have polygamists to begin with. So there is very little that we can do in such places except to give an evangelistic message and try to help them to know how to live as Christians should."

CURRENT
CHRONICLES



WE ARE CHINESE

PAGE RANKIN,
Shanghai, China

The step was hot, too hot, Ah Ying decided, to sit on, with the sun pouring down on her black head. "It's all this heat that's making me feel so tired." Ah Ying's thoughts dragged themselves forth wearily. "No one can stand this heat. It's——." A sob of despair caught in her throat. What was the use of trying to fool herself? It wasn't the sun, no never the bright sun. It was just that no one in the whole world could stand the things through which she had been passing.

Her thoughts jerked back to that awful morning. "When was it? A year ago? No, not a year; just three days." Three terrifying days ago she had heard that the Japanese were going to shell their home, and they must leave. Leave! It had seemed impossible then. And they could take only what they could carry in their hands. Where would they go? What could they do? They *couldn't* leave their home where their family had lived for so long. They *couldn't* leave it to be shattered by bombs and shells. But they had. They had left the next day and joined the seemingly never-ending stream of people who were hurrying away. Yes, they had left and come here to the French Concession in Shanghai for safety.

And they *were* safe from the Japanese. But starvation? Ah Ying's smile was bitter. Her little hand pressed against her stomach as if to push away the pain. They had no money. What father had been able to bring with him had been stolen in the rush, and there were five in the family—Mother, Father, Grandmother, baby brother, and herself. None of them had eaten since yesterday morning, and it was almost noon now.

"Starve to death! I wonder who will die first?

Probably Ah Mah; she's so old, not used to things like this. Then, Ah Wing; he's only a baby. He'll die next, certainly. Then, probably——." Ah Ying gave a start of horror. What was she thinking of? Dying! "Oh, no, no! I'm just so tired I can't think clearly." Her small, black head turned, and her eyes filled with tears. She felt a tiny hand on hers, and raising her eyes, she met those of Ah Wing.

"Ahtzh, don't cry." His grimy finger brushed her cheek.

She gathered his small form into her arms and held him close. Ah Wing, lifting his head, whimpered, "I'm hungry, sister." His chubby face was dirty, and his clothes were torn; but his eyes were calm, very calm, though he was only a baby.

"No more tears," said Ah Ying. "No more tears, Ah Wing, I promise. And soon we may get something to eat." She lifted her tired head and looked around her. Never, not even on market day, had she seen so many people. There were thousands of them milling around in that one intersection of roads. Even the cars and buses couldn't come through.

"I'm lucky," she thought suddenly. "At least my whole family is alive and with me, and we've a place to sit down, even if it is only a step in front of a building." Above the roar of the people she could hear the crashing of shells across the creek. "We're lucky, too, to have a place to go where we won't be killed." How many people in other cities would give anything for the safety she had. What a weakling she had been—crying!

She became aware, then, of the old woman sitting next to her. What was it she was trying to say? A place to sleep? Food to eat? Ah Ying

could contain herself no longer. "Where can we find food to eat?"

The old one turned her head. "Child," she said, "they are going to give us rice—free!" Wonder filled her voice. "The people in the city have said we cannot starve. Too, child, they will give us a place to sleep, in a refugee camp. I know," she said, as Ah Ying's face darkened with horror, "I know what they say about refugee camps, but we shall be sheltered. We may have only one step inside some building to sleep on, but it will be somewhere, and it will be ours. Be thankful, my child, for that."

She stopped. A low, droning sound like that of a giant bee cut through the still hot air. Planes! No, no, just one plane, a Chinese plane. "No fear," thought Ah Ying; "it's our country's plane." But, somehow, something inside her *was* afraid. Something made her hold Ah Wing close to her and shrink into a corner of the step.

How strange that there was no noise. All the talking and hustle had ceased. It was perfectly quiet except for that heavy droning noise. All were standing still, so still, with their faces lifted to the sky. Then Ah Ying saw it. A tiny silver ball darted from the plane and dashed its way toward earth. There came another. Again, how strange. They seemed to get larger and larger as they fell. What were they?

She turned to the old woman beside her to question her, and her heart beat fast with fear as she saw the old one's face. Her lips were drawn into a narrow line and her eyes cried out in mute horror. Ah Ying knew then, and she wanted to scream, to run, to hide. Those silver balls were bombs! Why did everyone just stand there looking, looking up? Why didn't they move? Why didn't they speak? Her breath came in little gasps. "Ah Mah—Ah Mah——" She sank into a little heap and buried her head in her hands. Then—Ah Wing! Where was he? Where?

There came a screaming thud! A feeling that her sides would cave in! A deafening roar and a blinding flash! A sharp swift pain in her arm, and then silence.

For what seemed hours Ah Ying lay perfectly still just where she was. A few quiet moans were the only sounds that fell on her ears. The city seemed to be lying still, as she was, holding its breath. Then, suddenly, there came the sound of running feet and hurried voices. Ah Ying lifted her head and sat up. Her arm throbbed with an agonizing pain; but for some reason it didn't seem important to her.

She turned the palm of one of her hands upward and looked at its blood-stained form. Her eyes left

it, unmoved, and turned to the old woman next to her. "She's quite dead," thought Ah Ying. "The top of her head's all broken in. Queer. I ought to be feeling something." She raised her eyes slowly to the street in front of her. "All those people out there; they're dead, too, I guess. How queer that little girl looks. She hasn't any face, just a big hole where it used to be. That man, too—how will he walk? He has no legs. But how silly of me! He can't walk. He's dead. All this red stuff lying in puddles; that's blood—blood just lying around like water. Strange. No, not strange. I guess it came from them. But they don't care. They don't care, now. They're dead. It's so funny, so funny!" Hysterical laughter bubbled to her lips and burst forth in ghastly peals. "Blood like water! Dead! Dead! Blood!"

"Dead!" Why wasn't she dead, she and Ah Wing? Ah Wing! Where was he? Ah Wing, and Ah Mah, and Father, and Grandmother! "Ah Wing!" A soft cry made her lower her eyes. Why, Ah Wing was in her lap, had been there all the time. He was alive! Convulsive sobs caught in her throat. Alive! But the others—were they—? Suddenly something broke inside of her, and she was crying, crying out a broken heart.

It was evening. Ghostly figures were moving around giving rice to survivors. All afternoon the work had gone on, the work of clearing the street of its ghastly wreckage. Ah Ying's lips moved softly. "Ah Wing, here's some rice, baby. Eat it." She lifted the china spoon to his lips. "Ah Wing, what shall we do tomorrow? We can sleep here tonight, I guess, but tomorrow we must find another place. I've got to take care of you now. The others can't, baby." Her small hand clenched and her black eyes filled with tears. "They are gone, dear," she said. "We're all that are left now."

Vaguely she heard someone say, "It was a Chinese plane. Yes, but it was an accident. The Japanese had shot at the bomb rack and damaged it. It came loose just over the concession, and, well, the bombs fell one right after the other. Five-hundred-pound bombs they were."

An accident! Ah Ying shook her tired head. What did it matter who dropped the bombs? It was done now and everyone was dead, at least almost everyone—who counted to her.

Chinese! The word seemed to do something to her. She looked down at the tiny head of her brother. "Ah Wing, we are Chinese! Do you hear, Ah Wing? Chinese! Our country is in trouble, at war. We've got to go, Ah Wing. Please don't cry. I'll take care of you. Ah Wing, oh, Ah Wing!"

COLLEGES
AND SCHOOLS



Virginia
Ayers

GREETINGS *from* CHINA

The Chinese Christian women of Miss Nelle L. Putney's missionary field in China sent this banner to Grace Baptist Church, Richmond, Virginia. With their own hands they made it for a parting gift to be presented to Miss Putney when she left on furlough. After she died March 31, 1937, before her furlough was due, they sent the gift to Grace Church that had supported her through the years.

(Courtesy of Mrs. Fred Pfau)

The Wedding Feast in China

VIRGINIA AYERS, Chengchow, China

In Chengchow City, Honan,
On the street they call *Pig Lane*,
A big event was taking place,
The wedding feast of Wai Lien.

The kitchen was in a muddle,
The table and stove were filled
With foods of all sorts and descriptions
Mixed by hands tried and skilled.

There was birds' nest soup with mushrooms,
There were bamboo shoots and eggs,
There were black, slick, slimy sea slugs,
And shrimps which still had legs.

The lotus buds were steaming
In their sweet and thick, red sauce;
The chicken silk was ready,
And *fen tiao* like Spanish moss.

Eight precious foods, called *pa pao fan*—
Rice, sauces, and fruits within a dish;
Stood side by side upon the stove
With luscious sweet-sour fish.

The soups and stews were boiled or boiling;
So were the veget'als and fats;
But here's the point I wish to stress—
My dears, THERE WERE NO RATS!

COLLEGES
AND SCHOOLS



THE THWARTED CALL

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

People so often fail to realize the purpose and the blessedness of a thwarted call. It is demonstrated in David's case. Referring to it, Solomon said: "Now it was in the heart of David, my father, to build a house for the name of Jehovah the God of Israel. Jehovah said unto David my father, Whereas it was in thy heart to build a house for my name, thou didst well that it was in thy heart; nevertheless thou shalt not build the house." How often, when I am home on furlough, do I find wistful hearts that had so longed to be missionaries; but it was not to be. Health did not permit. Marriage had come without unity of purpose, and its vows are binding and precious. Another call had come to a more immediate task in the homeland, and before it could be accomplished the younger years had passed when the throat can be reshaped to speak strange sounds and the ear be quick to detect them. It seemed a call of God, yet it was thwarted.

Never fear. Every holy impulse is of God. "Many are called but few are chosen." Whatever that means, it means something. Moses would that all God's servants were called to be prophets, and yielded. The thwarted call is often as fruitful as the one fulfilled. Intensity of purpose is the essence of a call, and God prepares the spirit of the worker by such an experience and turns that intensity in the channel He wills. Luther Rice was undoubtedly as called as was Adoniram Judson, but Rice's call went 'round the world, back to the homeland, where he wrought, almost single-handed, all our Baptist life for world service. Several of our theological seminary presidents and teachers were early called to missionary service; but the Providence of God turned their lives definitely into other channels, where they became great assets to missions.

When I was a baby, my brother, now in the glory land, felt definitely called to Brazil, when in the Louisville Seminary. He wrote my mother so. She took the letter, fell on her knees, laid it before God and cried out in prayer: "No, God, No! Not my firstborn! I am new in my widowhood and unused to the struggle. My firstborn can help me so much, and is just now finishing his education and ready to do so. Spare me my firstborn. You may have the baby to be a missionary, if you will." Soon the firstborn came home. All a-tremble my mother asked him: "Son are you going to Brazil?" His answer was: "No. I was called to go. I know I was called, and was so glad to go. Then something strange happened. The call left me. I know now, just as clearly, that I am not called. I would

not run ahead of the Spirit of God. I would not go in any way of self-will. So I am going into the pastorate in the homeland." She silently gave thanks and almost forgot the experience, until a quarter of a century later, my letter came saying I was called to Brazil. Yet my brother's thwarted call was certainly as fruitful for missions as my own that found the open door. In that pastorate some \$200,000 was given to missions. At one time the church supported on the foreign field, under our Foreign Mission Board, nearly a score of missionaries. Dr. Love often said it was the greatest missionary church in the world. To every continent missionaries flowed forth from under its missionary passion and pleading. Some hundred and twenty missionary-minded pastors were ordained in that church in those years. The thwarted call was as wonderfully fulfilled as the one that was carried out. My own salary was paid, through our Board, from his own personal salary, as long as he lived and had a salary. And so, very often, I find that the strongest missionary pastors in the South are men back of whose passion is a call of God that they found no way to answer, except in the channel of a missionary-hearted pastor at home.

Just as often I encounter here and there a Woman's Missionary Union worker whose missionary zeal overflows a great region, as the Nile overflows and fertilizes Egypt. And when you know the story, it is of a heart with a thwarted longing to be on the mission field, but health or pressing duty would not permit. Blessed calls of God that build His holy temple of truth and devotion, even though by proxy and posterity.

Small Chinese Refugee

She is a dark and silent little thing
Who views an alien world with sullen eyes.
She does not know what terror dawn may bring—
She who has seen Death pouring from the skies.
She does not know that children's lips were made
For laughter. Though she's nearly seven,
She's only learned to cringe, to be afraid.
In this short time she has forgotten Heaven.

There is no magic Fairyland for her—
Life is made up of sharp realities;
Her little breast has never felt a stir
Of pity for bruised creatures that she sees.
A world where people scurry to and fro,
A world of guns resounding, swift despair,
Has been her lot—this child who does not know
That there is peace and kindness anywhere.

—ALBERTA CUSHMAN.

COLLEGES
AND SCHOOLS

I WILL OVERCOME

MAUDE BURKE DOZIER, *Kokura, Japan*

On the outside of a great wall that surrounded five thousand prisoners there stood a little house. It was the home of the chief officer of the prison. There he and his wife and their eight children lived happily.

Both the father and the mother liked to sing the old Japanese songs. The mother often played on her "biwa" and sang the old historic songs of Japan and the children loved to listen and to learn the songs themselves. The two youngest of the family were boys. Of these two To-shi-o was the older and Take-o the younger.

Takeo was the pet of his father. Everybody loved the bright, happy child. When he went to school he learned to speak so well that he was often asked to make little speeches in the classroom.

When he was ready for high school his parents moved to the city of Fukuoka. The home of the family was not far from Seinan Gakuin, a Baptist school for boys. The father decided to put both of the boys into this Christian school. Toshio San entered the second year, Takeo San, the first.

As they had been attending a big government school, this school seemed very small; but the teachers were kind and the fine Christian friendliness and the songs sung at chapel were different from anything they had known. Both boys were very happy, enjoying the studies and the sports.

For more than two years the boys had been in this Christian school, joining in the songs, listening to the stories of Jesus and noticing for themselves how different were the lives of those who loved and served Jesus. The more they listened and thought about it, the more interested they became, and the more they wished that they too had a God who loved and cared and helped his worshipers. Then for each of them came a glad day when they decided to stop praying to lifeless idols and to love and worship the God of the Christians. This was not easy to do. Their parents would be angry with them, their friends at home would sneer. But soon they made up their minds to give themselves to Jesus and to his service, and the two boys were baptized, thus saying to their companions, "We are Christians. We are not ashamed or afraid to let it be known. We mean to try to be more like Jesus."

A few days after Takeo San had been baptized, he and some friends went down to the seashore, just back of the school, to play. There were many crooked pine trees along the beach, and so the boys decided to climb them and ride on their branches. Takeo San scrambled up on one that stood over the boat-house belonging to the government school. Thump! Thump! the limb came down on the tin roof of the little house. What a good time the boy was having! But suddenly out of the boat-house rushed one of the government school teachers. Angriily he said, "What are you doing here? Get down from that tree. Don't you know that this house does not belong to you? You will ruin the roof. You have no right to be here. I shall report you."

Poor Takeo San. He hurried down from the tree and went home, feeling frightened and ashamed. All evening he could think of nothing but what had happened that afternoon. He wanted no supper. He went to his room, took out his writing brush and wrote an apology to the president of his school.

Early the next morning he knocked at the door of the president's office. Walking up to him, Takeo San said, "Sensei, I have come to make an apology. Yesterday some boys and I were playing on the other shore. I climbed the tree above the government school boat-house. I was riding on a branch which made much noise as it bumped the tin roof of the house. I did not know that anyone was on the inside. But a teacher came out of the door and scolded me severely. He said he would report to our school that I was injuring his property. And Sensei, (the tears were running down his cheeks) just last week I became a Christian; and now so soon, I have brought shame on Christ and the school. I came to apologize to you. Please forgive me. Here is a pledge that I have written. I want to sign it with my own blood here in your presence, my pledge that never again will I do anything to bring disgrace upon the name of my Saviour."

The two brothers' were often in the president's home. They enjoyed music and learned the Bible and English rapidly. Both of them belonged to the Glee Club and to the school orchestra. Toshio San played the cello, Takeo San the violin.

The missionary music teacher discovered that Takeo San had a very fine voice. She said to him, "I want to train your voice. If you work hard you will sing well some day." But Takeo San did not want to learn to sing and it was with difficulty that his wise teacher persuaded him to try for a while. Then he too discovered that he had a good voice and he became greatly interested in learning to sing better. Every day after school he went to the chapel to work on his music. His teachers said "Surely

Takeo San will succeed. Anyone could succeed who works as hard as that boy does."

The boy began to dream dreams about being a great musician, and when he graduated from high school he entered Seinan College. He began to take piano lessons. Day and night when he was not in school he practiced and sang. Then, during his first year in college, a big sorrow came to Takeo's life, his father died and the boy became very serious. Life to him became very real. One day he went to the president and said, "I feel that I must prepare to give my life to music." The president encouraged him to spend one more year in college before he began to specialize for his life work.

During that second year he gave much joy to his church and school by singing for them.

The only Conservatory of Music in Japan is in Tokyo. Only one out of six who takes its entrance examinations passes. But Takeo San passed.

"Now," thought he, when he had entered the Conservatory, "I shall give all of my time to music." But seven months later he was called to military service for a year, and his brother Toshio too, was called to the barracks. They had to work and practice very hard every day of the week, but Sunday was the soldiers' holiday. In the morning of that one day of the week Takeo San and Toshio San went to church, and in the afternoon Takeo's heart was made glad by the use of a friend's piano.

These two young men were different from all the other soldiers in the barracks. They were Christians and were respected by the others because of their honesty and kindness and helpfulness.

After the year had passed how happy Takeo San was to return to his music! At the end of four years he graduated with first-honor in piano and voice. Very soon, an offer came from a Victor record company to sing for them. He would receive big salary. What would the young graduate do? He had no money. This was a wonderful opportunity to make a great deal quickly. But Takeo San refused the offer. "For," said he, "I cannot spend every day of my life in singing songs of a vulgar type. I am a Christian. I must use my voice in a way that will honor Jesus."

The president of the Conservatory heard of the decision of the young man. He invited him to come to his office on urgent business. Takeo San accepted the president's offer and is today a professor of voice culture in the Conservatory of Tokyo.

Tokyo Baptist Church (Koishikawa) rejoiced that the young man with a God-given voice had cast his lot in with them.

But dark days were ahead. Takeo's country was carrying on a war in China and Japanese young

men, whether they wanted to or not, must be ready to fight for their country.

One day in October he was ordered by his commander to take a message, but the guns of the enemy shot his right hand all to pieces. At once he ran back to the camp—his hand had to be cut off. Three long months in the hospital followed. He found there were many soldiers in the hospital who had become blind. He comforted many of them by teaching them to play on the guitar.

The bravery of the young musician was written in big letters in several of the nation's newspapers. But Takeo San's heart was made sad. It did not make him proud to read about himself. He said, "I am sorry to have to win fame by being wounded."

Is his career ended? No.

"How grateful am I," said he, "that it is my left hand that is safe and well because the work on a piano can be done better with the left hand than the right."

"From this time on, more than ever before, I must make the hearts of people happy. To go through life with only one hand is God's will for me. Helen Keller has done wonders in spite of all her handicaps. I, too, can overcome."

NOTE: He is often asked to sing over the radio. Many times he has gone to the hospital to sing to wounded soldiers. This past summer he sang to a crowded city hall in a benefit concert for the Twentieth Anniversary of Seinan Gakuin, his alma mater.

His brother Toshio is a professor of English at Seinan, a deacon of the church, and member of the choir.

Takeo San



Studying Missions

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

School of Missions

(Brownfield Association, District 9, Texas)

GEORGE W. LAIR, *First Church, Meadow, Texas*

For some three or four years the Brownfield Association has had a rather remarkable plan for its School of Missions. Plans are launched at the annual association and a committee is appointed to make specific arrangements. Participation in the School of Missions is left to the choice of each of the thirty-four churches of the Association, thirteen having entered the school recently held with a fourteenth in an adjoining association. The preparatory work of the committee extends over a period of several weeks prior to the time set for the school to begin. Included in this work is the securing of missionaries who, for traveling expenses only, will visit the Association. In order that the churches may get the greatest possible amount of information, these missionaries are asked to tell of the work of their fields. Seven foreign and four state missionaries were secured. The foreign missionaries were Miss Lois Glass and Dr. and Mrs. R. E. Beddoe, China; Rev. J. J. Cowsert, Rev. Clem Hardy and Miss Alma Jackson, Brazil; and Mrs. J. C. Richardson (retired), India. The state missionaries were Mrs. Mae Abbott, Bovina, Texas, worker among the Mexicans; Mrs. E. F. Lyon, state W.M.U. executive secretary; and Rev. A. C. Huff, missionary of District 9.

The expense money paid by the churches participating in the School was handled in the regular way by the association treasurer. Not more than \$15.00 was asked of any church. For this very small cost the churches were blessed with a visiting missionary speaker in some seven services out of the total of nine during the week. The missionaries were entertained in the homes of the people, and in the afternoon of the following day they were taken to the other churches as arranged by the committee. The schedule and other information and report blanks were mailed to the churches some ten days or two weeks before the time set to begin.

The churches taking part all made reports which, when assembled, showed a total attendance of 9,538, an average per service of eighty-two. The attendance report included the four Sunday services and five night services during the week. Forty-four families in these churches were reported to be re-

ceiving "The Commission." A number of families also receive "Home Missions."

It should be remarked further that the Brownfield Association is primarily a rural one, the total membership of the thirty-four churches being about 5,000, with only one church of as many as 1,000 members, another of about 600, and another of about 300. The rest fall below 300 in membership. Of the ten churches operating full time in the Association, nine participated in the School of Missions. This plan of a School of Missions unquestionably generates a better missionary spirit in the Association and stimulates the churches to better missionary giving. The results are increasingly satisfactory. The fellowship with the missionaries and the information and inspiration which they impart are invaluable.

Two association meetings were held during the week, one all day Wednesday and the other on the closing Sunday afternoon. The all-day meeting on Wednesday took the place of the regular Workers' Conference. The program consisted of addresses by the visiting missionaries. The Sunday afternoon program included an address by Dr. R. C. Campbell and reports from the churches. There was a combined attendance in these two meetings of between eight and nine hundred. The Wednesday meeting especially gave an opportunity for the churches not participating in the School to hear the visiting speakers.

Japan's Golden Jubilee

It is with pleasure that the Foreign Mission Board announces that in the cycle of study of their missions around the world, 1940 brings Southern Baptists to Japan as the theme for the graded series of foreign mission study books.

Southern Baptists began the work in Japan in 1890. Eminently fitting it is that we should join the Japanese Christians in their fiftieth anniversary celebration by studying the progress and achievements of the work and planning enlarged financial support that will reinforce the work and the workers.

The titles are listed below. The books will be published in time for presentation at the Southern Baptist Convention in Baltimore in June.

Adults—

A GOLDEN MILESTONE—by Edwin B. Dozier.

The West Baptist Convention elected Edwin B. Dozier to write a brief history of Southern Baptists' work in Japan. He has given the Foreign Mission Board a translation of that history. The book is interesting and presents a great appeal for the work in Japan.

Young People—

JAPANESE YOUTH FACES LIFE—by Maxfield and Dorothy Carver Garrett.

Written for the youth of America, the book portrays the strategic problems facing Japan's youth today, and discusses and illustrates how Christianity is the only answer to these problems.

Intermediates—

MRS. MAYNARD'S HOUSE, by Foy Johnson Farmer.

A former missionary to Japan has woven into a biographical narrative the story of Southern Baptists in Japan. The human interest, brief sketches of Japanese young people, and the splendid study suggestions combine to make this an excellent book for Intermediates.

Juniors—

STRONG HEARTS IN JAPAN—Mrs. C. K. Dozier.

A five-chapter book, designed for girls and boys of junior age. Each chapter is a brief biographical sketch of some outstanding Japanese, Christian leader. The generously illustrated book introduces incidentally the religions of Japan, the social customs, the games and industries of the people. The aims and achievements of the Baptist missionary enterprise—its churches, its good will centers, its colleges, and its field work are stressed.

The leader's helps include an outlined program, devotional materials, suggested projects, and patterns for some of the expressional activities.

Primaries—

PLAYMATES IN JAPAN, by Maude Burke Dozier.

A group of short stories prepared for leaders of Sunbeams or other groups of primary-age children. Its five chapters are designed to help the boys and girls visualize the Japanese children at their work and play in the good will centers and Christian schools, and to create a friendly attitude toward these children of Japan who are waiting to hear the story of Jesus.

Book Reviews

More Missionary Stories to Tell. Compiled by the Children's Committee of the Missionary Education Movement, New York. (Price, cloth \$1.00; paper 50 cents.)

A source book of tested missionary stories for leaders of children of primary and junior age. This volume, containing thirty fascinating stories from nine different countries, will prove invaluable to those who are responsible for missionary classes or programs for children in church school groups. The stories are written by outstanding story writers who know how to make the children of other lands live before the juvenile hearers. There are stories of children in the two Americas and Africa, in Burma and China, in Egypt and Japan, in Korea, and India. This treasure-house of tellable tales, has real educational value and spiritual challenge.

* * *

Heralds of Freedom, by L. L. Gwaltney. Published by the Broadman Press, Nashville, Tenn. (Price \$1.00.)

In this 143-page volume the author—the able editor of the "Alabama Baptist"—has given "an exceedingly interesting account of the Baptists of all ages and their contributions to evangelical Christianity and to religious liberty." Beginning with an

introduction of the other denominations, the author traces, from the days of John the Baptist to the present time, the history of today's more than twelve million Baptists.

* * *

The Christian Alternative to World Chaos. Lumen J. Shafer. Round Table Press, \$2.00. (Order from your State Baptist Book Store.)

The author dares to outline, present, and discuss the distinctive, practical contribution which Christianity must make today as the positive solution to the problem of establishing and maintaining peace. His answer is in harmony with God's purpose of love to all men, and is presented with such conviction and hopefulness that the reader will feel it is not too late for "men of good will" to institute and promote the Christian world view of brotherhood under the universal sovereignty and fatherhood of God as the one and only prevention of war.

The author has served twenty years as a missionary in militaristic Japan and is now Secretary of the Board of Foreign Missions of the Reformed Church in America, and Chairman of the Committee on International Relations of the Foreign Missions Conference of North America.—I. G. C.

STUDYING
MISSIONS

Missionaries' Birthdays

APRIL

- | | |
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| <p>1 Miss Susan Anderson, Abeokuta, via Lagos, Nigeria, West Africa.</p> <p>2 Jewell L. Abernathy (Mrs. J. A.), Tsinan, Shantung, China.</p> <p>2 Rebecca Adams Logan (Mrs. R. M.),* 815 Moore Street, Bristol, Virginia.</p> <p>3 Rev. Roy Franklin Starmer, Str. Berzei 29, Bucharest, Rumania.</p> <p>3 Miss Zemma Hare, Kaifeng, Honan, China.</p> <p>4 Rev. Henry Leo Eddleman, Nazareth, Palestine.</p> <p>4 Miss Jane Wilson Lide, Hwanghsien, Shantung, China.</p> <p>4 Rev. S. S. Stover,* c/o Foreign Mission Board, Richmond, Virginia.</p> <p>5 Rev. Harry Cecil McConnell, Casilla 3388, Santiago, Chile.</p> <p>7 Jessie Pettigrew Glass (Mrs. W. B.), Hwanghsien, Shantung, China.</p> <p>7 Vera Mabel Howard Ramsour (Mrs. H. B.), 58 Kago-Machi Ku, Tokyo, Japan.</p> <p>7 Rev. D. G. Whittinghill,* 176 Pultney Avenue, Geneva, New York.</p> <p>8 Elkin L. Lockett (Mrs. B. L.),* 1902 Hickory Street, Abilene, Texas.</p> <p>8 Rev. James C. Quarles, Maipu 785, Mendoza, Godoy Cruz, Argentina.</p> <p>9 Hallie G. Neal (Mrs. C. L.),* 1708 Victoria Street, Laredo, Texas.</p> <p>11 Rev. Otis P. Maddox, Rua Pouso Alegre 602, Bello Horizonte, Brazil.</p> <p>12 Daisy Disney Yocum (Mrs. A. W.),* Pingtu, Shantung, China.</p> <p>13 Effie Elder (Mrs. R. F.), Calle Bolanos 262, Buenos Aires, Argentina.</p> | <p>14 Ruth Nicholas Bowdler (Mrs. G. A.), Cipolletti, F. C. S., Rio Negro, Argentina.</p> <p>15 Miss Edna E. Teal, Yangchow, Ku., China.</p> <p>16 Rev. Edwin B. Dozier, Seinan Gakuin, Fukuoka, Japan.</p> <p>16 Prudence Amos Riffey (Mrs. John L.), Caixa 1982, Rio de Janeiro, Brazil.</p> <p>18 Rev. Frank Marrs, 304-A E. 43rd Street, Austin, Texas.</p> <p>21 Rev. W. W. Adams, 25 Noto-Machi, Dairen, Manchuria.</p> <p>21 Aurora Lee H. Koon (Mrs. Victor), P. O. Box 32, Harbin, Manchuria.</p> <p>21 Miss Elizabeth Rose Marlowe, 466 Rue Lafayette, Shanghai, China.</p> <p>21 Miss Letha Myrtle Saunders, Rua Conde de Bomfin 743, Rio de Janeiro, Brazil.</p> <p>23 Miss Blanche Rose Walker,* 1842 Beech Street, Abilene, Texas.</p> <p>24 Miss Lena Valinda Lair, Ogbomoshu, via Lagos, Nigeria, Africa.</p> <p>24 Valleria Green Rankin (Mrs. M. T.),* 3501 Stuart Ave., Richmond, Va.</p> <p>24 Miss Blanche Virginia Simpson, Caixa 352, Rio de Janeiro, Brazil.</p> <p>26 Ione Geiger Patterson (Mrs. A. Scott),* 309 S. McDonough St., Decatur, Ga.</p> <p>29 Clara Hagler Freeman (Mrs. Z. Paul), Rivadavia 750, La Rioja, Argentina.</p> |
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*At present in this country.

NOTE: Due to the war we are unable to give the correct addresses of the missionaries in China. We have given their station.

Friendly Exchange

BOARD OF FOREIGN MISSIONS CLOSED GOOD YEAR

The Board of Foreign Missions of the former Methodist Episcopal Church closed its last fiscal year without a deficit, according to reports made at the Board meeting held in Detroit, Michigan, in December. There was, however, a decrease of \$61,976 or 6.21 per cent in receipts for the year.

The total receipts from all sources, including conditional gifts, were \$1,417,346. The regular disbursements for last year were \$980,369, plus con-

ditional disbursements of \$450,131. The grand total of disbursements was \$1,430,500.

The Board appropriated \$1,427,361 for its work in 1940.

According to the report of the Treasurer, the Board was able to pay \$54,069 of its indebtedness during the year. The balance sheet showed that the indebtedness, which has been carried since 1931, has now been reduced to \$379,139.

The Board accepted twenty-eight new missionary candidates during the year. It also accepted eight short-term missionaries, and tentatively approved six other candidates.

—*World Outlook.*

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

I. B. Olive, Mrs. Olive. **Yangchow, Ku.**—Miss E. E. Teal, Miss Mary Demarest, Ethel M. Pierce, M.D., Miss Irene Jellers, D. F. Stamps, Mrs. Stamps, Harold Hall, Mrs. Hall, Miss Clarabel Isdell, Miss Sallie James. **Wusih, Ku.**—P. W. Hamlett, Mrs. Hamlett, J. E. Jackson, Mrs. Jackson. **Kunshan, Ku.**—W. B. Johnson, Mrs. Johnson.

Emeritus Missionaries: Rev. and Mrs. E. M. Bostick, Saluda, N. C.; Mrs. T. C. Britton, Wake Forest, N. C.; Dr. and Mrs. R. T. Bryan, 36 N. W. 32 St., Miami, Fla.; Rev. and Mrs. T. Neil Johnson, 425 Cameron Ave., Chapel Hill, N. C.; Miss Willie Kelly, 466 Rue Lafayette, Shanghai, China; Miss Mary Moorman, 219 E. 4th St., Owensboro, Ky.; Rev. and Mrs. A. Y. Napier, Baptist Church, Cambridge, Md.; Miss Alice Parker, 1115 Orange Ave., N. W., Roanoke, Va.; Mrs. L. W. Pierce, Yangchow, Ku., China; Mrs. E. F. Tatum, % Box 1581, Shanghai, China; Miss Lillian Thomason, 824 N. Marsalis Ave., Dallas, Texas; Rev. and Mrs. C. C. Marriott, Box 120, Sunland, Calif.

INTERIOR CHINA

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

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NORTH CHINA

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

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Fukuoka, Seinan Gakuin—Edwin B. Dozier, Mrs. Dozier, W. Maxfield Garrott, * Mrs. Garrott, * Mrs. C. K. Dozier. **Nagasaki**—1041 Narutaki Cho—E. O. Mills. **Hiroshima**—456 Senda Machi—J. Franklin Ray, Mrs. Ray. **Kokura**—Seinan Jo Gakuin, Itozu—Miss Cecile Lancaster, Miss Alma Graves. **Tobata**—Miss Naomi Schell. **Tokyo**, 2 Aoyama Gakuin, Miss Floryne Miller; 58 Kago-machi Ku, H. B. Ramsour, Mrs. Ramsour.

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