

# The Commission

A BAPTIST WORLD JOURNAL



Wallace Greene  
161 8th Ave., N.  
Nashville, Tenn.

Vol. III

JUNE 1940

No. 6

Foreign Mission Board - Southern Baptist Convention - Richmond, Virginia

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# THE COMMISSION

CHARLES E. MADDY, *Editor*

VOL. III

JUNE, 1940

No. VI

Published monthly by the Foreign Mission Board of the Southern Baptist Convention, P. O. Box 1595, Richmond, Virginia. Fifty cents a year.

Entered as second-class matter March 23, 1938, at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.

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THE COVER presents Sir W. Reid Dick's statue of David Livingstone at Victoria Falls, a water fall of the Zambezi River in Rhodesia, South Africa. While exploring the Zambezi in 1855, Livingstone discovered these falls and named them for Queen Victoria of England.

# IN BALTIMORE

## Tradition and Progress Go Hand in Hand

Baltimore—a city of charm and achievement, metropolis of the Maryland Free State! In Baltimore you will find the charm and quaintness of colonial days pleasantly blended with the speed and activity of modern industrial America.

With the nation's capital only forty miles away and the broad expanse of the Chesapeake Bay virtually at its front door, Baltimore offers exceptional and almost unlimited recreational opportunities to convention delegates.

Since that day in June, 1608, when Captain John Smith first gazed upon the rolling hills at the mouth of the Patapsco River, the site has developed into the eighth largest city in the United States with an area encompassing ninety-two square miles, an assessed valuation of nearly two billion dollars, and a metropolitan population of more than a million.

With approximately 2,000 industrial plants, having an annual output in excess of \$650,000,000, Baltimore is ranked among the nation's leading industrial centers. The port of Baltimore, with fifty-three regular steamship lines, ranks second among American ports in volume of total foreign trade, and first in intercoastal tonnage westward via Panama.

Continuing its traditional role as a pioneer in transportation, Baltimore has assumed a key position in aviation through the initiative of air-minded citizens and public officials in capitalizing on its geographical and climatic advantages as a center of air transportation along the eastern seaboard. Its new Municipal Airport at tidewater—America's first transatlantic air base—is the home of Pan American Silver-winged clipper ships which estab-

lished May 20, 1939, the first commercial air service between this country and Europe. Three domestic lines link Baltimore with every important city of the country.

In the field of art and culture, Baltimore points with pride to the Peabody Conservatory of Music in Mount Vernon Place, the Baltimore Museum of Art in Wyman Park, the Walters Art Gallery at Charles and Centre Streets and a number of other similar institutions.

Rare exhibits of many varieties are on display at the Maryland House in Druid Hill Park, Peals Museum, the Maryland Historical Society and the Maryland Academy of Sciences.

The Enoch Pratt Free Library, with its twenty-seven branches, lends about three million volumes each year and is visited daily by more than 3,000 people. Among other notable libraries are the Maryland Historical Society's, the Johns Hopkins', the Welch Medical Library and the Peabody.

Baltimore for many years has been famous for its hospitals and the facilities they have afforded for the teaching of medicine.

It was through such renowned physicians and surgeons as Osler, Welch, Halsted and Kelly that the Johns Hopkins during the past generation has been bathed in the spotlight of the medical world. The University of Maryland is the oldest medical school in the South and fifth oldest in the country.

The city has approximately twenty other hospitals, a number of which are widely known.

Baltimore offers many opportunities for higher education, its institutions being rated among the best

*(Continued on page 205)*





#### NEWLY APPOINTED MISSIONARIES

1. Group of new missionaries appointed April 10 by the Foreign Mission Board.

2. Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, with group for Africa and Palestine. Seated: Mrs. M. E. Brantley and Mrs. J. Paul O'Neal. Standing: Dr. H. D. McCamey, Mrs. McCamey, Dr. O'Neal, Dr. Sadler, Rev. D. F. Askew, Mrs. Askew, Mr. Brantley, and Miss Ruby Howse.

3. Dr. Charles E. Maddry (standing), executive secretary, with group for South America. Left to right: Miss Georgia Mae Ogburn, Rev. R. L. Carlisle, Jr., and Mrs. Carlisle.

4. Dr. M. T. Rankin, secretary for the Orient, with group for China and Japan. Seated: Mrs. H. H. Culpepper, Mrs. R. F. Gray, Mr. Gray, Mrs. C. S. Ward. Standing: Mr. Culpepper, Mrs. J. D. Belote, Mr. Belote, Miss Fern Harrington, Miss Cleo Morrison, Dr. Rankin, Mr. Robert A. Dyer, Miss Grace Wilson, Mr. O. Quick, Miss Inabelle G. Coleman, and Mr. Ward.

# THE COMMISSION

VOL. III

JUNE, 1940

No. VI



*Joseph T. Watts*

It was Monday evening, March 2, 1940. As I entered the room at the church house of the Eutaw Place Baptist Church in Baltimore, the State Mission Board of the Maryland Baptist Union Association was about to begin its monthly meeting. At the front of the room was a large table, behind which sat Dr. Joseph T. Watts, the Maryland secretary, the president of the Board, a layman, and the recording secretary, another layman.

After some preliminary items of business the president called on Dr. Watts for his regular report to the Board. He arose and began to speak. He talked for almost an hour, taking up first the payments made by the individual churches to the Co-operative Program. Then, church by church, he reported to the Board the conditions as they had revealed themselves to him through correspondence or personal visitation during the past month.

I could not help but be surprised at the utter candor with which Dr. Watts spoke of the conditions in certain churches, in which actions had been taken that were non co-operative toward the Board. He did not mince words, as he expressed his disapproval, because he foresaw in these actions re-

## A State Secretary in Action— Dr. Joseph T. Watts

FRANCIS A. DAVIS, *Baltimore, Md.*

sults which would ultimately hinder the progress of the growth of Maryland Baptists. What manner of man is this? I wondered, who had thus spoken so convincingly, and in such straightforward terms. It was obvious, as he spoke, that he was drawing on long experience sizing up the various situations.

This clear-thinking and able leader, Dr. Joseph T. Watts, was born in Raleigh, North Carolina, March 19, 1874. Reared in the Roman Catholic faith, he was converted in a Y. M. C. A. and, at the age of fourteen, was baptized in the First Baptist Church of Raleigh, by Dr. Columbus Durham, State Mission Secretary of North Carolina.

Following his baptism—after grammar school and business college—he became secretary to the Commissioners of Immigration of North Carolina, legislative stenographer, and court reporter. In 1892 he entered the railroad business, serving as private secretary to various traffic officials and later becoming traveling freight agent of the Illinois Central Railroad. In 1895 he was married to Miss Neva Hawkins of Knoxville, Tennessee. They have one daughter, Mrs. Emory Trainham of Front Royal, Virginia.

During this time he became a deacon in the Chestnut Street Church, Louisville, Kentucky, and President of the B. Y. P. U. Association of Louisville. In 1903 he answered a call to the ministry and was ordained at Jackson, Mississippi. Then, after attending the Louisville Seminary from 1904 to 1906, he began a series of successful pastorates at Aberdeen, Mississippi, assistant pastor Broadway, Louisville, Kentucky, Ashland, Kentucky, and Lexington, North Carolina.

In 1909 he was called to become Sunday School and B. Y. P. U. Secretary for Virginia, where he remained for eighteen years, assuming co-leadership in the Seventy-five Million Campaign, and becoming co-director of the Co-operative Program.

In 1916 Wake Forest College conferred upon him the degree of Doctor of Divinity. He delights in evangelistic services, holding many meetings and

*(Continued on page 183)*

# Kingdom Facts and Factors

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

## FIGHT OR EVANGELIZE?

All Christian enterprises today must be carried on in a world in conflict. This is true of that most fundamental, most exacting, most significant of all Christian undertakings—that of Christian living—just being a Christian day by day in the contacts, the tasks, the opportunities, the pastimes of the individual Christian. True in the enterprises of the local church; true in the co-operative endeavors which groups of churches do undertake, or ought to undertake, as working units in the Kingdom of God on earth; and true of the total Christian enterprise in all its aspects as the expression of God working in human history.

We face wars where empires fight for control of raw materials, markets, and dominion. We face struggles of subject and secondary races and nations for independence and sovereignty, all moved by the insurgent and rampant spirit of nationalistic ambitions. We face strife and conflict between labor and capital, rivalries and scheming between this and that group of capitalists and combinations of capital; as also between rival labor unions. Political parties contend for suffrage and power, willing to subordinate the welfare of country and nation to sectional partisanship. Business and government match wits for the mastery, each seeking to use the other for selfish ends.

So far as religion is concerned the world is living in an atmosphere of rivalry, jealousy, and competition of religions one with another; of denominations seeking to protect their organizations, theologies and ideologies, each convinced that the purity of Christianity and the salvation of the world are involved in its maintaining its identity and the universal expression of the Christian faith and experience. Organized religion finds itself oppressed, persecuted, or even prohibited by government, in almost every land. Religion, which should be the motive energy and the testing judgment of all life, faces a demand that it accept a departmental role in a totalitarian state organized around another center.

Dominant emotions in all parts of the world are fear, greed, hatred. The Christian message is exactly the opposite of these. It calls for love instead of fear and declares that "perfect love casteth out fear," because "there is no fear in love." It abrogates

greed by making of men givers, not getters. It finds in God, our resources for giving; and this giving produces character in men. It turns minds and hearts away from demanding rights to seeking opportunities. By the principle of overcoming evil with good, Christianity finds in every contact that might breed hate, a call for deepening and expanding love by active helpfulness.

In Jesus Christ whose name the Christian and Christianity bear, we find the perfect embodiment of the very qualities that contradict and correct those human passions which befoul the atmosphere of all life today.

We cannot admit that any situation makes fear, or greed, or ambition, or hate the necessary motive for present conduct, without ourselves becoming so far unchristian, by such admission.

Now try to apply this to Christianity in the present world situation, even to any part of the world situation in its bearing on the Christian duty and calling. Could any church support any war? Could any nation exalt itself above other nations and seek by power to make itself supreme? Or could any nation delude itself by treating all other nations as possible enemies and thus justify itself in implementing its fears and ambitions with ever mounting armaments? Could any Christian "look only upon his own things" and forget "the things of others?" Could any Christian or any Christian body share the inhibiting and contradicting fears that take the meaning out of life? Or indulge, share or condone the organization of the social structure on principles of greed? Or indulge or ignore the hatreds and strife that make such tragic madness of our world where brotherhood must prevail?

In the complex of fear, greed, and hate that constitutes so large a factor in the life of the world, the missionary enterprise is less enmeshed than is any other form of our Christian effort. Here as everywhere it is hard to carry on as Christians. Yet all this distressing unchristian complex is the very situation into which the Christ sends us to redeem it. Can we be Christian, preach the Christian message, constitute Christian enterprises, and carry them on in "this present evil world"? "How hard it is to enter the Kingdom of God." Will we go on? Will we continue to advance?



## "THE VOICE OF A PROPHET"

During the current quarter the International Uniform Lessons are leading millions to study the messages of the Hebrew prophets. One commentator introduces the series by a brief, incisive page. He begins by saying: "The world today needs to hear the voice of a prophet." Later he says: "Nothing is more needful for our world today than to hear again the messages of the prophets of old and to discover their meaning and value for our own times. . . . The things that they speak, interpreted in the light of the Gospel of Christ, will make us wise unto the saving of our own souls and the saving of our nation from decay and destruction." In the spirit of that emphasis I would say that we supremely need present day prophets. The editor quoted advises us: "Keep in mind that a prophet is a fearless spokesman for God, not just a foreteller of events." Indeed foretelling events is a secondary and derivative function in prophecy. In the sense of specific prediction of definite events, the foretelling feature in the Old Testament prophets occupies a small fraction of the record. The prophet is gripped by the Spirit of God and becomes God's spokesman to the people of his own time and circumstances. He is God's for-speaker, not a fore-teller of future events, for either human curiosity or human comfort. He tells what God is doing in current history, what God thinks of what men are doing, and what God demands that men shall do. God is unchanging. In principle and in purpose God is always doing the same thing. What he does now is what he will be doing in the next century. What he demands that men shall do is what he will see that they do or else fall under his righteous judgment. This is its appropriate form, the prophet's message in every generation.

The periods of God's judgment on the ways of the nations are always periods of great prophecy in this true meaning of prophecy. Such were the seventh to the fifth centuries B. C. for the Hebrew nation. Such are the times in which we live. We need to give heed to the "prophets of old." But also we need to seek the voice of prophets today, and to hear them when God sends them. God did not speak once for all twenty-five hundred years ago and grow silent. Nor did he even speak once in one generation, when the ages turned on the hinge of the incarnation, and then grow silent for ages.

We "need to hear the voice of a prophet," indeed, and we may have that voice if we will turn to God for it. For the living God is as truly, and more obviously acting and judging, and saving, today than in any past period save only "In the days of His flesh" in Galilee and Calvary and Olivet.

Our prophets of the twentieth century must verify their calling by their continuance of the authoritative, inspired messages of the prophets of other days, supremely by the message of the Christ of the cross. They must attest themselves by their courage, their fearlessness, their ethical judgment, and trust this call by their readiness to be scorned, imprisoned, sawn asunder.

The worst treatment of Israel's prophets is to ignore them, which is the way of almost all Christians. How few really read the prophets. The worst use we can make of the ancient spokesmen for God is to give them an artificial, formal authority of such finality as to reject the Spirit of living prophecy, willing only to have God to have spoken "once for all" and to be dumb for our day. Thus we keep God far away in a past forever more distant, when He is instant upon us now, and will speak for such as will listen expectantly.

The worst abuse of the prophets of old is to shape their words into fanciful schemes with an irrational mingling of verbal literalism and fanciful symbolism, and to put the living God vaguely high over all, to be seen and heard again only in some material, unethical demonstration at "the end of the ages." No prophecy comes ever by the will of man; yet to submissive, willing ears God will speak in any age where men, deeply weighed by the burdens of people and conscious of their own helplessness, seek the mind of God.

Our generation needs nothing so much as prophets who will learn God's ways and words through the Hebrew prophets, through Christ and the apostles, and then "hear what God, Jehovah will speak" in this time; and, having heard, speak, whether men will hear or forbear. God give us prophets!

## THE CONVENTION

This paragraph will appear a few days before Southern Baptist thousands go up to Baltimore. May we all go in the spirit of deep earnestness to know and voice the will of God on every subject which comes up for consideration. We must ask on each issue: How does this bear upon the progress of God's Kingdom? We are set for "the furtherance," "the strengthening," "the defense of the Gospel." In this spirit and calling we must plan our missions, define our freedom, decide our relation to other Christian bodies, apportion our resources to the ways of carrying on the enterprise of our Saviour committed to us. In all things, and each, we must seek the "wisdom of the Spirit," the "courage of the Spirit," the "love of the Spirit." "Let nothing be done through personal ambition or party exaltation."

WORLD  
TELESCOPE



L. Howard Jenkins, President, Foreign Mission Board

As a business man I usually look at any question from the business angle. I hope the reader will not consider it an inappropriate approach to the subject of this article.

In writing this message I am breaking a rule of long standing, for I have consistently refused to advise my friends or others regarding the investment of their personal funds. But I have found an investment which I consider so safe that I am going to advise every reader to become a stockholder or worker in this enterprise. It has infinite resources, and its absolute safety and past record justify me in breaking my long-standing policy of refraining from advising.

This business is nearly two thousand years old—the oldest by far in the world. If it is money you are able to invest, I can assure you of unfailing returns, for in all these two thousand years, the firm has not missed paying a dividend. These returns have been paid in spiritual values, which far outweigh monetary compensation. Has any other organization such a record? I risk my reputation on the statement that, so long as the world stands, this business will continue to pay dividends to all who invest in it. This is a broad and strong assertion but I stand on it, for I know from personal experience and observation that it is true.

I am sure of my statement because I have confidence in the Head of this enterprise. He has never failed His stockholders, and His promises can be relied upon. We can trust Him to the uttermost as He

## A WORD TO

L. HOWARD JENKINS,

leads this, the biggest and best concern in all the world.

I am sure of the success of this enterprise because of the loyalty and devotion of those engaged in its work—pastors, missionaries, devoted Christian women, and consecrated laymen who would give all they possess, if need be, to make this business prosper. With such support success is assured. Money invested here will pay you big dividends now and throughout eternity. This can be said of no other enterprise. We participate in worldly transactions and our money is lost tomorrow. What I am talking about is the only perfectly safe investment.

I plead with those who have money to invest, that you lend a hand in this great and good enterprise. Your principle will be safe forever, and your dividends sure now and always.

Perhaps you have no money to expend. Well, God has given you a life and you can invest that in the enterprise, working at home or in some distant place, according to your ability and qualifications.

I can assure you of continuous employment, for in the two thousand years of the existence of this organization there has never been any unemployment, never a day lost by any worker because there was no opportunity to work. I can even predict with certainty that there will never come a time when there shall not be an opportunity for work with rich rewards. I urge you to invest your life in this enterprise now when the needs are so pressing. Nowhere can you make your life count for more. Everything else seems so petty and futile when compared with the opportunity of serving Christ and your fellowmen through this cause. The only solution of the world's problems is the application of the principles of Christ's Gospel. This is the commodity this business sells—the products the people of the world need, for only these will bring them redemption from their oppressions and salvation for their souls. It is the only way. Come and offer your life to be used somewhere in this cause, which transcends in importance all human institutions, no matter how good they may be.

Many have already heard the call, and given up home and loved ones to go into hostile and dangerous countries to sell the unique products of this great business. I know of one who gave up a medical practice of \$10,000 a year to accept a position with

## THE WISE

President, Foreign Mission Board

this enterprise at \$800.00 a year. Because he valued so highly the products of this enterprise, he felt it was worth the financial sacrifice, for otherwise, many might never have heard the "good news."

There must be a great urge to make a man do a thing like that, and a great love for Christ and man.

Such devoted men and women have found their product very welcome in the countries to which they have gone. They find the people calling for more salesmen to tell them of the goods produced by this organization. Qualified representatives are not easy to find. Because of the stress and strain, the older and seasoned salesmen are dropping out. The lines are becoming thinner each passing week. I am pleading with qualified young men and women to consider prayerfully their responsibilities to a needy world. You are not asked to serve on a battlefield killing your fellowmen, but in a struggle for righteousness which, when won, will bring peace and joy to the world, and salvation to all who hear and heed. If you are qualified by health, education, age, and consecration, I plead with you to answer Christ's call. You must not be afraid to lead a sacrificial life and make the supreme offering, if necessary.

The world stands on the brink of ruin. This business about which I am talking deals in fundamentals and in the only things that will save us from the wreckage we seem to see in the future. The wonder is that the world has not tried the remedies Christianity has to offer, for everything else has been tried and has failed. It is the only hope we have left. It is within our grasp if only we reach for it.

As a humble layman, who has seen much of this enterprise through intimate contact during the last twenty-five years, I feel I can most heartily commend it to you. I endorse it without qualification, whether you have a life or money to invest. Decide today to invest one or the other or both in the redemption of the world. Only by such investments can this enterprise continue sending men and women in His name to the needy places of the world. These people need what we have to offer, and their need can be supplied by no other enterprise. By accepting your share you can project your life into the future as in no other way.

Recently I was present when one of these spiritual dividends was paid. It was a high hour in my life. As long as I live, I shall never forget the scene, or



K. K. Falkenstein, Foreign Mission Board Representative from Maryland

the thrill and pathos of it. A good woman had supported a missionary in Africa for twenty-five years. A native of Africa was in the home city of this dear woman, and she asked to see him. He gladly consented to come, for he was a protege of the first missionary supported by this faithful woman. As he entered the room, his first words were "Mrs. Blank, I am a product of *your* work in Africa." He brought his worn Yoruba Bible and read the ninety-first Psalm in his native tongue; then he translated it into English and led in a fervent prayer. It was a moment when God was very near.

As he told of what the missionaries had meant to him personally and to his people, and as he pleaded for others to be sent, my heart was stirred as it had never been before.

When this young man left, this lover of African missions said, "That was worth all I ever spent in Africa." She drew that spiritual dividend about which I have been talking. Do you wish to draw dividends like that? You can if you will, either by the investment of your life or money. I promise you glorious returns. I challenge you to try it. These dividends will not add to your bank account; but your treasure chest of joy and personal satisfaction will be full to overflowing.

God help you to meet the test.  
*And others fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some an hundred.*



# The Dark Continent

GEORGE W. SADLER

*Secretary to Africa, Europe and the Near East*

Found dead on his knees, David Livingstone was undoubtedly pouring out his soul to God on behalf of his beloved Africa when he breathed his last. He had recently invoked heaven's rich blessings on every one who would help to heal the "open sore of the world."

The "sore" to which he referred was slavery and his prayer concerning it was answered. His reports about Africa, however, subjected that area to another type of slavery. The unknown continent was converted into one of explorations and discoveries and exploitations. Hearing the reports of Livingstone and Stanley, Leopold II of Belgium became so interested that he went down to Africa and took a big slice as his private possession declaring that "the union between Belgium and the new state of the Congo shall be exclusively personal." This was too much for the other European powers and they practically sat around a table, carved Africa up and parcelled it out amongst themselves. It was during those days that Britishers talked piously about the "white man's burden" and Germans about the benefits that would accrue to the poor benighted heathen upon whom Germany might confer the benefits of her civilization.

We shall not dwell on the injustices of this period of partition. The design of the foregoing paragraphs is to explain partially, at least, how it happened that Africa became the prey of the civilized powers.

It was only by a hair's breadth that Nigeria became British and not French. Lieutenant Lugard, who later was made governor of the colony, simply beat the French agent to it. His gifts of colorful cloth and bright beads dazzled and charmed the ignorant chiefs. In return for these trinkets, they signed treaties that made them small cogs in a great wheel, and Nigeria a part of the British Empire. (In fairness to Great Britain, it should be said that the natives of Nigeria have profited greatly by the protection and direction of the government.

In the early days of their occupancy the British had to "dig in" politically. Establishing military posts, building roads, putting down uprisings occupied their attention. Meanwhile the several missions were trying to build a spiritual kingdom. Few in numbers and possessed of inadequate resources, they pressed on, preaching and teaching and healing.

**FIELDS  
AND FACTS**



The early history of our mission reads like a tragedy. Time after time death invaded the ranks and left sorrowing parents, lonely widows, and heart-broken husbands. Soothed and sustained by an inner strength, these heroes and heroines of the Cross marched on until they too were smitten.

Nannie Bland David, a lovely young Virginia matron, is a symbol of the sacrifice that has been a part of missionary life in Africa. She saw a daughter buried under the palms in Africa, she stood by the rail of the ship as the rolling waves of the Atlantic took her only son in their cold embrace, she placed herself near the top of benefactors of Africa as in her dying moments she pled: "Never give up Africa." Under the inspiration of those immortal words and with the assurance of final success, generation after generation has written its record.

When this writer went out in 1914 he was the first Southern Baptist who had been privileged within four years to go to Africa. At that time only twelve missionaries were under appointment. Dr. B. L. Lockett had recently buried his lovely wife in Abeokuta and was near the end of a term that had been filled with superb service. Dr. and Mrs. George Green were doing medical work in a grass-covered shed and giving much of their time to evangelism in Ogbomosho and the large outstation districts.

Dr. and Mrs. E. G. MacLean were conducting an industrial school and a day school. Mr. and Mrs. L. M. Duval were devoting themselves to educational and evangelistic efforts. Mrs. C. G. Lumbley was directing a girls' school which her heart and brain had brought into being. A. Scott Patterson was determining the destiny of the Baptist Academy which he had founded and which was to become an important part of our educational system.

There will be no effort to delineate the events of the intervening years. Suffice it to say there have been heartache and disappointment, there have been suffering and death, but the outpouring of heart power and even life itself has been crowned with success. On the whole the past twenty-five years have been a period of glorious achievement. Results which warm the heart and stir the imagination have been accomplished. These are an earnest of what is to be.

### *Today*

At the present time there are under appointment fifty-eight missionaries. This is the largest number of representatives Southern Baptists have ever had in this part of the world. But, as Andrew said to Philip on the occasion of the feeding of the five thousand, "What are they among so many?" When we remember that Africa is the second largest continent and that there are teeming millions who are still untouched by the Gospel, we are appalled by the inadequacy of our efforts. We are, however, grateful for the twelve representatives whom the Board has sent out during 1939 and 1940.

Material improvements have kept pace with the changing conditions of the country and the increase in missionary personnel. The Lucille Reagan Center is in the process of building. This is a gift of the Baptist women of Texas and the members of the Big Springs Baptist Church, which will not only keep green and fragrant the memory of Miss Reagan, but it will also perpetuate the work to which she so unselfishly gave herself. In the Center which will bear her name there is to be a home for missionaries, a chapel and a school, the latter to be a feeder for the Baptist Academy of which Miss Reagan was principal for so many years.

Thanks to the generosity of the Baptist women of Virginia, the Frances Jones Memorial Home is being constructed hard by the hospital in Ogbomosho. This is to be the residence of Miss Eva Sanders and another single missionary. It is also designed to care for sick missionaries.

The Simons house has been remodeled and is being used as a home for missionaries. (It will be recalled that W. H. Simons was an American Negro,

who, after rendering distinguished service, passed away about four years ago.)

The two old mission houses of Ogbomosho have been condemned by the government because of their proximity to the native population and their supposed connection with the recent yellow fever epidemic. One of them has been turned over to the Ogbomosho day school.

Dr. Green's new home, located on property which was once used exclusively by the Baptist College and Seminary, is complete or is nearing completion.

All the institutions are functioning successfully. In accordance with plans which were completed during the recent visit of Dr. Maddry, the Collegiate Department of the Baptist College and Seminary has been taken to Iwo and combined with the Industrial School to become the MacLean Training Institution. This new institution is achieving marked success under the principalship of H. P. McCormick. The Theological Department is permanently located at Ogbomosho, and the reports that come indicate that a high type of work is being done under the direction of J. Christopher Pool.

The Girl's School at Idi-Aba in Abeokuta, guided by Miss May Perry, and the W. M. U., under the leadership of Miss Neale Young, are writing matchless records in the annals of Christian history. The same could be said of I. N. Patterson and the Baptist Boys' High School of Abeokuta and A. Scott Patterson and the Baptist Academy of Lagos.

### *Consider Some Needs*

#### *1. Publication:*

There is a pressing need of a couple for publication work. For many years overworked missionaries have been editing the *Nigerian Baptist* and looking after other details which should be done by some one who could give all his time to publication. Literature in the vernacular is urgently needed; the work of translation must be done. It is suggested that this couple be located in Ibadan, the largest native city in Africa, where we now have no missionary representative.

#### *2. Recruits:*

In a recent letter Scott Patterson asked for two experienced teachers for the new work in Lagos and for work in connection with the Baptist Academy.

He also urges that we "seek at once a man of outstanding dignity and ability to come here for the Lagos work. He must not be too young. He needs to be experienced in Christian and technical edu-

*(Continued on page 201)*

FIELDS  
AND FACTS

# WONDERFUL THINGS IN THE ORIENT

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



Lying in front of me on my table are six documents which I have just finished reading with absorbing interest, and I find myself repeating words which Isaiah spoke centuries ago, "O, Jehovah, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things." These documents are the 1939 annual reports of the six Missions through which Southern Baptists conduct their missionary work in the Orient. During the past three years we have had cause for great concern about those Missions, especially so since they constitute one-half of all the work of our Board. Inevitably most of our people have visualized them on the background of the terrible destruction and appalling tragedy of the war in the Orient. Many have concluded that our work has been largely destroyed and that our only course for the present is to mark time in the Orient, holding on as best we can to the remnants of a destroyed missionary program, with the hope that after the war is over we may be able to put the remaining pieces together and reconstruct a worthwhile enterprise.

If our missionary work is thought of primarily as

a *human* undertaking, such a view is inevitable. And if the reports lying before me are read with that thought in mind, the story they tell is well-nigh incredible. Annual mission reports are not usually considered to be interesting reading material. All too often they are left buried in the depths of the Year Book of the Southern Baptist Convention and are thus lost except to the few who are particularly interested. The story, which the reports from the Orient for 1939 tell, is not a record of human achievements; it is the record of "wonderful things" done by Jehovah. It is not a story of destruction but of attainment; not a story of retreat but of advance; not a story of defeat but of victory. For fear that many of our people will not read them, I am constrained to give through THE COMMISSION a brief digest of these reports. To those who are not familiar with the geographical location of our missions in the Orient, I would suggest that a map of China and Japan be used in connection with this article.

## *Central China*

We begin with the report written by Miss Juanita Byrd for the Central China Mission, which is made up of the mission stations in Shanghai and five other large cities in that area. It was here that the greatest destruction of the war began. I will depend on the reader to supply the background of long months of terrific fighting, of vast expanse of destruction, and of masses of bewildered and distracted refugees, which condition enveloped every station, church, school, and Christian organization in the Mission, and which forms the background of the report.

During the year, 834 people were baptized into the Baptist churches within the Mission, and over eight thousand students attended the schools. The following quotations, gathered from here and there in the report, afford a glimpse of the "wonderful things" which have taken place over the field.

"In the Zia Nya Zien Church 109 candidates, from all walks of life, were baptized."

"On the Yates Academy campus there are one thousand children. None of the Christian children who need help is turned away."

In Wusih "the Father has indeed blessed our efforts in all phases of church work. Thirty-one have been baptized and many are waiting."

"In spite of inconvenience the Kingdom moves forward, and on November 1, the Second Baptist

Church of the old city of Wusih was organized."

In Chinkiang "during the year we have baptized eighty-eight persons into the fellowship of the churches."

"In 1939 eighty-nine persons were baptized into the fellowship of our churches" of the Yangchow field.

Space permits only a reference to the remarkable stories of God's wonderful work of grace in the Grace Baptist Church which, meeting in an old, rented theater building, has more than doubled the size of its Sunday congregations; in the Cantonese Baptist Church of Shanghai which is using an old residence for services and which, during the war, has paid a debt of \$8000 on their old, destroyed building; and in the Old North Gate Church which has recently secured a beautiful new site and is now making plans for a new building. The stories of the University of Shanghai and the other schools of this area are equally absorbing in interest.

Concerning the students in these schools, the writer of the report says: "Two years of severe testing have revealed the abiding quality of 'houses not made with hands.' Daily about four thousand students pour out of Christian universities and middle schools into the streets of Shanghai. As I stand before groups of these students, I pray the 'Builder and Maker' to keep me more constantly aware of the fact that *they* are the temples of God."

#### *North China*

We turn next to the report written by Miss Wilma Weeks for the North China Mission, which consists of the mission stations in eight important cities in Shantung Province and the city of Dairen. The Chinese forces were driven out of this province early in the war, but many of the interior cities have not been permanently occupied by Japanese forces. This has produced a condition of near anarchy and chaos in most of the sections where our missionaries work. But the following paragraph from the report indicates in part the success of evangelistic work in the entire Mission during this year:

"In the whole North China Mission there were reported 2,671 baptisms; 223 students who confessed the Lord but have not yet been baptized; six new churches organized; four pastors ordained; four new chapels built; additions made to seven old chapel buildings; two new church buildings; and the seating capacity of one church was doubled."

The following quotations tell of achievement in the various stations:

"Country work has been carried on in five counties around Tsinan, and at present there are five groups ready to be organized into churches. There

have been in this vicinity 417 baptisms this year."

"In Laichowfu the school teachers help out in near-by country chapels on Saturdays and Sundays. This year six new chapels have been opened, and there was a total of seventy-three baptisms."

"Evangelism has been the keynote of the year at Tsining. The big, high light was the meeting at Si Swi where 133 were baptized, seven deacons ordained, and a great communion held out-of-doors because the church was too small."

"In Pingtu two new churches and two new chapels were erected, and four residences were converted into houses of worship. One new church was organized, bringing the total number to thirty-five. From thirty-three churches there were reported 687 baptisms."

"The Dairen field has ten Baptist churches, eight of which are Chinese, one Japanese, and one Russian. During 1939 these eight Chinese churches had 131 baptisms."

In Tsingtao "there have been one hundred additions by baptism and thirty-nine by letter. Most of these people are from the poorer classes. Due to war conditions it has been almost impossible to get to the country places, but a new church was organized at Tsimei and they are already planning to build a church house adequate for all purposes."

"Laiyang has proved again the truth of Jesus' words, 'My grace is sufficient.' In the face of trouble and uncertainty the work has gone on. The seating capacity of the city church has been almost doubled, two country places have built new houses of worship, two others have made additions to old buildings, and another has bought land and buildings that can be used at present. There has been a good spirit among the churches. Many warm-hearted Christians went out after the lost, with a visible result of more than 250 baptisms, the most we have had during one year's time in this field."

"In spite of handicaps and disturbing conditions the Chefoo station has had one of the best years in its history. Work among the village people has been most gratifying, and two outstations are preparing to build new chapels. Including the four outstations, there were one hundred baptisms in 1939."

"The Hwanghsien field reports the greatest number of baptisms of any year in its history. In eight out of ten churches there were 780 baptisms. One hundred and forty-eight were baptized at one time in the Hwanghsien city church. There were also three new churches organized making a total of thirteen on this field. This is the largest number of churches to be organized in one year."

It is impossible in this brief digest to tell of the

(Continued on page 199)

# BALTIMORE'S GIFT TO CHINA

To most Southern Baptists the word *Baltimore* is almost synonymous with the names of two early pioneers for foreign missions, Dr. Rosewell Hobart Graves and Mr. Joshua Levering.

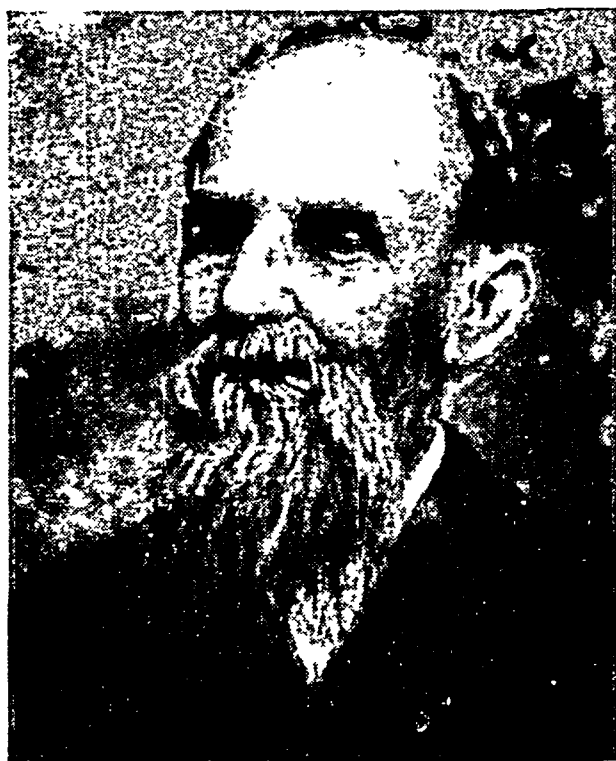
From the yellowed papers of the 1898 volume of *The Foreign Mission Journal* one copies:

## ROSEWELL HOBART GRAVES (Canton, China)

Born in the city of Baltimore, Md., May 29, 1833. Graduated at the age of eighteen at St. Mary's College, Baltimore; spent years in teaching and in preparing for the ministry under the direction of Dr. Richard Fuller, his pastor, by whom he was baptized in October, 1848. After having preached to churches in the neighborhood of Baltimore for about three years and spent some months in the study of medicine, he was set apart as a missionary in April, 1856, at the Seventh Church, Dr. J. B. Taylor preaching the ordination sermon. Leaving New York on April 19th in a sailing vessel which came around the Cape of Good Hope, he arrived in Canton on August 14, 1856.

His first mission work was done in Canton and vicinity. In 1859 he attempted to settle in the country at a place some fifty miles west of Canton, but was driven out. In 1860 he secured a house at Shiu Hing, some seventy-five miles from Canton, opened a dispensary and chapel there, and was permitted to found the Shiu Hing Church. On the death of his colleague, Brother C. W. Gaillard, he had to move to Canton, where he was chosen pastor of the church.

Much of the time in his earlier years on the field was spent in country work. He opened a station at Wuchow, Kwang-Si province, in 1864, but was driven out in 1872. His time in the later years has been chiefly spent in literary work and the training of native preachers. He is now one of the members of the Committee for Revising the Chinese Bible.



MISSIONARY  
INTEREST

## MEMORIAL

Following his death June 3, 1912, the Foreign Mission Board published a *memorial* containing the following:

"Dr. Graves was a great missionary. Few men have ever been permitted to see such a long term of service (fifty-six years) or such blessed results. When he reached South China, he found in that Mission two missionaries, one native preacher, two chapels, and three day schools with 69 pupils. When he passed away he left forty-two missionaries, 149 native workers, thirty-three churches, seventy-two out-stations with 5,154 members, and forty-two schools with 1,345 students.

"Almost from the beginning of his career he saw the need of schools as a help to evangelization and especially the importance of training native pastors and evangelists. While itinerating through the country around Canton, locating chapels, opening dispensaries, distributing religious literature, and constantly preaching in both city and country, he gathered around him a group of native workers, formed them into a class and taught them daily. This class developed into the Graves Theological Seminary, which had fifty-eight students at the time of his death. He was founder and president of the Seminary. Although having at first great difficulty with the language, by persistent effort, and as he himself says, by the grace of God, he mastered it so thoroughly that for years he was one of a small committee chosen by the great Bible Societies for the translation and revision of the Scriptures. From the first he had great faith in the power of the printed page among the Chinese and had much to do with the organization of the China Baptist Publication Society.

"Dr. Graves' policy was always to encourage the Chinese Baptist Churches in self-support and to lead them in building up their institutions. To his influence largely is due the remarkable development of the South China Baptists in carrying on their own work."

## PIONEER

Searching through the annals of the South China Mission Miss Mary C. Alexander has discovered that it was Dr. Graves who first pioneered into new fields and drove the Southern Baptists' stakes for practically every one of the present stations in Kwangtung and Kwangsi. She writes:

"In the mission reports for South China, frequent references are made in the 1860 'Journals' by various missionaries about Dr. Graves' persistence in his purpose to press on into the interior for the opening of country stations. Having successfully taken Shiu Hing as a base for the Master's work, he pressed on up the West River, not once but again and again, in his explorations for the Master. By 1866 Wuchow is referred to in missionary annals as one of 'two strong stations maintained by the Mission under Dr. Graves' supervision.' The other station was Shiu Hing. In the same year Dr. Graves made his first visit to Kweilin. It is further added that the



Chinese burned his boat, hired another, and sent him away. It is known, too, that the station in Wuchow had to be closed later on account of the intense opposition to the work and the workers. Even second and third attempts to open the work in 1871 and 1882 were thwarted. In 1883 'a new station was opened in *Ngchau* (Wuchow)'; and from then on, for nearly ten years, the story was one of repeated earnest efforts and sacrifices by missionaries and Chinese workers as they tried with varying degrees of success to establish Baptist work in Kwongsi."

### EVANGELIST

Southern Baptists who have met here in America the charming, cultured young teacher of Shiu Hing, Miss Pauline Sin, will be interested to know that she is one of the second generation fruits of Dr. Graves' labors. Miss Alexander tells the story of her father's meeting Dr. Graves:

Mr. Sin was a devout idol worshipper, rising early every morning to burn incense and to repeat his prayers in order to merit the blessings of his beloved idols. His heart was heavy, however, and in pursuit of the happiness and peace of heart for which he longed, he went about doing deeds of kindness and helpfulness among his neighbors and friends. The clouds of darkness and despair failed to lift, however. Doubts began to assail his heart and he began to question the character of his idols. Were they true or false? If true, why did they not hear his prayers? If false, where, then, was the true God? Habit and custom were strong, though, and bound by them, he kept up the forms of religious worship before his idols.

One day Deacon Sin passed a store where he realized as never before that idols and images of wood and stone were merely the work of men's hands. This made him increasingly unhappy and dissatisfied. He prayed earnestly for a God that would lift the heavy load of unhappiness from his heart. He had learned well all the Confucian classics and knew how Confucius referred to the god of Heaven and his teachings. Where was this god of Heaven?

One day, one of the students of Deacon Sin, while on the way to the theatre, picked up a tract which told him about Jesus, the Saviour of the world, and how believing on this Jesus meant salvation. Having read this tract, the boy gave it to his teacher to read. What good news! It was the message he had so long sought. After he heard the name of Jesus, he was never able to worship the idols again, and he sought earnestly the true God. One night as in a vision a man appeared, saying to worship idols no more and to wait patiently for a messenger, who was coming to tell him of the true religion from Heaven and who would teach him the worship of the True God. He went eagerly from place to place to find some one who could tell him about this Jesus, the Saviour of the world. Not one person could he find who knew anything about Jesus or His Gospel. Some time later, Deacon Sin went to Shiu Hing, where he saw an excited crowd gathered in the street. Naturally, he went closer to see what it was all about. He saw in the midst of the crowd the first foreigner he had ever seen. It was Dr. R. H. Graves. The first words Deacon Sin heard fall from Dr. Graves's lips were: "This is the true religion from heaven." His long and anxious search was ended and he

followed eagerly the missionary to his abode, where at bedtime he saw him kneel in reverent prayer and worship. An overwhelming sense of the reality of this Christian religion swept over Deacon Sin. He soon accepted Jesus as his Saviour and began to study the Bible diligently. He went to his home in Shiu Hing with the 'Good News' to his neighbors and friends. The people thought he had lost his mind and forced him to worship as usual the idols, telling him that otherwise he would be held responsible for any calamity the neglected and angered idols might bring upon the village. He prayed and bore patiently with his loved ones and neighbors in their ignorance and darkness of soul, and the Lord led him out of every difficulty. He began to spread the Gospel in his own district and everywhere he went. He won many during his life-time to the Saviour and to active service. Deacon Sin and his descendants down to the fourth generation (counting him as the first) have adorned the doctrine they profess.

This story is typical of the experiences and sequels of Dr. Graves' fifty-six years of unselfish, courageous, spirit-filled service in South China.

### GOD'S FRIEND TO THE CHINESE

How well do we recall the hour spent in Dr. Cheung Wan Man's home in Shiu Hing. While most of the guests were exploring the Chinese garden with Mrs. Cheung, the aged Chinese doctor softly asked: "Can you climb a ladder?" "Surely, if it is worth climbing," we smiled. And he took us to the very top of his house. There he had built a tiny little glassed-in upper-room on the roof. In every direction we could see the horizon.

"As the sun rises over yonder purple hill, I meet my Master here every morning. I couldn't get along without this quiet time here alone with him. Dr. Graves taught me this secret of patient, simple living with His power over all," said Dr. Cheung.

Then he told us of his days in that early seminary with Dr. Graves. He described the persecutions and dangers. He related the story of days of hiding from idol worshippers who wished to punish him for turning away from paganism unto God.

He recalled the cold winter evenings when he and his fellow students would go early to Dr. Graves' home, prepare his warm supper, and heat a tub of hot water in which the doctor would warm his almost frozen feet while he ate. Then, gathering about the kitchen table the Chinese boys and their teacher would study God's word until, so weary from a full day of medical ministry and evangelistic work, Dr. Graves would nod between sentences.

Tears filled Dr. Cheung's eyes as he said: "Faithful Dr. Graves! There was none other like him. He loved us so that we could not disappoint him. He was patient always and afraid of nothing but sin. God was his best friend and he was God's best friend to us Chinese."—I. G. C.

MISSIONARY  
INTEREST

Baltimore's  
Great Friend  
of God



Seventh Baptist Church, Baltimore, Maryland

When Southern Baptists think of this year's Convention city, Baltimore, they immediately recall the name *Levering*. It was in 1845, the year that the Southern Baptist Convention was organized, that there were born in Baltimore, Maryland, twin boys, Eugene and Joshua Levering.

The latter lived to pass his ninetieth birthday. Until only a little while before his death in the autumn of 1935, Joshua Levering was active and animated, continuing to go about his daily tasks with the interest of a man of half his years.

His alert interest in the Master's work stands out as the high light in the memory of my last visit to his home in 1934.

No sooner had he greeted me and bidden me take a chair facing the beautiful flowers in the sunny, conservatory end of the living-room, than he began asking me questions about the Foreign Mission Board

and its enterprises. His tender tone and eager enthusiasm reminded me of a mother inquiring about the welfare and happiness of a child.

Forty-eight continuous years of faithful, wise, and sacrificial service on the Foreign Mission Board had established in the mind of the representative from Maryland such an intimate interest and devout concern for the King's business in lands beyond the sea that truly the Foreign Mission Board was a favorite child of his heart. Two years before when Mr. Levering found it a physical necessity for him to relinquish some of his manifold endeavors, he resigned from the Foreign Mission Board. The regretful attitude of the Board was expressed in "An Appreciation" which we find in the records of the October, 1931, session:

At the Annual Meeting of the Foreign Mission Board in October, 1931, the resignation of our fellow worker, Mr. Joshua Levering, was regretfully received and reluctantly accepted. As members of the Board we record our appreciation of his forceful Christian personality, and our gratitude for his long, faithful, wise, and sacrificial service.

For an uninterrupted period of forty-eight years our brother was our representative from Maryland. He magnified his office. He took seriously his membership on this Board. He knew our foreign fields, and several of them he had visited. He studied our problems, and to their solution brought the experience of an honorably successful business career and the seasoned wisdom found in prayer. His alert mind, his far-sightedness, and his frank and fearless presentation of his convictions made his counsels invaluable. To his deep love for Foreign Missions were added zeal and knowledge. And all these found notable expression in gifts and needs. And in addition to his gifts of mind, heart, and hand, he gave to foreign fields members of his own family.

And we do not forget Mr. Levering's distinctive contribution to all our Southern Baptist life and work. Any story of the achievements of our Convention during the past fifty years would give an ample page to his intelligent activities and his recognized leadership. He has been a factor in all our real progress. Through changing periods he has been a tower of strength.

The Foreign Mission Board owes Mr. Levering an unpayable debt. His example has challenged us. His presence has blessed us. Along with this all too inadequate expression of our thought of him, we send him our affectionate greetings.

Even though the Foreign Mission Board received Mr. Levering's major attention, yet other phases of Baptist life and achievement also shared the fruits of his master mind, devout soul, and generous hand. For many years, he served on the Board of Trustees of the Southern Baptist Theological Seminary, filling the president's chair for more than a score of these years. Many times did he carry the responsibility of being the vice-president of the Southern Baptist Convention. And three years he served as president of the Southern Baptist Convention—an honor usually singled out for a minister.

*Who's Who* reminds us that Joshua Levering helped to build the great Y. M. C. A. program of the

world. As a member of the International Committee his voice was one of influence and authority. In this same book of records we read of his great financial career as a coffee merchant of both North and South America. As a prohibitionist since 1884 his courageous and brave leadership for this cause of righteousness has been felt around the world. Once a candidate for governor of Maryland, and in 1896, a nominee for the presidency of the United States, Joshua Levering's life annals verify the fact that he was a man of many interests and found joy in supporting any cause by which Christ would be glorified.

*How did it happen that you, a man of big business, became interested in Foreign Missions?*

Modestly he smiled and suggested that I would not be interested in his reminiscences. But when he saw that I was really in earnest and wanted very much to know why a layman, born in 1845, when missions in America were experiencing the struggles of pioneering, would be caught up by the fires of zeal for foreign missions, he kindly consented to share with me some of the sacred memories of bygone years.

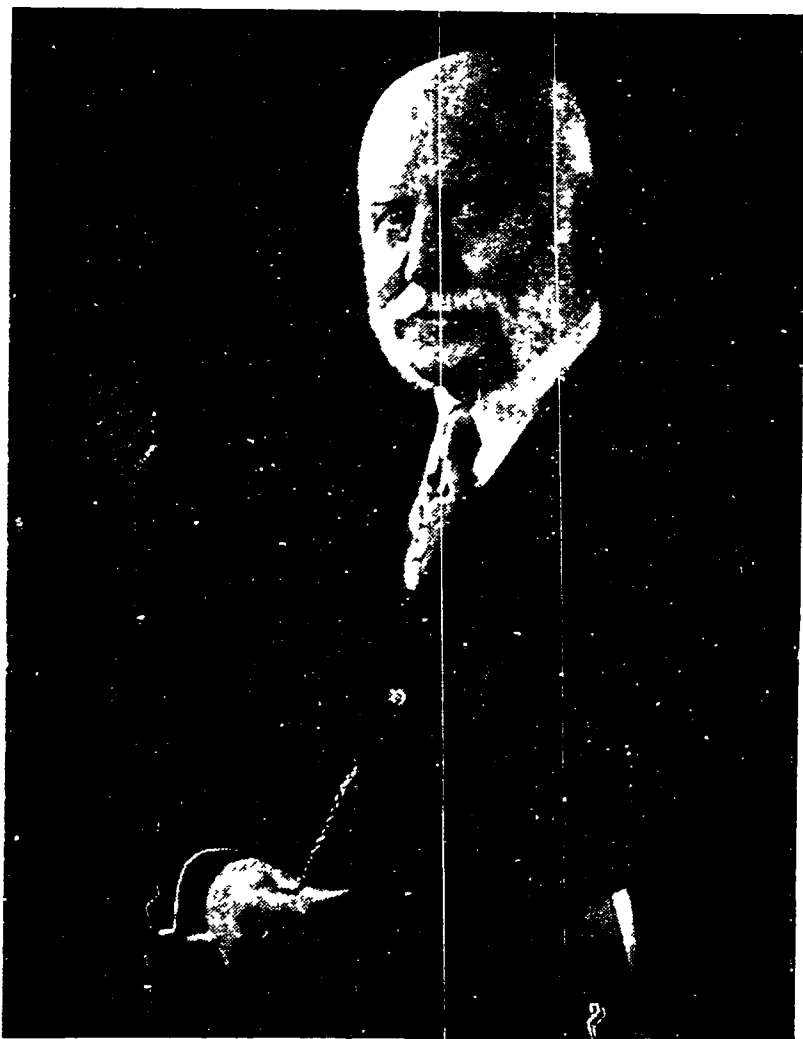
"Yes. It was my mother's influence and her interest in missions that gave me the vision of the Lord's plan for our lives. Every Friday afternoon our Sunday school teacher would come for a time of Bible study, and even though my brother and I may have been having a grand time in self-expression playing on an adjoining vacant lot, Mother would call us in, and after the study and supper, we would all go to prayer meeting together.

"I was twelve when I was converted and joined old Seventh Church. From that day on our dear pastor, Dr. Richard Fuller, called on my brother and me alternately every Friday night to lead in prayer. This experience of leading in prayer made a great impression on my young boyish heart."

I coaxed him on with his reminiscences by the inquiry: *Since there were no missionary societies, Royal Ambassador chapters and the like for boys, how did a fellow get any missionary training?*

"Oh, yes. There was a society for young men. We met during the week for prayer and Bible discussions, and to talk about Christian living. Doctor Fuller met with us at times. He was our leader, adviser and guide. Then on Sunday afternoons just after dinner, we met him at the church for prayer before we divided into groups of two and went out on the streets to distribute gospel tracts to any one and every one."

And Mr. Levering's blue eyes twinkled with humor as he recalled an incident when, on one occasion, he gave a tract to a Negro, and the little



*Joshua Levering*

brother of his companion, who was with them seeing him do this, cried out, "Oh, Brother Richard, Mr. Levering has given a tract to a Nigger!"

But this incident involved more than humor. It was indicative of the brave Christian spirit and Christlike outlook upon all life that was to claim a potential place in the decisions of this youth.

*What was the greatest influence in your life as a young man, Mr. Levering?*

Quickly he leaned forward. He did not need to ponder or to debate the superlative power of several experiences. There was one—and just one outstanding marker along the highway of his early life, and from that meridian, all future highways of Christian service were measured. It was his first Southern Baptist Convention.

"We were twenty-one and just starting into business with our father. How well I remember the trip! There were A. F. Crane, superintendent of our Sunday school, and Dr. Richard Fuller, our pastor, and others. I was the only youth in the company."

Then he recalled interesting incidents in the primitive traveling that took them over to Washington, D. C., where they walked across the wooden bridge over the Potomac into Alexandria. Here they had caught a little train for Charlottesville, Virginia.

The next day being Sunday they had planned to spend the sabbath with Dr. Wm. F. Broadus.

"No. A group of preachers wouldn't have thought of traveling on Sunday in those days. The Sabbath day was a holy day not to be desecrated but to be spent in worship and kingdom thinking.

"That Saturday night and Sunday were a great experience in my life. These men and others, such as Drs. John A. Broadus, Boyce, Brantly, and Mell, president of the Convention, were kind to me, and I was merely a youngster of twenty-one. Kindness and interest are what youth needs today. Always youth has liked to be taken into account. And under these conditions they bear up well. They did then when I was a boy. They will today if they have half a chance." And I was conscious of his profound faith in youth.

Turning back from his philosophizing to the story of his first Southern Baptist Convention, he recalled that it met on May 9, 1867, at Memphis, Tennessee. The Civil War had brought such suffering and trials upon the South that Baptist enterprises at home and abroad were torn asunder, in dire financial distress, and more or less disorganized. And it made a profound impression upon the young man, Joshua Levering, to witness the courageous Christian spirit of the men of God as they entered into plans for promoting the Kingdom.

The campaign that was launched the previous year to finance the Southern Baptist Theological Seminary was enlarged and emphasized, and \$10,125 were raised. This plan for financing with coupons arranged for \$20.00 annual payments for each of the five years.

"And I bought my first bond coupons that day," chuckled Mr. Levering as he recalled how excited

his boyish heart had been over buying some of these initial bonds.

"The next year, 1868, the Convention came to Baltimore and I was one of the hosts. It was a great joy to have a part in entertaining the men whom I had learned to respect and love in Memphis. And somehow from that day on I felt that I was a real part of the Convention. I went every year with but a few exceptions and got deeper and deeper into its work. And I have always found great joy in it all."

*How did you feel about your daughters' (Mrs. Philip E. Evans and Mrs. Arthur M. Sherman) volunteering and going to China as missionaries?*

"It was a very natural thing to happen, and gave me great joy." And he turned to show me their pictures. Their beauty, charm, and loveliness were evident. This led to his telling me of his grandchildren. And he smiled with genuine parental pride and satisfaction when I mentioned the splendid kingdom work that the elder son of his elder missionary daughter is doing as a pastor in Richmond.

*What led you to visit some of the mission fields?*

"Personal contact stimulates and increases interest. I learned this early in life. My Sunday school teacher was the brother of Dr. R. H. Graves, the first Baptist missionary to go out from Maryland. Letters from this pioneer medical missionary were often read to us boys in the class, and they made us feel closer to China and increased our interest in the work out there. I always like to have thorough information about work in which I am making investments. It was quite natural for me to want to visit the fields. My second trip to the Far East in 1907-08, was primarily in the interest of the original Layman's Movement, which also included our denominational work."

It was tea-time and Mrs. Levering returning from Christmas shopping joined us for moments of friendly fellowship before I went on my way, feeling as though I had stepped back with time to the year of the birth of the Southern Baptist Convention, and followed its purpose and growth through its nearly ninety years of problems and progress as they have been shared and promoted by this great layman, who like Abraham can rightfully be "called the Friend of God."—INABELLE G. COLEMAN.



*First Baptist Church, Baltimore, Maryland*

MISSIONARY  
INTEREST

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## New Missionaries



**JAMES ACREE LUNSFORD**—born in Paducah, Kentucky, October 7, 1910.

When ten years of age, I was taken seriously ill with typhoid fever. The doctors held no hope for my recovery. Mother promised me to the Lord if He would spare my life. He heard her prayer and raised me to health again.

At the age of twelve I was converted and baptized into the membership of the Immanuel Baptist Church. Later we moved to Jonesboro, Arkansas. Here I joined the First Baptist Church and began active work in the B. Y. P. U. While in my senior year in high school I felt that God wanted me to be a missionary to Africa.

I entered Jonesboro Baptist College the following year (1929), and in November of that year I was ordained to preach. While in college I gave half-time service to two churches in Mississippi county. During my second year I married Miss Jewel Conway.

In 1931 we moved to Abilene, Texas, where I entered Simmons University from which I graduated in 1933. While in Abilene I pastored the Sunset Baptist Church. Our daughter was born the year I graduated.

I entered Southwestern Seminary at Fort Worth, Texas, in 1934. Our boy was born December, 1935. In May of 1937 I graduated with my Th.M., and moved to the field of the First Baptist Church of O'Donnell, Texas, which church I had pastored for three months before finishing the Seminary.

I have been happy in the work here and the Lord has blessed us. It is not easy to leave the people we love, but I rejoice that God has chosen me as a missionary to Nigeria.

**LENA JEWEL CONWAY LUNSFORD**—born near Eldorado, Oklahoma, August 8, 1913.

My father was a school teacher and a preacher. When I was two my father died. When I was six my mother moved to Lawton, Oklahoma, where she got work in a tailor shop.

My mother was a consecrated church worker. One Saturday night during family worship I definitely accepted Jesus as my Saviour. As I was only eight years of age the pastor thought it wise for me to wait a while before being baptized. However, in a few months he baptized me and I became a member of the First Baptist Church of Lawton.

Our life was a continual financial struggle. At times, during the illness of my mother, our income would consist merely of what my sister and I could earn caring for children. In 1929, at the suggestion of our pastor who had moved to Jonesboro, Arkansas, to teach Bible in the Baptist College there, we moved to Jonesboro. Shortly after moving to Jonesboro my mother attended the ordination service of two preachers, and concerning one of them she remarked, "I would be proud to have that young fellow as a son-in-law." On December 24, 1930, I married him.

I completed high school in the Academy of the College and entered Blue Mountain College in Mississippi. After my marriage I returned to Jonesboro and finished the year's work there.

In 1932, during the revival at Simmons, I answered the call of Christ and made known the desire I had had ever since I was a Sunbeam—the deep longing to do mission work. After moving to Fort Worth I attended the Training School for one year.

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*Alberto Barocio,  
President of the  
Mexican Convention*

## PROGRESS

PAULINE PATTERSON,  
*Mexico City, Mexico*

Our first Sunday in Mexico City was Easter Sunday last year and so, though it has not been quite a year, it seemed like the anniversary of our coming here. I was grateful that it was today and not a year ago, and that I was having a small part in the work.

The last five weeks have been the happiest we have spent here, because five weeks ago Pat organized a Junior department in the Sunday school. He is acting as superintendent and I am teaching the twelve-year-old girls' class. Mrs. Reid is also teaching a class. My husband and Mr. Reid have both been active in trying to get the church to departmentalize the Sunday school—especially before building. It took a long time to get any enthusiasm or action but, at last, they sanctioned the creating of a Junior department. They had been having only two classes one for boys and one for girls with an average attendance of around thirty-five. We were so anxious for the work to prove itself, for, if it "goes over," it will mean the departmentalizing of the rest of the school. Well, the first Sunday we had thirty-five and today, the sixth week since we organized, there were eighty-one. We are so happy over the results so far, and the boys and girls seem delighted. I started with four girls in my class and today I had sixteen. We really have outgrown our room. The teaching has been difficult, but it grows a little easier each Sunday.

Mr. Patterson is doing something else in the church that is bearing fruit, and that is sponsoring

a tithing campaign. He and Mr. Reid both have been talking tithing ever since they have been here and, unexpectedly the other night in business meeting, the church named my husband as captain of a tither's band. He has formulated his plans for a year of teaching of the Bible plan of giving. He is putting out a bulletin each month and already a number have promised to start tithing.

The Mexican government has recently opened a leper colony near the city here, and Mr. Patterson and Mr. Reid had an interesting trip there recently. Of course they are not allowed to preach, but they took some Bibles and tracts, and got acquainted with some of the inmates. They found there, in the first stages of the disease, a young fellow who is a Baptist. They left him in charge of some Bibles to be circulated among the men and women. Two other young men there are very deeply interested in the Gospel, though they are not yet believers.

In January we made a trip to Guadalajara. I don't ever remember a trip that I enjoyed so immensely as this one. We stopped wherever we had a church and got acquainted with the pastor. In some places we had the pleasure of speaking. Everywhere we talked about our literature of course. I shall never forget our visit to one small mission which met in a believer's home. She just hugged me when the pastor told them who we were, and I felt anew in my heart the strength of the tie that makes us all one in Christ. This woman of a different race and language, one whom I had never seen before, truly felt like a near relative.

The mother of a little boy was quite ill and while we were talking to her she mentioned that she hadn't been able to eat a thing but that if she just had some American bread, she thought she could eat that. It so happened that I had a little in my lunch box. We had used all but a few slices, but it did my heart good when I saw the delight those few slices gave her. I was so sorry that we had already eaten almost all of it—and then I wondered if we did not do that way with the bread of life—use so much for ourselves and give so little of it to the hungry.



*A Group of Delegates to the Mexican Baptist Convention*

# Woman's Missionary Union Institute

MARY MOORE, *Temuco, Chile*

Last year, to thirty young ladies representing sixteen Baptist churches or groups, the Colegio Bautista in Temuco opened her doors for six weeks of Bible study. All of the missionaries of the Temuco station taught these girls and Mrs. McGavock gave them one week of classes. Bible, church history, story telling, pedagogy, Sunday school methods, and music were taught. It was a full course but they all enjoyed it, and many of them are looking forward to returning for further training this year. These girls go back to their home churches to love and teach the children, to introduce new ideas in the young peoples' societies and to take their places in the woman's society. While in Temuco these girls learn to visit two by two in the homes, conduct cottage prayer meetings, lead children's meetings and story hours.

We believe that a six weeks' course is better for these girls because, in so short a time, they do not lose contact with their home atmosphere; and they will, after several institutes, be able to raise the spiritual level of their homes and churches. We cannot train girls for paid positions dependent on the denomination for their support. The Chilean churches are not able to pay even their pastor's salary. So our hope is to train many young women who will give voluntary service and be on fire for soul winning.

## Queen of the School

One Sunday in January we were invited to the closing exercises of the Vacation Bible School in Vilcun, twenty miles east of Temuco. When we arrived at two o'clock, the little red church house was overflowing with excited children. The regular Sunday school classes welcomed many new pupils and visitors who had never before dared enter the Baptist church. At the close of the Sunday school hour the pastor's wife directed the Vacation School "Fiesta." An orchestra of guitars played the grand march for the one hundred and twenty-five children to enter and march twice around the church. Then they went out. But why did they leave? Soon they returned, this time led by their queen and her court. Chilean school children have a custom of choosing a queen for a spring festival which comes just before the close of school. So the children and teachers in Vilcun had chosen a queen for the vacation school, a very pretty little

girl with brown curls. On the platform, beautifully decorated with wild flowers and immense ferns, the queen and her maids were seated. Her majesty gracefully presided throughout the rest of the program which consisted of a review of the memory work and songs learned at the school.

Then we all visited the exhibit of handwork which showed great originality. How could they do so much in such a short time? The teachers and older children had become so enthused in this first vacation school that they had spent not merely an hour on their handwork each day, but practically the whole afternoon.

This was one of several churches which held vacation schools this year for the first time. Our Chilean Woman's Missionary Union has adopted



*Queen of the Spring and her Court Composed of Members of the Baptist School, Temuco, Chile*

the Vacation Bible School as an extension of Sunbeam work and one of our new missionaries, Mrs. McConnell has prepared programs and simple handwork which have made possible all of these new schools. This is a fine opportunity to reach Catholic homes, for as the vacation school meets on week days, it is not considered a religious service and many Catholics allow their children to attend. Thus they receive their first knowledge of the Gospel.

*They of Italy*, by Enrico Paschetto, historical as well as missionary in viewpoint will fascinate classes and individuals who are looking for a book that requires deep thought and intensive study. Its chapters, which are five, describe the country, discuss its people, give figures and facts about its resources, and tell well the story of Southern Baptists' work in Italy.

MISSIONARY  
INTEREST

## Christmas at Idi Aba

ELIZABETH TRULY, *Abeokuta, Africa*



*Girls' School, Idi Aba, Abeokuta*

It was the first day of December, 1939. We, in the mission house, were waked from sleep by the singing of Christmas carols. It has become a custom here at the Girls' School for the students to get up very early on this day and to go about on the compound singing Christmas songs to usher in the month of Jesus' birth. The songs were most effective as the girls went hither and yonder singing these sweet songs that turn our thoughts to the birth of the Christ-Child.

The following week we observed, with the Baptist women of the world, our Week of Prayer for foreign missions. Our first program was given by the children in the Sunbeam Band. They had their program on the steps of the chapel. The porch and steps, which they used for their stage, were decorated with high sword-ferns that had been brought from the bush. This program was at six o'clock in the morning, hence it was still dark. In every conceivable place were native lamps which gave a soft light. They looked like tiny torches announcing the birth of another day. The Sunbeams represented the children of the world and the thought was brought out that Jesus is "the Light of the World" to all who are in darkness. The program ended when these children brought their birthday gifts for Jesus.

Next came the programs by the G.A.'s, two Y.W.A.'s, and then the last program on Sunday evening presented by the teachers' Y.W.A. Each of these programs was heart-searching and meaningful. By the time that the last offering had been made, the gifts amounted to approximately \$112.00. This, considering the poverty of the group, was surprisingly good. Indeed, the Spirit of the Lord was felt among us.

There was a program given by the children of

the lower grades to which their parents and friends were invited. So, as is true at home, there were days of practicing and preparation. We also had a "send off" for one of our finest and most capable teachers who is leaving us.

Finally, came the day of all days—for the senior class at least—graduation day. Twenty girls finished Standard VI, four the Teacher Training Class, and three the Vocational Class. Mr. J. S. R. Cole, the English Education Officer for the Abeokuta District, was the speaker. He did not use an interpreter, but so simple and plain was his message that even the smallest child present could have understood. His message was very brief, but timely. At the conclusion of his address Miss Mary Perry, the principal of the school, distributed the diplomas. After the closing song and prayer the girls marched from the chapel by twos and graduation day and the school year had ended.

It was exceedingly interesting to see and hear the girls as they packed to go home. They do not have suitcases or luggage as we do, but their belongings were tied in cloths, or packed in wooden boxes or calabashes. Taxis came to get many to take them to the station to catch trains going in every direction. Many who did not live too far away walked out of the gate with their loads on their heads. You should have seen the taxis as they left—piled high with boxes and girls. By noon practically all who were going home had left. Out of 130 boarding pupils only eighteen remained. These eighteen went about rather downcast and sad for a few hours at being left behind, and then all joined in to make each other have a happy Christmas, although they had not been able to go home.

In the afternoon on Christmas eve a group of girls and missionaries went to the leper colony to have a service and to try to bring a little cheer and Christian spirit to those unfortunate people. Our Sunday school had a little money with which we bought cookies and candy—two things that they never get unless someone from the outside brings them to them. They seemed to enjoy the service and entered heartily into the singing and listened attentively to the reading of God's Word and the Christ-



*Street scene in an African Town*

mas stories that were told to them. They were profuse in their thanks for what we had brought to them, and begged that we come again soon.

At eleven o'clock that evening we heard, over the radio, the President of the United States as he lighted the Christmas tree at Washington and delivered his Christmas message to the nation. After this we listened to Christmas music from home. This gave us a feeling of nearness to those with whom, down in our hearts, we longed to be at the time.

On Christmas day we arose early in the morning and went to the compound to enjoy a little Christmas tree with the girls. Each girl received a handkerchief and material for a new wash dress. The three smallest ones also received a doll and scraps to make dresses for them. The girls gathered into a room where the Christmas tree stood on a table with their gifts all around. They sang "Oh Come, All Ye Faithful" and a teacher read the Christmas stories from Matthew and Luke; a few words were spoken on Why We Give Gifts at Christmas-time, and the gifts were distributed. All seemed pleased with what they received.

We returned to the Mission House for breakfast and then went to a small chapel where a service had been planned for the European residents of Abeokuta. Our own Mr. I. N. Patterson preached a very stirring sermon on "Let us now go, even unto Bethlehem." When we left the tiny chapel we felt that we had been "even unto Bethlehem."

We had as our guests four of our young ladies from Ogbomosho, a couple from Lagos, Mr. and Mrs. Patterson and Billy. We came here after the service and had our own Christmas tree together.

At four o'clock we heard King George VI as he delivered his Christmas message to the British Empire. He ended his greetings with these words: "The New Year is at hand. We cannot tell what it will bring. If it brings peace, how thankful we shall be! If it brings continued struggle, we shall remain undaunted. Meanwhile, I feel that we may all find a message of encouragement in the lines which, in my closing words, I should like to read to you. 'I said to the man who stood at the gate of the years to give me a light that I may tread safely into the unknown. And he replied, go out into the darkness and put your hand into the hand of God. That shall be better than light and safer than the known way.'"

At the conclusion of the King's broadcast it seemed that the day had reached a fitting climax. Our guests went their separate ways. All of us felt it was good to have been here and each of us was humbly grateful to God that He had seen fit to give us a place of service in His wide harvest field, and we were more determined than ever to give to Him our best in the New Year.

## THE CO-OPERATIVE PROGRAM



It is the best plan yet devised for promoting the state-wide and south-wide work of Southern Baptists.

It is based upon the Bible doctrine of love and loyalty to Christ and His commission. It is the outgrowth of years of prayer, study, experience, and necessity.

It seeks to enlist all our people in the intelligent and systematic support of all our work.

It seeks to provide adequate funds for all our work distributing to each agency in proportion to its relative needs.

It assumes that all our pastors will present and represent all our causes.

It assumes that an Every Member Canvass will be put on intelligently and thoroughly in every church.

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It assumes that all Baptists who are intelligent, honest, and loyal will help their churches and their denomination meet their obligations promptly.



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**FORWARD! TOGETHER! WITH CHRIST!**

This advertisement is contributed by Francis A. Davis, former Maryland representative to the Foreign Mission Board, as an expression of his interest in the Master's work to the ends of the earth.

**MISSIONARY  
INTEREST**

# A New Recruit in Africa

WILLIE KATE BALDWIN, *Idi Aba, Abeokuta, Nigeria*

Today, I am supremely happy, for after almost three months of delays in the United States, three weeks in Portugal, and five weeks on the ocean, we have landed in Lagos, Nigeria, West Africa. Surely no missionary was every more eager to reach Lagos, or more grateful for the privilege of being His representative here.

As we prepared to leave for Africa, many of our friends felt that, because of the critical situation in Europe, we should wait. The seas, they thought, and naturally so, were too dangerous. At that time, a quotation from the poem, "Enoch Arden," kept coming into my mind.

And fear no more for me,  
Or, if you fear, cast all your care on God;  
That anchor holds.  
Is He not yonder in the uttermost parts of the morning?  
If I flee to these, can I go from Him?  
The sea is His. The sea is His.  
He made it.

Our experience on the sea during the past weeks has certainly proved the truth of that statement. Never had anyone in the group of twenty-five Protestant missionaries seen such quiet seas or good weather for the entire trip. Each day we were conscious of His protection, and conscious, too, of the many prayers which we are sure, you have been offering for us daily. We appreciate your remembering.

Since this was my first ocean trip, everything was most interesting. Our first real excitement came on the morning of the sixth day. A German submarine signaled for us to stop. For about thirty minutes signals were exchanged. Then we were allowed to sail on toward Portugal. About three o'clock on that same day, we had our first view of land since we had left New York. Some of us went ashore. Every native, it seemed, had come to the dock to stare at us. Some were well-dressed, but many were barefooted and dressed in very old clothes. Every type of transportation, from the crudest ox-cart to the latest model automobile, was in evidence.

A young English boy who is in Portugal studying the Portuguese language before he goes as a missionary to Angola, Portuguese Africa, was very much concerned over the situation within the prisons. Some time ago he secured, from the Portuguese government, permission to conduct a general service for the prisoners. No one else was holding a service

of any kind for them. As soon as the Catholics saw the great interest which was being manifested, they prevailed upon the government to withdraw this permit; and they started holding Catholic services there. Now, if a prisoner wishes to have a Protestant missionary visit him, he must petition those who are in charge of the jail. To do so tends to weaken the prisoner's chance for release.

During our stay in Lisbon we were given a warm welcome by all of the Protestants, especially those who were members of the two Baptist churches. Each church held a reception for us, and gave us an opportunity to speak during one of their regular services. The church buildings were small and not well furnished, but the light shining from the countenances of the people made one forget all else.

Even though we were far away from home and in a strong Catholic country, we had a joyful Christmas. The hotel manager gave us permission to have one large Christmas tree in the dining room after breakfast. In order that each one might receive at least one gift, we drew a name and gave a present to the person whose name we drew. The happiest part of the day for me, however, was when I opened the huge red stocking which Mrs. Farley and others of the Ginter Park W.M.U. of Richmond had prepared for me. It contained many lovely, useful things. Never, I believe, will anything bring as much joy to me as did that stocking and its contents.

Finally, on January 7, the *Amstelkerk* actually came. Eagerly we went on board. Some of our friends came to bid us farewell. The next afternoon about three o'clock, we actually started on our journey to Africa. When we learned from the other passengers of the real dangers through which the *Amstelkerk* had come to reach Lisbon, we marvelled that it had come at all. The *Arendskerker*, a sister ship which left Holland immediately after this one, was sunk by a German submarine. I firmly believe that the sparing of the *Amstelkerk* was a definite answer to your prayers for our safe arrival in Africa.

The first land which we saw after we left Portugal was that of the Canary Islands, Las Palmas, and Tenerife. Just as soon as the boat stopped, the traders rushed to the side of the ship and attempted to sell their wares, chiefly linen or "pretend-to-be" linen. Often the prettiest pieces would be waving in the dust while the owner tried to out-yell and, if possible, out-sell his competitors.

I experienced one of my biggest thrills at Accra

MISSIONARY  
INTEREST



when I received a telegram of welcome from Dr. Green and the statement that I had been assigned to the Girls' Normal School at Idi Aba, Abeokuta. At last after seven months of suspense, I really knew where my field of labor was to be. And I was very happy, for I can think of no greater task or challenge than that of training, or helping to train, the young women who will go back to their villages and schools as witnesses for Christ.

About six-thirty on the evening of February 2, we sailed into the harbor at Lagos. Dr. and Mrs. George Green, Rev. and Mrs. B. T. Griffin, and Mr. J. C. Powell met us. Although I had never before seen any of them, I felt that I had known them all of my life, for they were most cordial. Mr. Griffin brought the mail to us. I received letters of welcome from each of the missionaries on the field, and Christmas cards from the MacLeans in Canada, some members of my family, and some friends in South Carolina.

My first Sunday in Africa was spent with the Griffins in the Baptist Academy at Lagos. Some of us attended services at the First Baptist Church—the church which was erected by Mr. W. J. David, a missionary from Virginia. In the evening, I heard Mr. Powell preach in one of the smaller churches in Lagos. After the regular service we observed the Lord's Supper. All of the windows and doors were locked during the partaking of the supper. Some one said that this was necessary to prevent disturbances.

On Monday afternoon, some of us came on to Idi Aba in time to have dinner with the missionaries here. After dinner, Mr. and Mrs. I. N. Patterson came to see us. I was very happy to see them, for when I first started to Africa, these two were the only ones whom I knew.

On Wednesday, February 7, I had my first class in Yourba. Since then, I have had two lessons every day, one in the morning and one in the afternoon. I like the language very much, and do not believe that it is going to be hard for me. The teacher worries because I wish, he says, to learn all of it within one week. I do want to learn just as quickly as I can, so that I may really be of service here. While I am studying the language, I have a class in Bible, in English composition, and in tropical history. I am glad to have this contact with the girls.

Although I have been here for only a little over one week, already I feel at home, for Misses Anderson, Perry, and Truly have been most kind and patient. It is a joy to be with them. The most recent achievement of which we are most proud is the new building for the normal school girls. Miss Anderson has had complete charge of the planning

and supervising of this. The result is certainly a credit to anyone. I really wonder sometimes how she learned to do so many different things. This new building is the one in which I am to help later.

Miss Young is coming here tomorrow. I can hardly wait to meet her, since she is also a Winthrop graduate and a native of South Carolina. But I want to meet her especially because I have heard so very much of the work which she is doing among the women of Nigeria.

During the last week in March or the first week in April, we are going to Lagos to attend the Nigerian Baptist Convention. I am looking forward to that—my first convention in Nigeria.

Don't forget that I am depending upon each of you to hold the ladder for me.

## A STATE SECRETARY

*(Continued from page 163)*

conferences in Maryland, Virginia, and other states.

In 1927 he became Secretary of Maryland, at the same time becoming B. Y. P. U. and Sunday School Secretary. He still holds these three offices.

Along with these responsibilities Dr. Watts is a trustee of the Southern Baptist Theological Seminary, Louisville, Kentucky, the Eastern Baptist Theological Seminary, Philadelphia, and Storer College, Harpers Ferry, West Virginia.

He is the author of three books published by the Sunday School Board, and widely used in study courses.

Of medium height, with gray hair and keen blue eyes, Dr. Watts is "every inch a man," beloved by all with whom he comes in contact. He delights in seeing men grow in ability and service as ministers to Maryland churches, and to them he is a wise counselor and a true friend. He is surrounded in Maryland by a large group of devoted laymen—in fact the crowning achievement of his service in Maryland has been to develop in laymen a sense of responsibility, and an increasing interest in Baptist affairs.

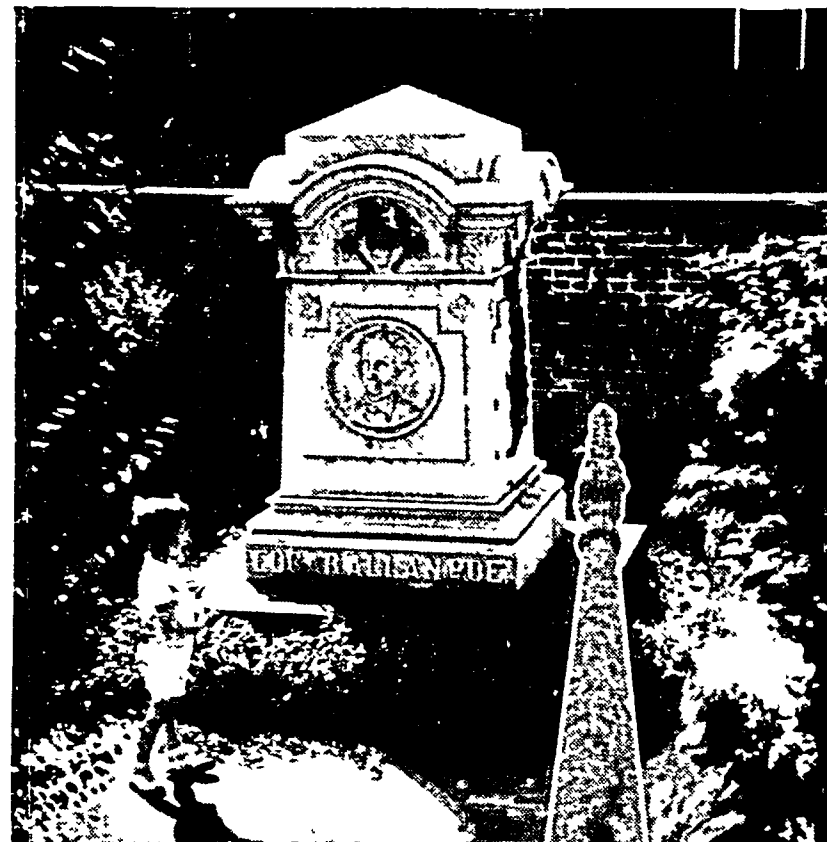
"Why did you choose the secretaryship in preference to pastoral work?" he was asked. To this his modest answer was: "Because, my business experience, coupled with my pastoral work makes me more useful to Baptists and to my Lord in an executive position."

Such a man, leading Maryland Baptists, waits to greet the Southern Baptist Convention when it meets in Baltimore, June, 1940.

\* \* \*

Welcome to Baltimore!

MISSIONARY  
INTEREST



Grave of Edgar Allan Poe,  
Fayette and Greene Streets

## BALTIMORE 1940 Convention City

The Southern Baptist Convention has previously  
met four times in Baltimore, always with a record  
breaking attendance.

1853—154 messengers  
1868—327 messengers  
1884—637 messengers  
1910—1,641 messengers



St. Charles Ave.- Johns Hopkins University on left; University Baptist Church on right

Eutaw Place Baptist  
Church



Fifth Regiment Armory Baltimore's Convention Hall

RIGHT: Washington Monument in Mount  
Vernon Place

Fort McHenry, where the "Star Spangled Banner" was written



# THE COMMISSION

A BAPTIST WORLD JOURNAL

Published monthly by the Foreign Mission Board of  
the Southern Baptist Convention,  
P. O. Box 1595, Richmond, Virginia.

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Subscription price 50 cents per year. Single copies 5 cents  
each. In bundles of 25 or more, 4 cents per copy or 40 cents  
per year. Editorial and Publication Offices, Sixth and Frank-  
lin Streets, Richmond, Virginia, Post Office Box 1595.

VOL. III

JUNE, 1940

No. VI

## Choice Spirits

Maryland and Baltimore Baptists, while few in number as compared with states further south, are a choice group. From the organization of the Convention in 1845, until this hour, Maryland and Baltimore Baptists have played a leading role in the organization and development of the institutions and agencies of the Convention.

In the growth and development of the Foreign Mission Board the Baptists of Baltimore have always taken a leading and worthy part. One of the most versatile and dynamic missionaries ever sent to China was Dr. R. H. Graves of Baltimore. He went to China in 1856 and served for fifty-six years in Canton and South China. He was a scholar and builder as well as an evangelist who won multitudes to Christ. He charted the course and set the standards for the growth and development of the greatest Baptist missionary center in all the Orient. The Graves Theological Seminary in Canton has trained and sent out hundreds of sound and aggressive pastors and evangelists throughout South China and wherever the Cantonese dialect is spoken. Baltimore Baptists virtually kept alive the work of the Foreign Mission Board in China during the tragic decade of

the 1860's when the War Between the States made it impossible for the Board to maintain missionaries Graves, Yates, and Hartwell in China. Being on the border between the North and the South, and having wide commercial contacts with the outside world, wealthy, missionary-minded, Baltimore Baptists kept alive the work in China in the decade of the 1860's.

It is hardly too much to say that the Southern Baptist Theological Seminary owes to the generosity of the Levering brothers and other Baltimore Baptists its continued existence during the dark days following the War Between the States. The same could be said of the Home Board and other agencies of Southern Baptists.

Woman's Missionary Union owes a lasting debt of gratitude to the Baptist women of Baltimore because of their generosity and leadership in the early days of struggle and opposition before the women of the churches won recognition and the right to organize and train their forces for foreign missions. The Baptists of Maryland and Baltimore are today the same ardent friends and supporters of every interest and cause fostered by Southern Baptists, just as were their fathers. They are a choice group and we hail them with gratitude and joy.

\* \* \*

## After Eighty Years

Eighty years ago, Thomas J. Bowen of Georgia went out as the first messenger of the Gospel from Southern Baptists to the black people of Central and West Africa. He was a heroic and Christlike soul and he blazed a trail of gospel light that has grown to a radiant highway of redemption for countless thousands of pagan and heathen peoples.

Something like one hundred and fifty missionary heroes, heroines, and martyrs have "followed in his train." We now have fifty-eight devoted souls in our Nigerian Mission, the largest number we have ever had in Africa at any one time.

As we take stock after eighty years, what have we accomplished? What have we to show for the sacrifice and expenditure of those eight decades? Last year the Nigerian Mission reported 211 churches and 135 outstations; 106 were self-supporting. We have a college and industrial institute for men, a missionary training school for women, a theological seminary, a hospital, several academies, and numerous other schools. We have an organized convention, a Baptist newspaper, and a well organized and highly efficient work for women and girls.

The work is growing and expanding in a most gratifying manner, but we have only begun. In Nigeria alone there are 20,000,000 people for whom

we are largely responsible. There are yet many areas untouched by the Gospel and there are several large tribes still wholly unevangelized. Our best work is among the Yoruba people. They are a very superior people and, when converted, make devoted and aggressive missionaries. They are great traders and travel widely in the pursuit of commercial gain. Wherever these traders go, they tell out the story of Christ and redeeming love.

Groups of Baptist believers have sprung up in French Dahomey, the Gold Coast, Sierra Leone, and in the Cameroons. The Foreign Mission Board should at once send out at least four missionary couples to gather together these scattered believers in the Provinces adjoining Nigeria and organize them into churches and associations for aggressive evangelistic effort in the regions beyond.

During eighty years we have sowed the gospel seed far and wide. Now the harvest is ripe and the reapers are so pitifully few. We have accomplished wonders, but, there remains much land yet to be possessed.

\* \* \*

### A Cycle of Worthy Achievement

The spirit and morale of Southern Baptists as we go up to the Baltimore Convention in 1940 are vastly different from those of the Washington Convention of 1933. At that time the Foreign Mission Board faced the darkest hour of all its history since the fearful days of 1861-65. Seven years ago Southern Baptists were in retreat all along the line and a spirit of defeatism and despair gripped the hearts of our people from Maryland to Arizona and from Illinois to the Gulf. This year we go up to Baltimore as a conquering host with a distinct feeling of confidence and an assurance of victory in all phases of our missionary, educational, and benevolent activities.

In humble gratitude to God for the marvelous way in which He has led and blessed His people during these seven years, we here present some facts and figures showing something of the progress made by the Foreign Mission Board during these epoch-making years.

At the time of the Washington Convention in 1933 the debt of the Foreign Mission Board was \$1,087,509. In seven years we have paid on the principal of this amount \$844,509. Today our obligation stands at \$243,000.

During these seven years we have paid in interest on this indebtedness \$194,060.

In seven years we have paid for debt service, principal, and interest \$1,075,289.26.

At the 1933 Convention in Washington our total income for the year 1932 from all sources was \$880,573.71. At the Baltimore Convention we will report a total income for 1939 from all sources of \$1,149,251.87, an increase of \$268,678.16. The Lottie Moon Christmas offering for 1932 was \$129,687.27. The offering for 1939 was \$330,386.70.

In 1929 the number of missionaries of the Foreign Mission Board reached an all-time high of 544. By 1933 the roster had been reduced to 373. The list of missionaries, active and emeritus as of May 1, 1940, was 526. The number of new missionaries appointed during seven years is 183. During this period thirty-two were re-appointed, making a total of 215 added to our missionary personnel in seven years.

We rejoice greatly in these unmistakable evidences of God's gracious favor upon us during these seven critical and eternity-making years.

\* \* \*

### The Co-operative Program, Our Sheet Anchor

The two steady and dependable sources of income for the Foreign Mission Board are the Co-operative Program and the Lottie Moon Christmas offering of Woman's Missionary Union. Sad indeed would be the plight of the Foreign Mission Board if it were deprived of the sure and reliable support of these two wise and God-approved plans.

We sincerely hope that action will be taken at the Baltimore Convention to reinforce and re-energize the Co-operative Program in all the churches of the Convention. If we could increase the income of the Boards and agencies of the Convention twenty-five per cent next year, it would mean prosperity and achievement for all of our missionary, educational, and benevolent activities.

We note with great satisfaction the marked success attending the efforts of our Northern Baptist brethren through their Convocations in one hundred leading centers throughout their Convention, their objective being a renewed and larger emphasis upon their Unified Budget plan for all of their missionary and benevolent work. We learn with joy that the Forward Movement of the United Methodist Church in America has resulted in great gain for all of their work at home and abroad. We sincerely hope that Secretary Dillard and the Promotion Committee will bring to the Baltimore Convention large and comprehensive plans for revitalizing and expanding the scope and appeal of the Co-operative Program in the churches. Led by Drs. J. E. Dillard and Louie D. Newton, the representatives of the boards, institutions, and agencies of the Convention should go afield in not less than fifty great regional



meetings, lasting for a day and night at each place. These meetings should be dynamic with inspiration, information, and appeal.

All together for a great effort for revitalizing and re-energizing the Co-operative Program!

\* \* \*

### A New Macedonian Call

For two years a persistent and appealing call for help has been coming to the Foreign Mission Board from a group of independent Baptists in Honolulu. From time to time we have helped them through the services of missionaries who, because of war conditions, could not return to China. At the present time Rev. and Mrs. L. E. Blackman are working with the church at Hawaii, and fine success has attended their efforts. At the meeting of the Board on April 10, the Executive Secretary was instructed to visit Honolulu during his vacation this summer and to make a thorough investigation of the missionary opportunity that calls from this American outpost in the Pacific.

\* \* \*

### To Your Tents, O Israel

From the days of Roger Williams until now the Baptists of America have taken their stand boldly and courageously for absolute religious liberty and the complete separation of Church and State. The Baptists of Massachusetts and Virginia went to the whipping post and to prison for these principles. We fondly dreamed that the fight for religious liberty had been won for all time when, by act of the first Congress in 1789, the preservation of that liberty was embodied in the first Ten Amendments to the Constitution known as the Bill of Rights. For one hundred and forty years this *Magna Charta* of soul freedom has been the star of hope for the oppressed in America and in all other lands.

It remained for a democratic President, a professed disciple of Jefferson—the political father and first sponsor of this great doctrine of soul liberty—deliberately to violate this cherished American doctrine, by appointing an ambassador to the Pope of Rome the head of the politico-religious incongruity known as the Catholic Church.

The ten million Baptists of America, together with twenty million Protestants of other faiths, are aroused and profoundly stirred over this deliberate violation of the Constitution as they have never been moved by any event in American history. We know that plans are already perfected for the bringing of this vital matter before the Southern Baptist Convention at Baltimore. We hope that a committee of ten outstanding leaders of the Convention, headed by Dr. George W. Truett, will

be sent to Washington to wait upon the President and to insist upon the immediate recall of Mr. Taylor from the Vatican. The Convention will be asked to remain in session until the answer of the President is received. What course will remain for the Baptists of the South if the President persists in the violation of the Constitution by refusing to recall Mr. Taylor? The first weapon of Baptists against oppression and persecution has always been the exercise of the right of protest and petition. When these fail, there remains the final protest at the ballot box. This is a presidential election year, and the protest of even two million Baptists at the ballot box this year, will be decisive, at least in the closely contested States. Every candidate for office, from the legislature to the presidency, should be asked to declare himself on this vital issue of religious liberty.

The President of the United States has forced the issue upon us. The lines are clearly drawn and the issue is joined. The Baptists, just as in 1789, must take the lead in this fight for religious liberty.

"To your tents, O Israel!"

\* \* \*

### A Wise Decision

Elsewhere in this issue there appears the report of the special committee of thirteen (Dr. George W. Truett, Chairman), appointed by the Oklahoma Convention to consider the invitation extended to the Southern Baptist Convention by the World Council of Churches—an invitation to become a member of that body.

The answer of the committee is courteous but clear and explicit. The Convention has no authority over the churches and claims no right to bind them in any matter whatsoever. While there is a respectable minority in the Convention who will take the opposite view, we believe the majority of the messengers from the churches will approve the report of the committee. While maintaining with vigor and fidelity the sovereignty and independence of the churches, we must at all times, manifest and increasingly exercise, a spirit of helpful co-operation and spiritual fellowship, with all true believers in Christ of whatever faith or order. Ever safeguarding our own separate existence in all matters of faith and doctrine, we must recognize that there are confronting our churches ever-increasing opportunities and demands for closer and more helpful co-operation with other religious groups in an effort to solve, in the spirit of Christ and His Gospel, the social, political, and economic problems of a world in utter chaos and ruin.

The decision of the committee is a wise one and accurately expresses the majority opinion of Southern Baptists.



# Editorial Varieties

CHARLES E. MADDRY

*Communications Uncertain.* The wars now raging in Europe and the Orient, make communication with our missionaries very uncertain and unsatisfactory. Letters are censored and are often delayed for weeks. Even air mail is uncertain, and cables are frequently delayed. Friends and relatives of missionaries should not be unduly alarmed, therefore, if there is delay in the arrival of letters from the mission fields. Please remember that the Foreign Mission Board keeps in constant touch with all of our missionaries and, if anything should go wrong, the Ministers and Consuls of the United States government will immediately notify us through the good offices of the State Department at Washington. Let us remember that the old adage, "No news is good news," is certainly true at this time.

\* \* \*

*A Choice Company.* During the ninety-five years since the Foreign Mission Board was organized, more than twelve hundred missionaries of the Cross, have been sent to lands afar to tell the story of a Saviour's love. About five hundred are now at work in sixteen different lands and in the homeland. About seven hundred have "crossed the river" and are now with Him in that land of perfect love and hallowed service. The Board has already appointed thirty-three new missionaries this year. Most of these will be present at the Baltimore Convention for a special service of dedication to this high and holy task of making Christ known to the nations. We believe profoundly that a great and glorious "cloud of witnesses" will be looking down from the heavenly heights as these new missionaries "follow in their train."

\* \* \*

*A Conquering Slogan.* The Woman's Missionary Union has recently adopted as its slogan "A Debtless Denomination by 1945." When Southern Baptist women take the lead in this matter, victory is already assured. Toward the success of this new effort to set us all free from debt, we pledge the united and enthusiastic support of each member of the Foreign Mission Board, the secretaries, and every one of our missionaries.

\* \* \*

*We Salute Them.* The chief host of the Convention meeting in Baltimore is State Secretary,

Joseph Thomas Watts, who, since 1927 has ably served the Maryland Baptist Union Association.

From 1909 to 1927 Dr. Watts was Sunday school Secretary of the Baptist General Association of Virginia. He is a gifted, genial, and consecrated servant of Christ and is greatly beloved by the Baptists of Maryland. His twin brother, Thomas Joseph Watts, Executive Secretary of the Relief and Annuity Board, Dallas, Texas, will also be present at the Baltimore Convention. He too is a man of great executive ability and has achieved remarkable success in the unprecedented growth and expansion of the work of the Relief and Annuity Board. These two Baptist leaders, born in Raleigh, N. C., came out of the Catholic church through genuine and deep conversion to the Baptist position of faith in Jesus Christ alone as Saviour and Lord. These two choice brothers in the fellowship of Christ Jesus are living examples of what Christ can do with those who surrender their all to Him. We salute these noble fellow "Tarheels," and count it all joy to be associated with them in the fellowship of the Gospel.

FOREIGN MISSION BOARD  
OF THE  
SOUTHERN BAPTIST CONVENTION  
RICHMOND, VA.  
May 1, 1940.

CHARLES E. MADDRY  
EXECUTIVE SECRETARY  
JESSE R. FORD  
EXECUTIVE ASSISTANT  
HAROLD G. COLEMAN  
EDITORIAL SECRETARY  
HAROLD P. WEEKS  
EDITORIAL SECRETARY

L. HOWARD JENNINGS  
PRESIDENT  
E. P. BRYANT  
TREASURER  
R. S. JONES  
HOME SECRETARY  
MARY H. HUNTER  
NIGHT OFFICER

Miss Kathleen Mallory,  
1111 Comer Building,  
Birmingham, Alabama.

Dear Miss Mallory:

On behalf of the Foreign Mission Board of the Southern Baptist Convention, in the name of 523 missionaries serving in sixteen lands across the world, I salute you and Woman's Missionary Union for the glorious and unprecedented achievement attained in the 1939 Lottie Moon Christmas Offering. The Offering has reached the magnificent sum of \$330,424.70 as of April 30. In 1932 the Offering was \$129,687.27. This is an increase of \$200,737.43 in seven years.

There will be joy in many lands because of the encouragement and reinforcement this generous and timely Offering will bring. Words are inadequate and unmeaning as we try to express our gratitude for this magnificent gift.

Sincerely yours,

Charles E. Maddry

Executive Secretary

CEM:c

*A Welcome Gift.* Recently the Foreign Mission Board received a letter from a Baptist physician in California enclosing a check for one hundred dollars, with the assurance that seven other checks for the same amount would follow during the year. This brother wants to support his own missionary in the Amazon Valley and we gladly accommodated him. May his kind increase!

*Invitation Declined.* The following is the report of the Special Committee appointed by the Southern Baptist Convention in Oklahoma City last May, to report to the Baltimore Convention on the invitation to Southern Baptists to join the World Council of Churches:

"The invitation to the Southern Baptist Convention to accept membership in the World Council of Churches was received by the President of the Convention, and by him reported to the annual meeting of the Convention at Oklahoma City in May, 1939. A special committee of thirteen was appointed to consider the invitation and to make recommendations as to the answer that should be made by the Convention to your invitation.

"First of all, we would express to you our sincere and grateful appreciation for the courtesy and Christian spirit expressed in your communication. Directly replying to your invitation, permit us to advise that the Southern Baptist Convention is a voluntary association of Baptists for the purpose of eliciting, combining and directing the energies of our denomination in missionary activity at home and abroad, and in educational and benevolent work throughout the world. Our Convention has no ecclesiological authority. It is in no sense the South-

ern Baptist Church. The thousands of churches to which our Convention looks for support of its missionary, benevolent and educational program, cherish their independence and would disapprove of any attempted exercise of ecclesiastical authority over them.

"In a world which more and more seeks centralization of power in industry, in civil government, and in religion, we are sensible of the dangers of totalitarian trends which threaten the autonomy of all free churches. We wish to do nothing that will imperil the growing spirit of co-operation on the part of our churches in the work of giving the Gospel of Christ, as we understand it, to all men everywhere. In the light of these considerations, we feel impelled to decline the invitation to membership in the World Council of Churches.

"In conclusion, permit us to express the sincere desire of our hearts that the followers of Christ may all be one, not necessarily in name and in a world organization, but in spiritual fellowship with the Father and the Son. If Christ dwells in all our hearts by faith, we shall be brought into a spiritual unity that cannot be broken. We invoke the blessings of the triune God upon all who name the name of our Lord Jesus Christ."

**To THE MEMBERS of the HUNDRED THOUSAND CLUB WHOSE  
MONTHLY GIFTS HAVE PAID**

**\$270,956.00**

**ON THE FOREIGN MISSION BOARD DEBT**

*This Space is Gratefully*

**DEDICATED**

*By L. HOWARD JENKINS, President*

**Foreign Mission Board, Southern Baptist Convention**

**YOUR  
PRIVILEGE  
CLIP  
AND  
SIGN  
TODAY  
FOR  
A  
DEBTLESS  
DENOMINA-  
TION**

**THE BAPTIST HUNDRED THOUSAND CLUB MEMBERSHIP CARD.**

**"Over and Above"**

1. Please enroll me for membership checked below:  
☐ Individual Membership, \$1.00 a month;  
☐ Multiple Membership, \$..... a month;  
☐ Joint Membership, 50 cents a month (each);  
☐ Group of Circle Membership. Name of Group or Circle.....
2. This membership is for.....years beginning....., 19.....
3. Credit this membership to the organization checked below:  
☐ Church    ☐ W.M.U.    ☐ B.T.U.    ☐ Sunday school    ☐ Brotherhood

My name is.....Address.....

Name of Church.....Association.....

Sign, detach and hand card to your Pastor or Treasurer who will report to J. E. Dillard, 161 Eighth Ave., N., Nashville, Tenn.

## Miss Newton Appointed Secretary To Dr. Maddry

We are happy to announce to all the friends of foreign missions the appointment of Miss Gene Newton to the position of secretary to the Executive Secretary, Dr. Charles E. Maddry.

Miss Newton is the eighth of the nine children of missionaries W. Carey Newton and Mrs. Newton, who served thirty-six years in China.

Born in China Miss Newton lived there until she came to America for her college training. She is a graduate of Shanghai American School and of Westhampton College of the University of Richmond. She received her business training at Richmond Business College, Richmond, Virginia.

Miss Newton has been employed by the Foreign Mission Board for the past five years and is thoroughly familiar with the multitude of details incident to the foreign end of the Board's work. We welcome Miss Newton into the blessed fellowship of a difficult but glorious task.—CHARLES E. MADDRY, *Executive Secretary, Foreign Mission Board of the Southern Baptist Convention.*



Margaret Crabtree (For picture of Henrietta Sadler, see page 204.)

## Missionary Daughters Win Honors

From Dean May L. Keller of Westhampton College, University of Richmond, comes the following letter:

Miss Margaret Crabtree was elected to Phi Beta Kappa, the honor society of the nation, and Henrietta Sadler received Intermediate Honors, which is given on the basis of the first two years' work. She has also been elected president of the Y. W. C. A. for next year. The record of these two students in scholarship is superior. Also, Louise Wiley, from Shanghai has made an excellent record for a freshman. So all of the missionary children are doing good work. I am glad to have this good report to give.

Since receiving this letter the following additional facts have come: Henrietta Sadler has been elected to the Mortar Board. She is also a member of the University Players, Radio Guild, and the staff of the "Messenger."

Margaret Crabtree's extra curriculum activities include the Y. W. C. A. cabinet, the college choir, and the International Relations' Club.

In speaking of her Phi Beta Kappa Key, Margaret Crabtree says: "I am rather proud of my little gold key; yet in a way I feel almost as if I owed it—or something similar—to Southern Baptists. How else could one repay the confidence and interest and love which I have received during the last four years?"

# NEWS FLASHES

GENE NEWTON

## Births

We understand congratulations are due to Rev. and Mrs. W. C. Harrison, Pernambuco, Brazil, on the arrival of William Bagby Harrison on March 1, 1940.

## Deaths

The news of the homegoing on March 18, of Rev. E. G. Wilcox, Pernambuco, Brazil, came as a shock to all. Our sympathy is extended to the family in their sorrow.

## Sailings for the Field

March 30—S. S. DELVALLE

Rev. and Mrs. H. H. Muirhead, returning to Brazil for a six months' visit.

March 30—CONTE DI SAVOIA

Rev. and Mrs. H. R. Littleton, Nigeria, West Africa

Rev. Charles W. Knight, Nigeria, West Africa

## Palestine

The newest addition to the Arabic work, writes Miss Kate Ellen Gruver, is a boys' meeting. It started with a group of teen-age boys coming for Bible study on Sunday afternoons. Finding they had the most ludicrous ideas about missions, she started



Rosalie Ann and Arthur Bryan Hall, Children of Rev. and Mrs. Harold Hall, Yangchow, China

using the Royal Ambassador programs, with the hope that an active organization will soon materialize.

## Rumania

There are happy hearts in Rumania over the fact that at last Baptists have been recognized as a Cult. Mrs. Earl Hester Trutza says their heads and hearts are full of plans for the future. The great need is for trained leaders, and this need will gradually be supplied by our Seminary and Training School. It looks as if better days are ahead.

## Yugoslavia

Venice has always seemed to be an ideal place for a honeymoon—and evidently this is what Rev. John Allen Moore and his bride, Pauline Willingham, thought when they stopped over on their way to Yugoslavia. The coldest weather in recent history greeted them on their arrival in Belgrade.

## New Way of Keeping Records in Brazil

Miss Alberta Steward tells us of an interesting way to keep a record of your personal service. One dear old lady, who can neither read nor write, walks many miles each week visiting and distributing tracts. Being unable to write she could not make her report, so a plan was adopted by which she uses four bottles, each marked a different color. When she makes a visit she drops a grain of corn in the yellow bottle. When a tract is given out, a grain goes into the red bottle, and so on. At the end of the month, someone counts the grains in each bottle and thus her report is made. This might not be a bad plan to try for a change.

## Cheefoo, China

A shortage of coal in Korea gave Ruth Moore, daughter of Mrs. J. Walton Moore, a month's holiday instead of the usual two weeks at Christmas. Mrs. Moore writes that the children are all well and getting on nicely. She says: "Bless their hearts! They are so good about writing—every one of them, and their letters do help a lot."



*Dr. and Mrs. Dexter G. Whittingbill with their children, George, Robert, and Diana W. Kent. Dr. and Mrs. Whittingbill retired last year after nearly forty years of service in Rome, Italy.*

#### *Brazil*

"What a glorious year it was for the school—thirty graduates this year and a larger group to finish next year. Their understanding and appreciation of the spirit of the school were marked in all they did. Fine work was done in the Bible classes. Alice (Mrs. Harley Smith) says that a third of the day school enrolment was Jewish. One Jewish girl brought seven others. We visited the mother of this girl two years ago, and she forbade our mentioning the name Jesus in her home. Graduation night, aglow with the thrill of the exercises, she rushed up to me, in the presence of a normal school teacher who is resisting the gospel and burst out: 'Oh, Dona Telma, it is your faith, your faith—ah! you people have it. I must not confess it to my children, but that is the difference. It's written in your lives, your school, your pupils. I know now that faith in Jesus is everything.' How little did we dream her thoughts would be changed so quickly! One of her daughters works efficiently in the office and another is a teacher."—Thelma Frith Bagby (Mrs. Albert I.)

#### *Japan's Jubilee Year*

In telling of the approaching celebration of fifty years of Baptist mission work in Japan, Mrs. Maude Burke Dozier says: "We have been looking forward to the celebration of the fiftieth anniversary of Southern Baptist work in Japan in 1940. It is a long story from the conversion of our first Christian (who became an earnest evangelist and reared a family of five children active in Kingdom service) to twenty-three little churches, a publishing house, seven kindergartens, a seminary, a Christian hostel, two schools—one each for boys and girls, with an enrolment of about nineteen hundred and fifty young men and women—a W.M.U. that is more and more rejoicing the hearts of our churches in its evangelism, its Good Will Center, and Training School. The little Convention has proven to be the Master's leaven that the McCollums, Walnes, Clarkes, and others through long years patiently hid in the meal. Now we are beginning to see the coming of the kingdom of God in Japan. Yes, but it is only day-dawn. We pray that He may flood this land with noonday light. I wish you might know some of the earnest Christians here, for if you did, your hearts would be encouraged."



*Sarah Enfield Eddleman, daughter of Rev. and Mrs. H. Leo Eddleman, Nazareth, Palestine*



# Missionaries Write the Secretary —

## *Going Forward in Africa*

"I still am sure that we will make our greatest impact on Africa through our schools. We have come to the day of our greatest opportunity. We have, I think, the best building equipment of any mission in Nigeria. We must go forward. . . .

"Yesterday the B. T. Griffins and I went out in the district and visited two churches. I examined thirty-three and Mr. Griffin baptized them. He has now baptized eighty-nine since coming out and will likely have enough to make over a hundred before the end of his first year. We had a great day."

—A. SCOTT PATTERSON, *Lagos, Nigeria, Africa*

\* \* \*

## *Courage amid Chaos*

"The staff has been loyal and faithful in spite of bombings and disturbances. They have stayed by, in the face of danger, ministering to the sick and wounded, believing that the place of duty is the place of safety. We are thankful to the heavenly Father for His protection. No member of our staff has been wounded or killed. We have four student nurses to graduate from our school of nursing.

"We have had wonderful evangelistic opportunities during the year. The patients are eager to hear, and we are thankful that many have believed on the Great Physician. We are happy that our two Bible women and preacher have been able to continue with us. They have been kept busy preaching and teaching in the hospital and out-patient department."

—WILLIAM L. WALLACE, *Wuchow, China*

\* \* \*

## *Blazing Trails in Brazil*

"I am glad to tell you that 1939 was a very pleasant and profitable year for the W. M. U. of Brazil. At present we have nineteen state organizations with about 1,000 missionary societies and about 18,000 members. There are nine permanent field workers in five states and our goal is to have one in each as soon as possible. During 1939 there were forty young women who did field work during the summer months and they visited 149 churches and congregations in nine states. These workers usually go out two by two and stay a week in each place. You would have to see and hear them give a report of their work and read the letters both from them and the churches to realize fully the influence and blessings of their visits."

—MINNIE LANDRUM, *Rio de Janeiro, Brazil*

CURRENT  
CHRONICLES

## *A Call for Help*

"Unless more missionaries are appointed to the South China Mission soon, I do not know what can be done to save the work from collapse. That is quite true of several of our South China Stations, but especially of Canton. When those who are due to go on furlough next year leave for home, there will be a serious gap in our ranks.

"I had a sick spell in the late spring of this year with what the doctors diagnosed as broncho-pneumonia (although they did not tell me at the time), and my cough did not clear up for several months. It is gone now though, for which I am thankful to God. My greatest difficulty now is with recurrent spells of high blood pressure. Only a short time ago it went up dangerously high and I had to go to bed for three days. If I could live a more tranquil life it probably would give me less trouble. The nervous strain of too much responsibility and too many problems to solve is probably the main cause of the high blood pressure."

—C. A. HAYES, *Canton, China*

\* \* \*

## *A Small Beginning*

"On December 16, a new church was organized, in Pando. A bus load of people went from Montevideo to take part in the service. Five were baptized in a stream near the town, and after that the church was organized with these five and Mr. and Mrs. Orrick, making seven members. There are several others who are converted and will be baptized before long. This service along with the Christmas program made a real impression on the town, and we pray that the gospel may be furthered by it all. Please pray for the Orricks in their work in Pando. A young man from the Seminary in Buenos Aires was here during December to help with the summer work. He will return in February for another month here, before the Seminary opens in April. During that month, Mr. Orrick hopes to be able to preach in several new towns with the loud speaker."

—REV. AND MRS. S. L. GOLDFINCH,  
*Montevideo, Uruguay*

### SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

A Great Scholarly, Missionary, Evangelistic, Theological Seminary

#### FOR TRAINING

Preachers, Missionaries, Gospel Singers, Religious Education Workers, Secretaries, and Assistants to Pastors in Wide Fields of Service for Christ.

—L. R. SCARBOROUGH, President.

*Greetings and a Cordial Welcome*

to

**Southern Baptists**

from

**LEVERING COFFEE COMPANY**

makers of

**Lord Calbert Coffee**

## *How Your Money Is Used*

E. P. BUXTON, *Treasurer, Foreign Mission Board*

PERCENTAGE OF OPERATING COSTS FOR FISCAL YEAR ENDING DECEMBER 31st, 1939

\* \* \*

1. EXPENSES OF RICHMOND (HOME) OFFICE—

Including salaries, printing, stationery, postage, rent, and other miscellaneous expenses....\$ 37,245.93 4.38%

2. INTEREST—

Representing interest paid banks on outstanding notes which comprise the debt of the Foreign Mission Board..... 11,012.24 1.29%

3. WOMAN'S MISSIONARY UNION—

Representing the amount recalled from its contributions to the Foreign Mission Board through the Co-operative Program..... 24,000.00 2.82%

4. PROMOTION EXPENSE (HOME CULTIVATION)—

Including salaries and expenses of Field Secretaries, deputation work of missionaries on furlough, space in the denominational papers, expenses of Missionary Day in the Sunday schools, and other miscellaneous expenses..... 25,435.78 2.99%

5. THE COMMISSION—

Representing net cost of publication of this publication..... 11,561.73 1.36%

6. MISCELLANEOUS EXPENSES—

Representing sundry special expenses incurred which do not properly belong under any of the above classifications..... 3,228.85 0.38%

7. FOREIGN FIELDS—

Including salaries of missionaries, cost of language study for new missionaries, furlough travel, maintenance of schools and hospitals, operating of publishing houses, and other miscellaneous expenses..... 738,600.78 86.78%

GRAND TOTAL.....\$851,085.31 100.00%

# Semi-Annual Meeting of the Foreign Mission Board

On Wednesday, April 10, the Foreign Mission Board of the Southern Baptist Convention held its semi-annual meeting in the headquarters library, 601 East Franklin Street, Richmond, Virginia.

At nine o'clock, L. Howard Jenkins, the president, called the spring meeting to order, and Dr. J. Howard Williams of Amarillo, Texas, led the devotion. He chose John 3:16 for his text and *Love* for his theme.

Executive Secretary Charles E. Maddry presented the appeal of the people of Honolulu for missionaries. The Board asked Dr. Maddry to spend his summer vacation in the Hawaiian Islands, investigating the needs and opportunities in view of making recommendations for promoting missionary work in Hawaii.

Southern Baptists already have work in sixteen different lands: China, Japan, Manchukuo, Africa, Palestine, Syria, Italy, Rumania, Yugoslavia, Spain, Hungary, Brazil, Uruguay, Argentina, Chile and Mexico.

## FINANCIAL GAIN REPORTED

The treasurer, E. P. Buxton, reported for the first quarter of 1940 a total increase of \$24,000 over the same period last year. "Gifts for March were \$77,-

294, which is one of the highest monthly records we have made," stated the treasurer.

"The women of the South have already turned in \$327,000 for the special Lottie Moon Memorial Christmas Offering for foreign missions. Their goal was \$200,000," said Mr. Buxton.

## NEW MISSIONARIES REPRESENT ELEVEN STATES

Twenty-six new missionaries were appointed. These recruits represent eleven states and will go to China, Africa, Japan, Palestine, and South America.

The appointees to China are: Rev. and Mrs. J. D. Belote of the District of Columbia and Mississippi, Rev. and Mrs. H. H. Culpepper of Arkansas, Rev. and Mrs. R. F. Gray of Florida and South Carolina, Miss Fern Harrington of Missouri, Miss Velma Frances McConnell of Arkansas, Miss Cleo Morrison of Texas, Rev. and Mrs. C. S. Ward of Alabama, and Miss Grace Elon Wilson of Texas.

Rev. and Mrs. D. F. Askew of Alabama will go to Palestine.

Rev. R. A. Dyer of Louisiana and Rev. O. J. Quick of Missouri were appointed to Japan.

To South America were assigned Rev. and Mrs. R. L. Carlisle of Mississippi and Oklahoma, and Miss Georgia May Ogburn of Alabama.



*Five new missionaries from Gaston Avenue Baptist Church, Dallas, Texas: Dr. H. D. McCamey, Dr. J. Paul O'Neal, Miss Grace Wilson, Mrs. McCamey, and Mrs. O'Neal*

The group going to Africa includes Rev. and Mrs. M. E. Brantley of Florida and Oklahoma, Miss Ruby Jackson Howse of Oklahoma, Dr. and Mrs. H. D. McCamey of Texas and Tennessee, and Dr. and Mrs. J. Paul O'Neal of Alabama.

The Executive Secretary announced that the support of these twenty-six missionaries has been made possible by special gifts from organizations and individuals. "The women of the State of Texas gave us \$15,000, which was a good beginning," declared Dr. Maddry.

The Executive Secretary also gave the charge to the young recruits and called on Drs. Rankin and Sadler for the prayers of dedication.

### REPORTS FROM THE FIELDS

Reports were made by committees speaking for all the sixteen countries in which Southern Baptists have missionaries. All these reports showed marked advance and encouraging progress. "In spite of war and chaos in China, there have been five thousand baptisms the past year," declared Dr. M. T. Rankin, Secretary for the Orient, as he showed that out of the sorrow and suffering of war-torn China there have come an increased evangelistic fervor and a united effort for making China Christian.

Dr. Rankin expressed gratitude to the Board for the fourteen missionaries being appointed to the Orient during this meeting of the Board, but he also called special attention to "the urgent need for additional reinforcements in our missionary personnel in the Orient." He said in part, "Of approximately twelve to fifteen appointments a year which the Board should make to maintain the present number of workers in these missions, none was appointed in 1938 and only seven in 1939. We are thus about twenty missionaries short of the number we should have had for the Orient in the past two years. The fourteen being appointed at this meeting only partially make up for this loss."

### DR. SADLER TO VISIT AFRICA

The Board authorized Dr. George W. Sadler, Secretary to Europe, Africa, and the Near East, to visit the mission fields of Africa sometime during 1941. The recommendation also called for his visiting the mission fields of Europe at the same time if conditions permit.

### CENTENNIAL PLANNED

Plans were discussed for proper celebration of the Board's centennial in 1945. Dr. Wade H. Bryant of Richmond is chairman of this special Committee.

## SEMINARY STUDENT AID

### A Kingdom Investment

Completing its eighty-first session, the Southern Baptist Theological Seminary reports an enrollment of 473 men, in addition to which are many wives of students taking class work. This marks peak attendance during the Seminary's long years of service.

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## WONDERFUL THINGS

(Continued from page 171)

schools in each of those eight stations, and of the three hospitals in the Mission which have continued throughout the period of the war. Despite the great poverty of the people, contributions by Chinese Christians have increased and more than \$2000 has been given for missionary work in the frontier provinces of China.

### *Interior China*

The Interior China Mission is made up of three mission stations in Honan Province and one in northern Anhwei. Mrs. Florence Powell Harris has written the story of this Mission for 1939. In the summer of 1939, Honan Province was the center of an instigated anti-British campaign which frequently became anti-Christian and anti-foreign. This became so severe that, for a time, all British missionaries were compelled to withdraw from their stations. It has been the center also of some of the most tragic destitution in China. But the triumphant story of missionary work continues in this area.

Perhaps the outstanding advancement of the year has been in educational work. With the retreat of the Chinese forces, all government schools closed. Since this field constitutes our youngest work in China proper, the educational program has not yet been developed here as it has in some of the other missions. But the present acute need for educational institutions has resulted in the opening of new schools in each of the four main centers of work. In Pochow, schools for over two hundred children have been opened; one of these offers high school grades. Lower grade schools have been opened in Kweiteh and Chengchow. To the school for girls and the Bible School which were already operating in Kaifeng have been added a high school for boys, and the China Baptist Theological Seminary, which was opened last September for advanced theological students from all Baptist centers in China.

Significant gains have been made also in evangelism. The report states that in Pochow "last year prayer was made for three hundred baptisms, and three hundred and five converts were received. This year five hundred was the goal; but that mark has already been passed."

"A fine new city plant has been purchased, and a new church with seventy members organized. The North River Church is now self-supporting, and other churches are working toward this goal. God is good to us."

"During the spring and fall campaigns of revival services in Kweiteh it has been a pleasure and privilege to feel the deep hunger and thirst of the peo-

ple for the Gospel. On this field there have been about three hundred additions to the churches."

Although the city of Chengchow, which is still in Chinese hands, has been persistently bombed for fully two years and most of it has been reduced to ruins and shambles, in the city church "the usual early morning prayer meeting, Sunday service, and week day Bible study classes continue, and all are well attended."

In one of the many air raids a country church building was struck while a service was being held. Miss Katie Murray, who was in the service, made the following report about this church, "As I pulled myself from the debris, there lay Mr. Liang dead. To my right sat several of our fine young people seriously wounded. Six Christians were killed."

"The following Sunday the congregation met under the poplar trees near the river. At the close of the service, the church voted to rent a place of worship and to start a revival service within the week. Now plans are on the way for a new church building."

Through the Chengchow hospital "wonderful things" have been done for wounded, broken, and suffering people. "Hardly a day passes that the hospital staff does not have to run to the trenches two or three times when the air raid alarm signal is given. However, in spite of the constant fear of air raids, 75,000 treatments have been given and 2,100 patients have been admitted during the year. At least fifteen bombs have fallen within the hospital grounds."

"Even through all these difficulties the hearts of the workers are made to rejoice, for they have seen one hundred and fifty patients confess Christ as their Saviour."

The churches in Kaifeng and the adjoining county districts have had encouraging results. From two churches alone in Kaifeng over one hundred converts were baptized at one time.

### *South China*

All through Miss Margie Shumate's report of the South China Mission runs the tragic record of almost constant air raids. During the year most of the eight cities which constitute the main stations of this Mission have suffered "a baptism of blood and destruction." Canton was wrecked by the Japanese occupation. The other cities which are in Chinese hands are repeatedly subjected to terrible air raids. But a record of "wonderful things" is found in this report also.

When Canton was occupied by Japanese forces, those great schools with more than five thousand stu-

dents, which constituted the center of Baptist educational work in South China, were forced to move. But not one of them has been closed. Of the many institutions which Baptists were conducting in Canton before the invasion of the city, every one is operating today in one place or another. Despite the fact that most of the Baptist constituency has been scattered abroad, over three hundred people have been baptized during the year in the churches of the city.

Conditions in the cities which are being constantly bombed are perhaps more disruptive than in Canton, but even in them "wonderful things" continue to take place in God's Kingdom. Baptisms are reported from all fields of work. One hundred and eighteen are reported from the churches of the Sun Hing field where Miss Shumate, the writer of the report, works. Baptisms reported from the entire Mission number 1,024.

The hospital in Wuchow has twice been severely damaged by bombs, but each time repairs are made and the ministry to suffering people goes on. The hospital building in Kweilin was burned, but a school building serves now to care for the wounded and sick. Before the war, Shiuchow could be reached in thirty-six hours from Hongkong. Now more than a week of arduous and dangerous travel is necessary to reach the city. But the missionaries remain there and, with the Chinese Christians, keep the work of churches and schools going.

#### *North Manchuria*

The newest missionary work which Southern Baptists have in the Orient is in the northern part of Manchuria with the city of Harbin as the center. Japanese control in this area has caused people to be concerned about our opportunities for missionary service. In his report for 1939, William Victor Koon says, "This year the number of baptisms reached a total of 665, which is 150 more than the record of last year. With the exception of two places near the border where, for military reasons, a foreign pastor is not allowed to go, all of our twenty-four outstations report baptisms. At the two places which reported none for 1939, there are people awaiting baptism."

The report reveals other interesting facts. In the churches contributions for all purposes reached the highest record in the history of the Mission. Two new churches were organized and ten new preaching stations were opened. A large residence with two separate apartments was purchased in Harbin for missionary families, and three new church buildings were erected on the field. A Bible school for Northern Manchuria was begun in the city of Anta, a

school for poor children was begun in a suburb of Harbin, and a kindergarten was opened in the Harbin city church.

#### *Japan*

Miss Cecile Lancaster records that, during 1939, significant steps have been taken by Baptists in Japan. The West Japan Baptist Convention has united with the East Japan Baptist Convention to form one organization for all of Japan. This will give increased strength to the entire work of Baptists in Japan.

In speaking of the evangelistic work, the report says: "The close of the year found plans perfected for an extensive evangelistic campaign in our schools and twenty-five churches during the year 1940, in commemoration of the fiftieth anniversary of Southern Baptist work in Japan." Gifts for an anniversary fund for the Men's College at Fukuoka have amounted to 10,000 yen. Baptisms are reported from many of the churches.

God's Kingdom in the Orient is not standing still because of war. The present conditions are an urgent challenge to Christians to go forward. Chinese and Japanese Christians are responding to this call. Jehovah is doing "wonderful things" as He leads His children in a continuous procession of triumphs and He is calling to Southern Baptists to keep step in this procession.

"Lead on, O King Eternal,  
Till sin's fierce war shall cease,  
And holiness shall whisper  
The sweet 'Amen' of peace;  
For not with swords' loud clashing  
Nor roll of stirring drums;  
With deeds of love and mercy,  
The heavenly Kingdom comes."

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## THE DARK CONTINENT

(Continued from page 169)

cation. He must have some business ability." We should be sending in the near future a nurse and another doctor. The work among lepers is growing, a branch having been established recently in Oyo. The work in the Niger Delta, neglected for so many years, presents a need which this Board ought to meet. Dr. and Mrs. W. H. Carson have been carrying a burden which is too heavy to bear. They simply cannot do the evangelistic and educational work that must be done in this large area. At least two other couples and two single ladies should be assigned to this section.

### 3. Homes:

Four or five homes are needed for the couples who are already on the field and those who will be going in the near future. The members of our Board should understand that whenever missionaries are sent to Africa homes must be provided for them.

The living conditions of Africans are so entirely different from those of Americans that it is impossible for our missionaries to live in ordinary native homes. A home for a couple costs about \$5000.00. The walls are generally built of mud which, when dry, are plastered inside and outside with cement. The roof is of galvanized corrugated sheets and the woodwork is all of a hard native timber. The houses are simple but comfortable and reasonably durable.

### 4. Expansion:

For years our work was confined to the Yoruba tribe. Not until 1915 did the Yoruba Baptist Association become the Nigerian Baptist Convention. The native Christians were largely responsible for the expansion. As government employees and traders they took the Gospel along with them into the areas that were occupied by tribes other than the Yorubas. And now Christianity, as believed and ex-

pressed by Baptists, has outgrown the bounds of the colony and protectorate of Nigeria. We must look forward to associating ourselves in the near future with the Baptist Christians of Dahomey, the Gold Coast and Sierra Leone. Only recently one appeal came to us through Dr. Rushbrooke for assistance in connection with the Baptists of the Cameroons. We shall prove recreant to a sacred trust if we fail to accept the challenge of the unprecedented opportunities which these neighboring colonies present.

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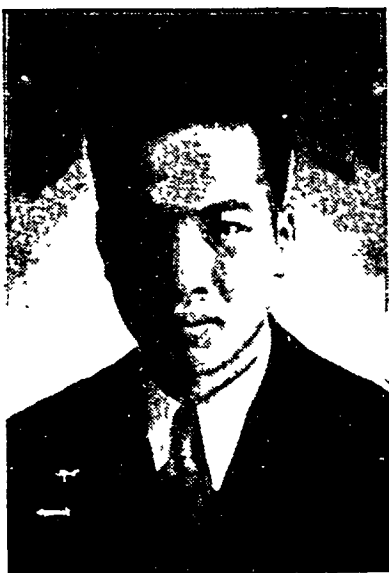
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*First*

## FRONTIER

## MISSIONARY

*H. S. Chang*

We have done something in our church (Old North Gate) recently which will, I believe, be far-reaching in the good it accomplishes both for us as a group and for others. A member of our church who is a contractor and architect has taken a contract for a tremendously big building project in free China in Yunnan Province. He plans to send there something like three thousand workmen and they expect to be gone for three years. He said he wanted an evangelistic worker to go along. As we were looking hither and yon for someone, God had, it seems, put it into the heart of one of our very own to go. Young Mr. H. S. Chang, a rather recent church member, but a very earnest and careful student of the Bible, volunteered to go. Two weeks ago the church joyously and enthusiastically appointed him as our missionary. Already, without any effort having been made, more than two-thirds of his first year's salary has been pledged. I had never thought of seeing our church sending out a missionary to China's far-flung frontier. There was such a reverent stillness, a sacred hush over the church as the members gathered the day Mr. Chang was appointed. The service was very impressive.

—ROBERTA PEARLE JOHNSON, *Shanghai, China.*

### *Seeking and Growing*

To the North Carolina W. M. U. assembled in annual session in Wilmington, North Carolina, Elizabeth Hale, another Southern Baptist missionary from Shanghai, recently told briefly the life story of Mr. Chang.

"I first knew him when he was in college. He was very anxious to have some practice in English, so he came to the chapel or I went to his nice home. A fine, polite, intelligent young student he was, but he did not seem at all interested in the services at the chapel.

"Finally, he became interested; he began coming to the services, and soon he was taking a leading part

in the young people's group. Faithful, dependable, always present for all kinds of services, he talked freely of religion and seemed earnest in his belief; but he said he wanted to wait a while before being baptized. We did not urge him.

"After graduation from the university, he went to Huchow to work. He left the position he liked as teacher in a big school, to go to a coal business job which to him seemed a good opening. He went to a church there and, due to the influence of the Christians he met and to his dangerous experiences which tested out his faith in the constant presence of His Master, he grew a great deal during his stay in Huchow. Very enthusiastic in his faith, he inspired the young people as he came back to our church on visits. He talked freely of giving all his time to the Master's work and seemed ready to follow as He should lead. His visits were always a great help to all of us, and we missed him sorely while he was away. It was encouraging to watch him develop.

"After his mother's death he gave up his dangerous job in the coal business and came back to Fah Hwo. We were glad to welcome him home to stay.

### *Witnessing and Testifying*

"Soon after his return he was with us in our regular Sunday evening worship hour. For these services, the few Christians in the village gather in the homes and enjoy the close Christian fellowship that comes through singing, praying, hearing His word, and speaking about His dealings with us. The last time I was with them before I left China, we met in the home of Kuo Tai Tai. Hers was the only Christian home in that vicinity. Crowds of neighbors pressed the windows and doors, eager to know what was happening. They were interested in the music and in what was said.

"The young man, H. S. Chang, rose to tell what Christ had meant to him, and how he had first become interested in Christianity. He said that several years ago an apprentice boy, who lived in a part of his house, had an infected hand and, on hearing of the clinic, went there to get help. Mr. Chang was most interested and asked him, on his return, what the people at the clinic did. The lad replied

that they wrapped it up and told him to come the next day and some one would take him to the hospital. Mr. Chang was quite surprised at the service given the boy. Medical care was continued until the hand was well and the boy could work again. He said that if he had noticed the boy's hand, he would have given him money and told him to go see a doctor. The boy probably would have gotten candy and been no better off. He wondered at the difference between himself and those at the chapel. What was there in Christianity that made people do such things for strange, dirty boys? He began to think seriously about it, realizing he would like to have *that something* for his own life.

"As he spoke, the others within and without the room listened carefully and were very much impressed. He stated that he had found *that something* and was now working for Christ and for others.

"He continued faithful, worked hard in Daily Vacation Bible School and in other phases of work there. After he was baptized, he wrote me a glowing letter telling of his joy in following the Master in this step.

"Now comes word that he is to go as the first 'frontier missionary' our Baptists have sent. Miss Willie Kelly is happy for North Gate to have that honor. The West Fah Hwo Chapel is a mission of North Gate and we are members there. A rich man in the church is paying Mr. Chang's traveling expenses as he goes to work with three thousand laborers in Yunnan. Mrs. S. U. Zau writes that the people are very enthusiastic and earnest as they pledge their gifts to his support and make plans for a service of dedication at North Gate before they send him away."

Three weeks later the Foreign Mission Board received another letter from Roberta Pearle Johnson:

"Last Sunday, March 10, 1940, a service unique

and impressive was held in our Old North Gate Church. The occasion was the setting apart and consecration of our first frontier missionary, Mr. H. S. Chang, who left for Yunnan Province this week. A definite reminder was this service of that one in the early church at Antioch when Paul and Barnabas were set apart by the Holy Spirit and the church to go out unto far-away places preaching the gospel. Truly it was the Holy Spirit leading this young man in going out, leading our members in our church in consecrating him to the great task, and leading our members in their joyous liberality which put into the hands of the church treasurer a year's salary and money for hundreds of Bibles and thousands of tracts for him to use.

"A little band of us stood on the bank of the Whangpoo as the boat, carrying our young missionary to his work, slowly pulled out. On that young man's face shone a heavenly light. He had 'looked unto Him and was radiant.' There were tears in our eyes, as handkerchiefs fluttered and all tried to keep smiling faces toward him. There was a feeling indescribable in our hearts—such a comingling of joy and pain, of happiness and sorrow! In fervent prayer that consecrated man of God, Mr. Wu Gi-Djung, had just committed Mr. Chang to the Lord. He was going out to a work all untried, to a field new and in which there will be manifold hardships and difficulties and problems. But we remembered he had said, 'I am very glad to say that I have attained the Lord Christ. "For I am dead, and my life is hid with Christ in God." Christ is my life. "I count not myself to have apprehended, but one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."'"



*Some of Shanghai's North Gate Church leaders and the newly appointed first frontier missionary, H. S. Chang, who is seated between Rev. Y. C. Ching and Miss Willie Kelly. Taken March 10, 1940, the Day of Dedication of Mr. Chang to His New Work*



# On His Majesty's Service

HENRIETTA SADLER, *Westhampton College, Richmond, Va.*

He was just ready for bed when a car stopped in front of his house. Sagging a bit from weariness, he sighed as he saw a man come through the tropical night carrying a child. The man, tall, broad-shouldered, was hollow-eyed from worry and fatigue, for he had driven forty miles through the African night to bring his daughter to the little doctor.

"Dr. Hannington, my little girl has broken her arm. Our doctor is not in our station tonight and—"

He got no further. Dr. Hannington took the child and carried her into the house.

"P-p-p" Dr. Hannington gave up with a shrug. He had never been able to control his stuttering. Although he could not express it in words, his swift sympathy illuminated kindly his face.

He put the child into a deep chair, smiled, and placed a huge pillow on her lap. Then picking up three kittens from their basket in the corner, he put them on the pillow. The child was so busy trying to keep the kittens from falling off the satin pillow she forgot—at least, almost—that the bone in her arm was being set; and soon the task was done.

Her father, greatly relieved, walked beside Dr. Hannington as he carried the child back to the car. He towered above the doctor and yet felt so much smaller. The great tenderness of the little man lifted a hand to soothe all troubled hearts that night.

The car moved away. Dr. Hannington lifted his face to the brilliant stars. They seemed to be trying to burst through the veil of night, so eager were they to shine, as he turned to his house, his light, and his kittens.

\* \* \* \* \*

The next day the doctor drove those forty miles over African roads to see the child. At dinner he sat beside her and cut her meat. He smiled at her with that ever young yet tired smile. She felt so near to him that she snuggled close to his side and told him of her fairy kingdom.

"Down in the orchard there's a tree—the one I fell from and broke my arm. My fairies live there. I'm the fairy queen and I tell them to put the dew on the flowers and help the bees gather honey. I take some cake up there sometimes, when the cook's not looking. We have a feast and the ants come and take the crumbs away to the sick fairies who couldn't come to the party. Sometimes I take Kitty up with me. She helps me rule, too. Although she's



*Henrietta Sadler, whose first eleven years were spent in Ogbomosho, Nigeria*

rather hard on the grass fairies 'cause they made friends with the mice. Would you like to see my kingdom?"

The little doctor and the child walked through the orchard. The trees were in bloom. A light wind blew some petals from the orange blossoms and covered the two with a white fragrance. They came to the tree and the child stopped him.

"I'd better go first. Strangers sometimes frighten them." She peered around the tree, whispering softly under her breath to quiet her tiny subjects. The doctor watched. Then she nodded. He came and looked up into the thick branches of the tree.

"What a wonderful kingdom! I think I have fairy subjects too. But I've forgotten their fairy names."

\* \* \* \* \*

Years passed, the fairies slipped away from the child, and in their place came some of the realities of life. The little doctor continued his work. One day he was called from his tiny laboratory by a native runner. The man was almost dropping from exhaustion.

"Doctor . . . white man in bush . . . blackwater fever."

The doctor turned swiftly to gather his medicines, shouted to the camp boy to get the camp equipment, and turned back to the runner—"Where?"

In a lonely plain two hundred miles from any other human being he found his patient. The grass was higher than the doctor's head, and the wind rushed through it causing a whistling moan. The patient was too ill to realize that help had finally come. Two weeks the little doctor worked. One morning he saw the ill man open his eyes and ask for a cup of tea.

Dr. Hannington began to train the camp boy to take care of his master during his convalescence. But as the little doctor was about to turn his face toward his tiny laboratory, he too was stricken with the dread African fever. Too ill to take care of himself, he lay on his camp-bed watching the tall grasses in the moonlight as they cut snaky shadows on the tent top.

In the hour of hush before the rising of the sun, when all nature waited breathlessly for the miracle of light, he slept. The birds began to twitter and a soft breeze passed gently through the grass. The rising sun stretched inquiring fingers into the tent. There they found a man sleeping. In the lines around his mouth was the ever young, yet tired smile. The thrust of his chin was that of a victor. The little doctor slept on.

They buried him there in the middle of that plain. The stone they erected was simple:

O. H. M. S.  
H. H. Hannington, M. D.  
Died on duty

Time has sped relentlessly on. The child has reached womanhood, but whenever she sees the colors of a hushed sunrise as they are spread over the canvas of the sky by the Master Artist, she thinks of an ever young smile and of eyes filled with the vision of service, the service of the King of all kings.

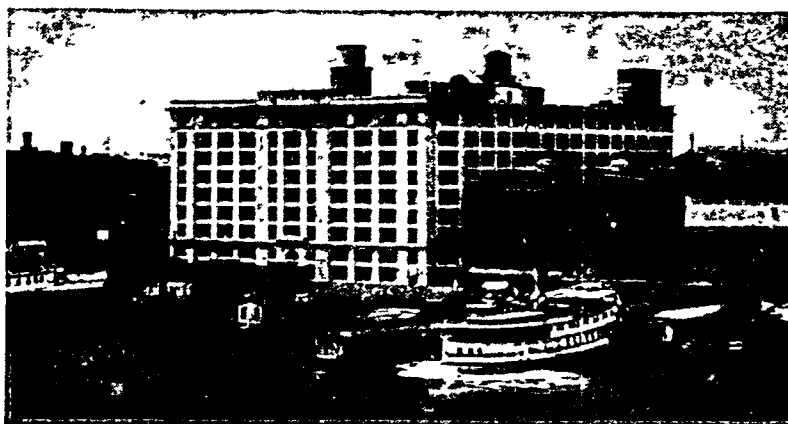
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## IN BALTIMORE

(Continued from page 161)

in the country. Foremost among these advanced schools of learning are the Johns Hopkins University, the University of Maryland and Goucher College for Women, one of the outstanding women's institutions in the United States. Among other institutions of learning are St. Mary's Seminary and University, Maryland State Teachers College, the University of Baltimore, Notre Dame of Maryland, Loyola College, Maryland College for Women, the Maryland Institute of Art, Mount St. Agnes Junior College and Morgan College for Negroes.

Baltimore is the only city along the Atlantic seaboard over which an enemy flag has never waved. One of its principal attractions for tourists is Fort McHenry, birthplace of "The Star Spangled Banner," September 14, 1814. Baltimore's wealth of historical heritage and scenic splendor, its diversified industries and cultural assets attract thousands of tourists.



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Under this plan, McCormick employees have a voice in the management of the business and have helped improve their own working conditions and job security. Largely as a result of their own efforts in improving efficiency they now work a 5-day, 40-hour week, are assured 48 weeks' work a year, get a vacation, and 8 holidays a year with pay, and share in the earnings of the business.

You, as a consumer, also benefit by *Multiple Management*—for it keeps McCormick employees ever alert to the fact that good products win steady customers—and steady customers make steady jobs. McCormick workers appreciate your purchases of their products—so they spare no effort to make certain that McCormick Tea, Tea Bags, Spices, and Extracts are the purest and finest you can buy.



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EXTRACTS

# Studying Missions

MARY M. HUNTER

Manager Department of Literature  
and Exhibits

## MISSIONARY MAP OF THE WORLD

Pastors, mission study teachers, missionary committees, Sunday school leaders, missionary leaders in the churches and others who like to locate the foreign mission stations will be interested to know that the new *Missionary Map of the World* will be on sale in the bookstore of the Sunday School Board's Convention exhibit.

Price: Paper 50¢, Cloth, \$1.00.

## FOREIGN MISSION BOARD'S CONVENTION EXHIBIT

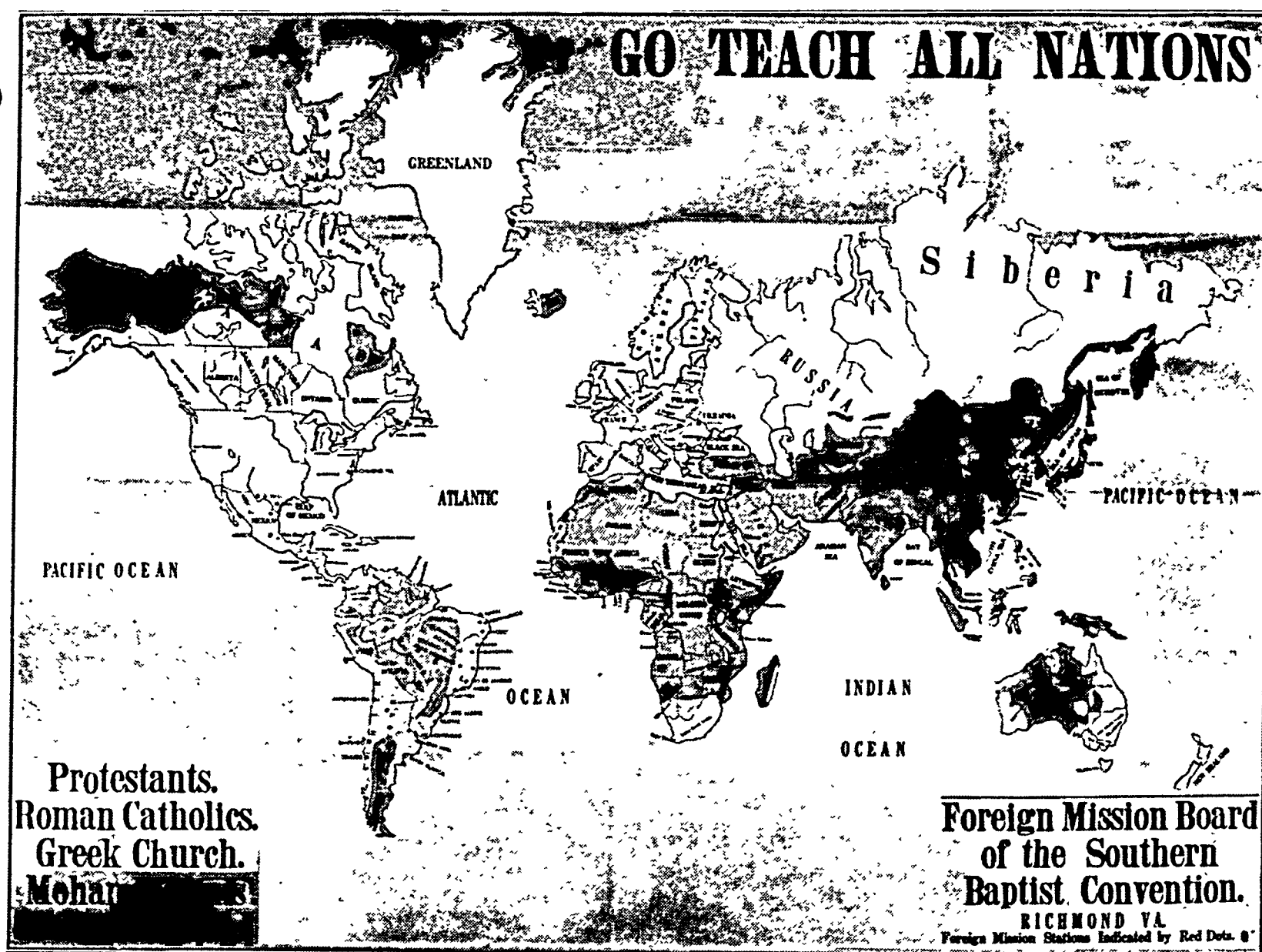
The purpose of the Foreign Mission Board's exhibit at the Southern Baptist Convention is not the mere display of idols, curios and rare articles from

the foreign fields, but the dissemination of knowledge. The exhibit employs the visual method of imparting information regarding the mode of life, resources and religions of the peoples with whom our missionaries work—information that will stimulate the interest of Southern Baptists in their mission fields.

## MOTION PICTURES

Between the sessions of the Convention motion pictures of Southern Baptists' mission fields will be shown either in the Foreign Mission Board's exhibit, or in some other designated place.

Reservations for reels to be used during the summer months may be made at the exhibit booth.



## JAPAN

Japan is the mission study theme for 1940. For the benefit of those who are looking for ideas about supplementary material in connection with the study courses, maps, charts, graphs and pictures will be featured in the Japan display.

Missionaries will be in the exhibit booth between sessions of the Convention to greet the friends, to answer questions about the curios, and to tell of their work.

You are cordially invited to visit the exhibit and learn more about Southern Baptists' mission fields.

## FREE LITERATURE

The Rainbow Series of Tracts includes:

*Southern Baptists in All the World.*

*Baptist Young Women in Christian Training Overseas.*

*Southern Baptists in China.*

*Southern Baptists in Europe.*

*Southern Baptists in Nigeria.*

*Southern Baptists in Japan.*

*Folder of Foreign Mission Graded Series Study Course Books.*

All these will be on tables for free distribution in the Foreign Mission Board's exhibit at the Southern Baptist Convention in Baltimore.

## MISSION STUDY BOOKS ON JAPAN

Four of the five mission study books in the Foreign Mission Board's series on Japan for this year will be available at the book store in the Sunday School Board's Convention exhibit. The four books are:

*A Golden Milestone in Japan*—by Edwin B. Dozier, for Adults.

*Mrs. Maynard's House*—by Foy Johnson Farmer, for Intermediates.

*Strong Hearts of Japan*—by Maude Burke Dozier, for Juniors.

*Playmates in Japan*, a Compilation, for Primaries.

Many of the leaders will order the books for institutes, assemblies, camps and summer classes.

## FOR YOUNG PEOPLE

*Japanese Youth Faces Life* by Dorothy Carver Garrott will be ready for release the first of July.

## Book Review

*Stand By for China.* Gordon Poteat. Friendship Press. \$1.00.

China has been reborn within the last half century. A quarter of the human race is on the march. Few Americans realize how intimately the United States has affected the modern resurgence of China. Southern Baptists' missionaries were pioneers in establishing the schools that gave to Chinese youth the ideas that produced the Chinese renaissance. Thousands of Chinese young men and women have come to the United States and Canada to universities.

In this book, Gordon Poteat, who served for many years in China under the Foreign Mission Board of the Southern Baptist Convention, shows the influence that each country has had on the other, and the friendship that there is between them. Against the background of Chinese family life, language, and customs, he traces the history of the Christian movement in China, bringing to life the men and women who have been outstanding in its progress. His sketches of people who are living today through one of the most critical periods of China show the courage and purpose of a nation that cannot be defeated.

## After the Convention

### Take one of these delightful Vacation Cruises

Sail Friday June 14 at 5 P. M. for Norfolk with time to visit Williamsburg or Virginia Beach, then to Boston for 2 days with hotel, meals and sightseeing. 7 days All Expense Rate \$44.

Other cruises sailing Friday afternoon—

9 Days to Norfolk-Boston-Albany-Hudson River-New York—\$66.

11 Days by sea to Boston—4 days at a Maine Camp—\$72.

10 Days by sea to Jacksonville-Miami and Savannah—\$64.

14 Days to Miami with 5 days at a fine hotel on the Beach—\$79.

BERMUDA by American liner "President Roosevelt" sailing from New York, Saturday, June 15. 5 Days with 2 in Bermuda from \$78.—12 Days with 8 in Bermuda from \$134.

Write for descriptive folders

## C. O. ALLEY TRAVEL AGENCY

708 E. Grace St.

Richmond, Virginia

Steamship Agents for Foreign Mission Board

# Pray Ye on the MISSIONARIES' BIRTHDAYS

## JUNE

- |   |   |
|---|---|
| <p>1 Miss Olive Riddell Kweitech, Honan, China.</p> <p>3 Rev. F. T. N. Woodward,* Box 304, W. Durham, N. C.</p> <p>3 Rev. Rufus F. Gray, c/o Foreign Mission Board, Richmond, Va.</p> <p>4 Mrs. W. Q. Maer, Casilla 186, Temuco, Chile.</p> <p>5 Mrs. W. Dewey Moore, 93 Via Boncompagni, Rome, Italy.</p> <p>5 Miss Esther A. Olsen,* Route 1, Guymore Okla.</p> <p>6 Dr. H. Glenn Walker,* Ogbomoshu, via Lagos, Nigeria, West Africa.</p> <p>7 Mrs. Hugh P. McCormick, Iwo, via Lagos, Nigeria, West Africa.</p> <p>7 Mrs. W. W. Congdon, Iwo, via Lagos, Nigeria, West Africa.</p> <p>8 Mrs. L. Raymon Brothers,* c/o Foreign Mission Board, Richmond, Va.</p> <p>10 Rev. L. E. Blackman, Box 456, Wahiawa, Oahu, T. H.</p> <p>10 Rev. James H. Ware, Box 1581, Shanghai, Ku, China.</p> <p>11 Rev. Lewis M. Bratcher,* 661 S. Broadway, Georgetown, Ky.</p> <p>11 Dr. John Lake,* Box 613, Georgetown, Ky.</p> <p>12 Rev. Thomas B. Stover, Caixa 352, Rio de Janeiro, Brazil.</p> <p>12 Mrs. Maxey G. White, Caixa 184, Bahia, Brazil.</p> <p>13 Rev. Cecil S. Ward,* Bessemer, Alabama.</p> <p>14 Rev. W. Q. Maer, Casilla 185, Temuco, Chile.</p> <p>15 Mrs. Edith D. Larson, Tsingtao, Shangtung, China.</p> | <p>17 Mrs. John L. Bice, Maceio, North Brazil.</p> <p>17 Mrs. F. P. Lide, Hwanghsien, Shangtung, China.</p> <p>18 Miss F. Catharine Bryan,* Sevilla Apartments, Richmond, Va.</p> <p>18 Rev. Carroll Owens Gillis, Mozart 366, Buenos Aires, Argentina.</p> <p>19 Rev. A. C. Donath, Shaki, via Lagos, Nigeria, West Africa.</p> <p>20 Miss Harriett Law King,* 10254 Mountair, Tujunga, Calif.</p> <p>20 Rev. Maxfield Garrott,* c/o Dr. W. O. Carver, 2825 Lexington Road, Louisville, Ky.</p> <p>20 Mrs. Harley Smith, Caixa 118, E de R. G. Do Sul, Porto Alegre, Brazil.</p> <p>21 Rev. Arthur S. Gillespie, Kaifeng, Honan, China.</p> <p>24 Mrs. Grace Boyd Sears, Pingtu, Shangtung, China.</p> <p>25 Rev. Maurice E. Brantley,* Mascotte, Florida.</p> <p>26 Dr. Charles A. Leonard, P. O. Box No. 32, Harbin, Manchuria, China.</p> <p>27 Mrs. O. P. Maddox, Rua Pouso Alegre 602, Bello Horizonte, Brazil.</p> <p>28 Miss Ruth Walden, Sapele, via Lagos, Nigeria, West Africa.</p> <p>30 Mrs. P. H. Hamlett, Wusih, Ku., China.</p> |
|---|---|

\*At present in this country.

NOTE: Due to the war we are unable to give the exact address of our missionaries to China. We have given their mission station.

## Friendly Exchanges

### PEOPLE OF THE BOOK

*From the address by the Principal of Spurgeon's College, on the Nature of Scriptural Authority at the Baptist World Congress, Atlanta.*

Two Baptist missionaries in the Belgian Congo, Africa, were visiting one of their outposts in the forest and they observed above the native school a stick from which a piece of paper was flying like a standard. They questioned a native about the meaning of it, and he replied: "Well, you see, wherever the Belgians go they raise their flag, and we are showing those pages from the Bible, for we are people of the Book."

Baptists are people of the Book, and it is not only the standard we raise but the authority we gladly obey. There is no agreed formula amongst us as to the inspiration of the Bible or its authority, but

that does not prevent our unanimous recognition of the facts. The authority thus ascribed to the Book rests ultimately upon the belief that the Scripture is the Word of God.

—*The Missionary Herald*, London England.

\* \* \*

### ONE HUNDRED YEARS OLD

Indian Presbytery was organized one hundred years ago this month. The centennial meeting of the presbytery was held in the St. Matthew Church near Broken Bow, Oklahoma, April 17-21.

The entire Church rejoices with Indian Presbytery in the completion of one hundred years of heroic missionary service, and prays God's richest blessing upon her efforts in the years that lie ahead.

—*Presbyterian Survey*.



# FINANCIAL STATEMENT

## The Relief and Annuity Board of the Southern Baptist Convention

THOMAS J. WATTS  
*Executive Secretary*  
Tower Petroleum Building  
Dallas, Texas.

DECEMBER 31, 1939.

### ASSETS

#### Earning Assets:

Bonds—Book Value.....	\$2,607,314.72
First Mortgage Loans.....	1,233,324.12
Stocks—Book Value.....	362,354.25
Real Estate.....	187,150.32
Notes Receivable.....	2,006.80
Accounts Receivable.....	680.05

Total Earning Assets.....\$4,392,830.26

Other Assets.....7,819.38

#### Uninvested Funds:

Cash on hand and deposit.....373,825.62

Total Assets.....\$4,774,475.26

### RESERVES AND LIABILITIES

#### Annuity Reserves:

Annuity Fund (Original).....	\$2,908,917.61
Service Annuity.....	40,736.99
Age Security.....	38,757.40
Institutional Employees' Pension Plan—Orphanage.....	44,629.19
Ministers Retirement Plan.....	199,681.71
Foreign Mission Board Pension Plan.....	78,578.21
Baptist Boards Employees' Retirement Plan.....	75,113.65
Educational Institutions Employees' Retirement Plan.....	17,113.80
Special Annuity (Lump-Sum Premiums).....	93,163.37
Special Deferred Annuity.....	6,105.02
Savings Annuity.....	159,073.68
(Gift) Annuity Contract Funding Reserve.....	338,362.80

Total Annuity Reserves.....\$4,000,233.43

Relief Reserves.....467,901.11

General Contingent Reserve.....305,436.13

Escrow Account.....904.59

Total Reserves and Liabilities.....\$4,774,475.26

# New Graded Series

## FOREIGN MISSION STUDY COURSE BOOKS

*Adults*

### A GOLDEN MILESTONE IN JAPAN

Edwin B. Dozier

One of the Japanese Baptist Conventions elected Dr. Dozier to write a brief history of Southern Baptists' work in Japan. He has here given a translation of that history. The book is interesting and presents a great appeal for the work in Japan.

Cloth, \$0.75; Paper, \$0.50

*Young People*

### JAPANESE YOUTH FACES LIFE

Dorothy Carver Garrott

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

Cloth, \$0.75; Paper, \$0.50

*Intermediates*

### MRS. MAYNARD'S HOUSE

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 excellent study suggestions combine to make this an excellent book for Intermediates.

Paper, \$0.40

*Juniors*

### STRONG HEARTS OF JAPAN

Maude Burke Dozier

A five-chapter book. Each chapter is a brief biographical sketch of some outstanding Japanese Christian leader. Introduces incidentally the religions of Japan, the social customs. The aims and achievements of the Baptist missionary enterprise are stressed. *Leader's Helps* included.

Paper, \$0.35

*Primaries*

### PLAYMATES IN JAPAN

A Compilation

Stories 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 Japanese children who are waiting to hear the story of Jesus.

Paper, \$0.25

*All Ages*

### Missionary Map of the World

The several religions of the world are identified in colors. The Southern Baptist Missions and Stations are marked in red circles. Size, 42 x 50 inches. *Go Teach All Nations.*

Linen Cloth, \$1.00; Paper, \$0.50

*Send Coupon Today!*

### TO BAPTIST BOOK STORE:

Please send copies indicated of

A GOLDEN MILESTONE IN JAPAN,  
JAPANESE YOUTH FACES LIFE, ..... MRS. MAY-  
NARD'S HOUSE, ..... STRONG HEARTS OF JAPAN,  
PLAYMATES IN JAPAN, ..... MISSIONARY  
MAP OF THE WORLD. Enclosed is \$.....

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