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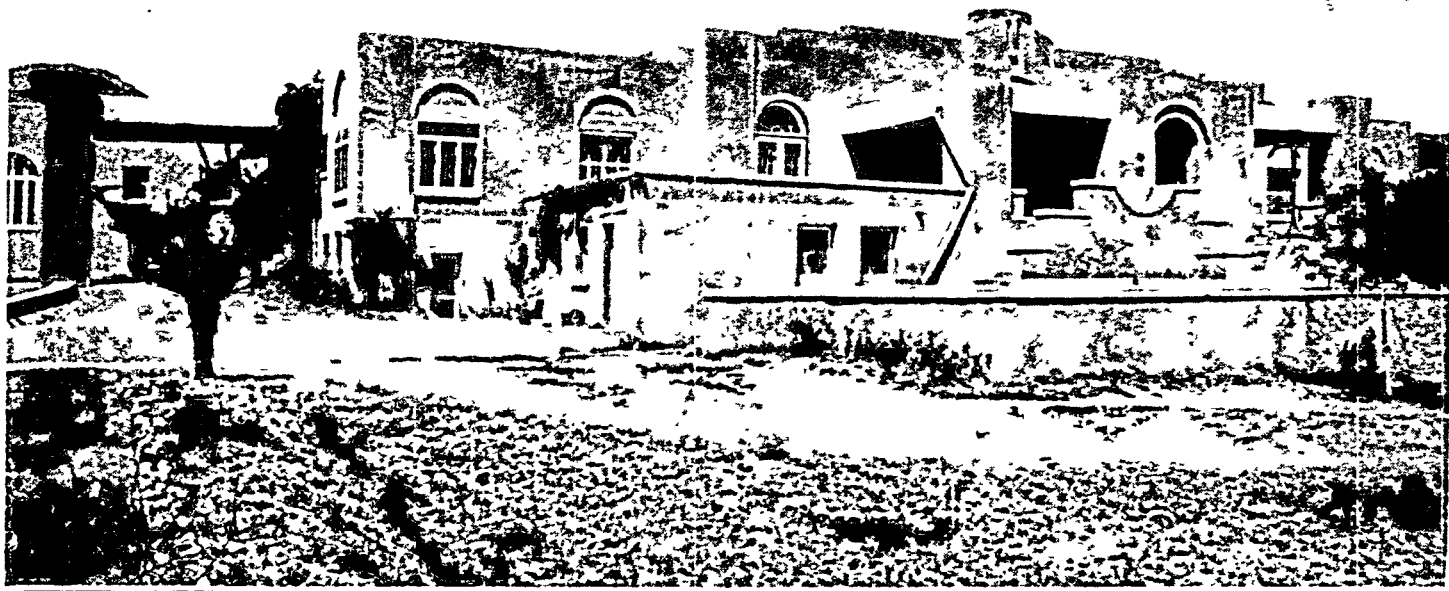


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(Continued on cover page 3)

INASMUCH

.....as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matthew 25:40

HOW DO RELIEF NEEDS IN CHINA COMPARE WITH THOSE IN EUROPE?

The suffering in China is greater than that of all other war-torn countries put together. The struggle has lasted three times as long, the casualties have been much more numerous, and there are far fewer hospitals to serve the wounded. More cities have been burned and the number of refugees has reached the appalling total of at least forty-five million.

WHO DISTRIBUTES RELIEF FOR THE CHURCH COMMITTEE?

The missionaries of about two hundred stations in China, representing all the major Christian denominations. They work together in local situations without rivalry, and in most instances as a united group. They are the logical channel for distributing relief, because they are close to the people and have the confidence of all classes.

DO THE MISSIONARIES MAKE ANY CHARGE FOR THEIR SERVICES?

They do not. Their work is done gratis.

IS NOT THE MONEY SIMPLY THROWN DOWN A BOTTOMLESS PIT?

A great rebirth is taking place in China, and constructive measures are going on, which will enable China to make rapid progress once the war is over. These include: the increased development of mineral resources.

ARE THE CHINESE DOING ANYTHING FOR THEMSELVES?

They certainly are. The Government, in spite of the fact that it is hard-pressed to keep up the struggle against the invaders, has made large appropriations for relief. (Forty million dollars, Chinese money, between April 1938 and December 1939.)

Chinese living abroad have sent home 180 million Chinese dollars for relief. Yet there remains a great deal of need not met from any source.

WHAT IS THE EFFECT OF THIS RELIEF EFFORT ON THE CHINESE ATTITUDE TOWARD CHRISTIANITY?

From all parts of China come reports of greatly increased friendliness toward Christian missionaries, because they have remained at their posts in spite of danger, and have effectively cared for the wounded, the starving and the homeless. The Chinese want to know the secret of this unselfish service.

WHAT TYPES OF RELIEF ARE BEING CONDUCTED?

First, there is emergency relief. When a city is bombed or invaded, the wounded are treated in mission hospitals, the homeless are given shelter, the destitute are fed.

Then there are refuges for women and orphans, and work projects for the men, such as building roads, draining flooded areas and repairing dikes.

Sometimes small loans are made to individuals to buy seed for their farms or to start them in business as peddlers.

Besides there are industrial co-operatives which train refugees to handle tools and manage factories.

Three cents feeds a refugee for a day.



One dollar keeps a refugee alive for a month.

CHINESE RELIEF

Gifts sent in care of
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THE COMMISSION

CHARLES E. MADDY, *Editor*

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THE COVER portrays the Mexican Baptist Seminary, El Paso, Texas. At the top is the picture of the main building of the seminary; below is shown a group of the teachers and students.

THE COMMISSION

VOL. III

OCTOBER, 1940

No. IX

The Soviet Invasion

W. E. CRAIGHEAD, *Bucharest, Rumania*

With the recent Soviet invasion of the Northern Rumanian provinces of Bessarabia and Bucovina, the question, "What will become of the Balkans?" has been partially answered. Beautiful Bucovina, with its wooded slopes and pleasant plains, is a land filled with Greek Orthodox churches, monasteries and shrines, and has a new, struggling Baptist constituency. With Bessarabia, the Soviet recaptured its granary, and the strategic Black Sea port of Cetatea Alba, as well as the ports of Reni and Galati, on the Danube.

With characteristic disregard of her promise to grant these provinces four days to evacuate the Rumanian population, Russia swooped down in the "lightning war" fashion. The consternation and panic which this move produced may be better imagined than described. Refugees into Rumania were met at the border by masses of incoming Communists and Jews, who were being sent over into Russia. Parachute troops were landed at strategic points, villages were ruthlessly bombed, and even small tanks were landed by planes.

The Soviets will find an unpleasant problem awaiting them in these newly acquired provinces of Bessarabia and Bucovina. Strong Greek Orthodoxy will face them in Bucovina. Will they undertake wholesale destruction of this system of religion, as they have done in the rest of Soviet Russia? And what about the "pernicious" new evangelical faith so widespread and deep-rooted in Bucovina and Bessarabia? Perhaps Russia has learned that persecution does not succeed in combatting faith in Jesus Christ. Or will she isolate the believers of Bessarabia in Siberian waste lands, salt mines, frozen lakes or forests? Whatever course is taken, the Baptists and other Evangelicals, fifteen thousand strong, with over three hundred churches and chapels, will constitute for atheistic dictators a major problem.

Southern Baptists invaded Bessarabia and Bucovina with the Gospel nearly twenty years ago. During the intervening period, ten of the twelve strategic cities and hundreds of large villages have been occupied. Bibles and Testaments have been deposited in all these places. The church leaders have

been strengthened in the faith by the Seminary and Short-Term Bible conferences. In order to understand the progress that has been made and the state of preparedness for the present crisis, one may take as an example, the Baptist church in Kishineff, the Bessarabian capital.

The church of Kishineff is composed of two hundred and fifty active members. The young pastor and his wife, being the children of Greek Orthodox priests, are well educated. The assistant pastor and one of the deacons are supported by the freewill offerings of the church. In addition to this, the church has its Old Ladies' Home and carries on a multitude of other activities. There is always a waiting list of twenty or more candidates for baptism. Strict discipline is observed and members are taught to be liberal in their giving. The majority of the membership is made up of poor and humble folk, but among these are also to be found such types of converts as a former city-mayor, former Russian generals, an imperial opera singer.

The Soviets have occupied nearly all of the countries and provinces that formerly formed a part of Russia. If invasion continues to advance south, as at present, the whole Slavic family may be included in the boundary of the Soviets. In this way a new field of three hundred million Slavs will become a new challenge to the evangelical forces of the world.

The struggle between the forces of righteousness and atheism at its worst will be fierce, but final victory to God's children is certain. The Bessarabian Baptists, having endured Rumanian persecution for Christ's sake and remained steadfast, will stand up to the next test of discipleship. The enemy has come in like a flood, but the Spirit of the Lord has raised up a standard against him.

Out of all the confusion which reigns in this part of Europe at present, we may confidently expect that new doors will be opened for the preaching of the Gospel. May we not win through faith the victory of an entrance into this great field of the Slavic nation? Let us, as Southern Baptists, hear again the old cry of Moses and say to the people: "Go forward" in preparation for this great field.

Kingdom Facts and Factors

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

AMERICAN CHRISTIANITY AND WORLD MISSIONS

I am writing at Colorado Springs, on the last stop of a swing through much of our country, with brief contacts also with people from sections not included in this itinerary.

I assume the privilege of writing in the first person. I am impressed afresh with the secularism and worldliness of the American people. The Christian element in our life is in the minority and conscious Christian aims and motives do not control the currents and plans, the efforts and the conduct of business, social life, and politics—least of all politics—in any just proportion to the numbers enrolled in our churches.

The world is in dire need of the influence and active help of one distinctively Christian country. America is in the best position of all to be that country, if only enough of our people were Christian in the meaning of thinking, speaking, and acting Christian in all relations and all affairs of life.

But our national life, civil, economic, social and personal are so extensively geared to secular, materialistic, pagan patterns as too largely to leave religion a thing apart. Organized religion can incorporate only a small part of the total life of even those who are incorporated in the churches. These must function in other institutional forms of life and in association with other people who have no religious connections and whose lives lack any definite religious motivation.

"The power of an endless life" plays small part in the conscious course of human life in America. Pleasure, display, vast accumulations of material grandeur are pressed in upon the time and attention of the tourist at all points. Counsellors and guides take for granted little religious interest in the eager help they offer the stranger. Questions about churches and institutions of religion are usually met by ignorance not unmingled with surprise. When you seek out the churches they seem, for the most part, to be functioning feebly in a limited realm of unreality, or making futile efforts to take themselves seriously in a world that pays them little heed.

There are exceptions. This is an incomplete picture. It is dark enough to cause deep concern. There is enough life and power to encourage fuller Christian undertaking. We must become quickly more

comprehensively religious, if we are to be "salt" and "light" in this dark world.

A CHURCH MISSING ITS CALLING

In one city in the West I saw a striking illustration of what one may discover more or less in every city. We sought out a Baptist church for morning worship. The congregation was small, because a large number had gone *en masse* to a Bible and Workers' Conference at a resort some fifty miles away. One of the ushers was a fine looking young Japanese, who helped in the collecting of the offering. An intelligent and prosperous looking Japanese man and wife in later middle life sat across the aisle from us well up toward the front. These are all members of the church, which is located just on the border of the rather large Japanese quarter of the city. In close proximity to the church we saw Negroes in considerable number. We met the pastor and his wife, cultured, friendly, capable people. They have been there almost a decade. They have their home in another part of the city. I gave them opportunity to express themselves. They were definitely apologetic about the Japanese; humorously contemptuous of the Negroes. Obviously they had no vision of the evangelistic challenge at the very doors of their church. To an inevitably diminishing white membership, they were ministering piously with the pietistic, unrealistic conception of the Gospel. Racial consciousness was so prominent as to leave one wondering how the few Japanese could find a home in that church. As for Negroes, direct question showed that they have no place at all in the consciousness of responsibility of that church. All over America, class churches minister the glorious Gospel in a sectional as well as sectarian program.

SHRINE WORSHIP AND CHRISTIAN WORSHIP IN THE JAPANESE EMPIRE

In the April and July issues of *The International Review of Missions* one may find articles giving important data on this very pressing problem that is facing Christians under Japanese sovereignty and the missionary boards in the home land. During the last five or six years this question has been increasingly pressing and critical. Missionaries have not found themselves in agreement, nor have the native Christians been in full accord, either among them-

selves or with their missionary collaborators. Home boards and missionaries have differed, and the several bodies controlling the boards have struggled to find right decisions without coming to uniform conclusions. Especially confusing are the radically different decisions of the Presbyterians and the Methodists with reference to practice in Korea where these denominations include by far the largest number of the numerous Christian body.

The subject is very difficult. Officially the Japanese government demands shrine obeisance of all its subjects, but affirms that it is in the patriotic, not the religious sense. This question is most acute for schools which are required, on specified days and occasions, to do reverence as a body to the symbols of empire; and also on specified occasions to make pilgrimages and to "worship" at state Shinto shrines. It is possible to take the state at its word and treat this as an exclusively patriotic ceremony on a par with saluting the flag in the United States. It is not possible to purge out of the minds of all Christians the religious tradition of those ceremonies. It is especially not possible to prevent heathen people from seeing religion in the performance. Worst of all it is not possible to overlook the fact that the political authorities do either identify religion and patriotism, or subordinate religion to patriotism. Such is the dilemma in which Christians find themselves in all Japanese territory. In Manchukuo and China the Japanese substitute Confucianism for Shinto and make its rites a test of loyalty to Japan's authority.

Presbyterians, after much patience and earnest discussion, have withdrawn in Korea from all general education. Methodists have taken the other interpretation and seek to continue their work.

Baptists are wholly ignored by the editorial survey of *The Review*, but have thus far managed to postpone the issue.

In her new imperialism and anti-westernism Japan is apt to make missionary education and evangelism both increasingly difficult if not impossible. State totalitarianism cannot grant freedom in religion. This is illustrated most completely in Russia and in Germany. Religion is in for martyrdom or apostasy in distressing degree.

IMPERIALISM AND COLONIALISM

We must be done with imperialism. That is one of the first principles of this column. In different ways it is repeated again and again. There is no place for imperialism in the Kingdom of God. Colonies, possessions, dependencies have all been instituted and administered with first concern for the ruling "power" and its people. "Mandates" was a new category set up by the League of Nations to indicate primary emphasis in the control of "backward" people in the interests of the governed. It has chiefly proved to be only a new term for an old, reprehensible practice. Yet some real progress has been made, most notably by Great Britain and the United States, in the rule of "inferior" races and "backward" religions. The new world, in process of creation in the midst of the destruction of today, will put human values first and rule over people of retarded culture will aim first of all at their progress.

Great Britain's announcement of free status for India within the Empire, "after the war," is a precipitated pledge of a goal toward which British rule in India has been moving since 1833.

*Interior
China
Missionaries
and their
Children*



Youth of South America

LOUISE SMITH, Jacksonville, Florida

Rio at last! We had closed our suitcases and were on deck long before eight o'clock, hoping to see the sunrise on the most beautiful harbor in the world. Our expectations were high. There would be Corcovado with its tall statue of Christ. There would be Sugar Loaf Mountain with the cable car swinging perilously high in the air. We had heard much about looking down from that cable car to Botafogo Bay and its lights which at night resemble a necklace of pearls encircling the drive along the shores. You can imagine our keen disappointment when we arrived on deck and beheld only clouds—clouds—sinister and foreboding! They were so dense that we could see nothing beyond that impenetrable wall of grey. It provided a dismal background for a half dozen dark grey battleships. Heartsick, we searched for the mountains. Strangely enough, at that instant the clouds rolled back giving us an almost unbelievable view of the statue of Christ. High in the skies it appeared before us. The feet of the figure seemed to be resting on a cloud rather than planted on the highest mountain peak. It did not hold for us the significance that ardent Catholics attach to it. We felt His presence and almost heard His voice as He looked out over a world in turmoil and spoke to his children, "Peace . . . my peace give I unto you."

We went down the gangplank to be greeted by the missionaries. Miss Minnie Landrum presented us with an armload of orchids. Mr. W. E. Allen declared his red dahlias were more appropriate for the occasion, for that very morning war had been declared between England and Germany.

The headlines of the newspapers in tall red letters said, "Guerra." The streets were crowded with men reading the latest bulletins from Europe. On all sides we saw posters, picturing the youth of Brazil marching with banners and drums. Under the picture was a challenging phrase which translated, read, "He who does not prepare is no Brazilian." The next week we saw thousands of boys and girls marching in the Independence Day parades. Youth marching! Youth preparing! Youth serving!

YOUTH MARCHING! I like to think of the hundreds of boys and girls who have tramped mile upon mile, so eager are they for an education. One of the most difficult tasks that confront any missionary teacher is to close the door to these eager young people and send them back home with aching hearts because there is no room for them in our

schools. Some of them have trudged fifteen miles on foot to hear, "I'm sorry but we have no room for you. We have no funds to make possible your education." From a distance of two thousand miles along the Amazon some have come to our school in Pernambuco. Willing to do any kind of farm work are the boys at Corrente, if only they be allowed to attend the Industrial School. Ready to help build and plant and share are the young ministers who come to Curitiba for Rev. A. B. Deter to teach them.

YOUTH PREPARING! In our Baptist Schools. In Recife there are six hundred students; in Rio over one thousand; Maceio two hundred; Victoria about three hundred; Sao Paulo three hundred or more; in Buenos Aires thirty-five or forty; in Rosario a dozen; in Temuco about four hundred. These are South America's youth studying in our Baptist schools to better fit into their places of service. They are intelligent, alert, ambitious. On these various campuses, Dr. Frank Leavell has chosen youth to lead their classmates in a Baptist Student Union that will strengthen their allegiance to denominational life. Y. W. A.'s and W. M. U. training schools offer to the young women an opportunity to study God's word and later to teach it. On Sunday we found large groups in the Sunday schools and in the Training Union.

Southern Baptists have shared in the education of these young people by erecting buildings, contributing to running expenses, and supplying missionaries to direct the work in these institutions. A new regime has come on South American mission fields. In the future the institutions will be directed by native forces. This does not mean there is no longer a place for the missionary in these strategic centers. As long as Southern Baptists continue their support of these institutions, it is vital that the missionaries remain in close contact with the schools, lending assistance, guiding by counsel, and keeping the people in North America informed as to the status of the work and the needs on their particular field.

Do you know that you can keep a boy or girl in school for an entire school term for from \$30.00 to \$75.00, the price varying with the school? Few of us could afford to send a boy or girl through college in the United States. Many of us could support a student in a foreign land. And they pay such huge dividends.

YOUTH SERVING! "O que e a Bahiana tem"

**FIELDS
AND FACTS**

sang Nilza and Elza, and we hummed with them the popular song that all the young people in Bahia seemed to know. We watched them as they stood by the piano dressed in their prettiest frocks, for that night they were giving a "fiesta" for their guests from North America. Happy, carefree youth, we thought as we watched them. Then we remembered the first Sunday night we had spent in this old city.

Four pretty girls had stood with a group on the street corner that warm spring night. The upturned faces were serious. They sang in Portuguese the old, old hymns and we followed, translating the familiar words into English to express our praise to the Master. It was a street meeting in the city of Bahia. A native pastor spoke quietly but earnestly to the assembled crowd. After a brief evangelistic message, an invitation was given for all to attend the service that night in the little church two blocks away. Later these girls took part in the church service. Now one of them is on her way to the

States. Elza Almeida, an attractive student, is coming with our missionary, Miss Alberta Lee Steward, to the United States. She will enter the W. M. U. Training School in September that she may better serve her Master.

Dulce Fernandez and Tabita Kraul are students at the Girls' School in Sao Paulo, Brazil. Last summer, with funds provided by the Southern Baptist W. M. U., these two students went into villages and rural communities to help in the smaller churches. In one church a story hour was started for boys and girls. The enrollment speedily grew to over two hundred. Men and women listened quite as eagerly as did the small children to the stories of Jesus. At the end of two weeks there were forty conversions. Dulce is president of the B. S. U. and Tabita is Y. W. A. president on their college campus.

Youth marching! Youth preparing! Youth serving! All for the King of kings.

* * *

A Class in Session at the Baptist College in Rio de Janeiro, Brazil



FIELDS
AND FACTS

Youth of Nigeria

MRS. J. C. POWELL, Ogbomosho, Africa

Youth is youth the world over. Boys are boys, and always will be, regardless of color or creed. The same is true of girls. They like and dislike, work and play, study and worship if only in the school of experience and in the temples of heathenism.

Youth in Nigeria has fewer opportunities to learn books and to worship the true God than have the young people in many civilized lands. Schools for the vast majority of children are not yet available. The name "Jesus" has not yet been heard by millions. Even in Shaki, where missionaries have lived for years, and where six Baptist churches and chapels are existing, one person told Miss Tinkle recently that he had never heard of such a person as Jesus, the Saviour of the world.

The boys are entitled to congratulations for their ambitions to learn to read, and their efforts in that direction. Many spend the best part of each day on their farm or at their trade and pore over their A. B. C.'s while they rest from manual labor. Their lights from pieces of cotton rolled and dipped in Shea Butter fat (nut fat which looks like tallow or beef suet) is not even as good as the lightwood fire which 'Abe' Lincoln used.

Some who have learned to read under such conditions, and can barely read their Bibles, are serving as pastors of small churches. In some cases they have become men of wisdom and influence.

Such a one is Pastor Duntan of Agodre in the Shaki Association. I understand that he met with much antagonism from the former chief of the town in which he resides and works. Many jujus were used to frighten him out of town. Instead, this man's faith and courage grew stronger and his influence expanded over a wider territory. His church grew by leaps and bounds and made necessary the erection of a new and bigger building. His congregation supports him and, with the help of fees from non-Christian children, finances a two-teacher school.

Amos Ige Okunlola is a young minister who is trying to serve the people in six different communities and to teach a few children. His own learning began with afternoon classes in his birthday suit. His grandfather was his charge, whom he accompanied day by day to the farm, and for whom he did chores during his waking hours. The boy had a bright face and quick mind, and soon attracted the missionary in charge of that station. A visit to the

grandfather and older brother resulted in the boy's entrance into the school where he completed the sixth grade. He could easily have taken a college education had his brother been willing to carry on with his fees. Instead he had to leave school and go to work.

We are glad he married a Christian girl who can read, and is intelligent enough to help the women in their missionary society. He, and others like him, want to study in the Seminary. Together with their missionaries, they are praying for opportunities to get such courses as will meet their present needs, and also to acquire money with which to finance such an undertaking.

Some of the girls are equally outstanding in their ambitions, qualifications and accomplishments. As with the boys many more would take an education if finances for such were available. The masses of girls, however, are neither interested in books nor the Christian religion.

As soon as they are responsible enough they begin to sell food or trinkets for their mothers. A taste for trading is soon developed, and the love of money, though their gains are small, grips them. They marry unlearned and unsaved and, sad to say, hosts of them go down to perdition not knowing about the true God.

When young men marry only girls who can at least read their Bibles, and when grandmothers cease separating the children from their parents and controlling them, some of the problems of ignorance and superstition and idolatry will be solved.

All glory and praise to God for what is being done—for the prayers offered, the money given, and the missionaries sent. May our Heavenly Father help us to be faithful.

* * *

Mrs. M. G. White of Bahia, Brazil, happened to be home on the occasion of the golden wedding anniversary of her parents. We rejoice with her in this privilege. She said: "It was perfect. They hadn't hoped to have me here—and then all but 'Red' were here. We had a church wedding, and the bride was lovely in our eyes you may be sure."

* * *

The North Gate Church in Shanghai has recently sent out its first Chinese missionary to Southwest China and the fact of his going gave a decided impetus to the missionary spirit.

Missionary Son

BILL AYERS, *Wake Forest, North Carolina*

I was downcast and I was afraid.

Only once before had I felt depressed in that way. That was when my sister and I first left Hwangchow for the Tsungshi American School. We wouldn't be able to come home until three months had passed—until Christmas vacation began. I soon realized that three months at a boarding school was a long time for a fourteen-year-old son of a missionary. I tried not to show my feeling when Mother kissed me goodbye and Dad shook my hand, but I knew that I was homesick. And for a full month I continued to be.

However, I had never felt afraid like that before. A war had broken out since the night two years ago when Mary and I left Hwangchow. It was the war that was frightening me.

It hadn't taken the Japanese troops long to reach the vicinity of the American School.

One night in December I carried our principal a telegram which I had taken from a coolie. Mr. Anderson read it out loud. "*If you value the lives of the children under you, leave Tsungshi immediately. V. G. Ross, American Consul-General.*"

Mr. Anderson frowned; then, looking up at me, he said quietly, "Tell the boys in the dormitory to start packing."

Ten hours later the entire student body was in Hankow. I wired Mother and Dad from there that we were leaving. Two days later our flag-bedecked train was pulling into the Hong Kong station.

Hong Kong was filled with refugees, so it was impossible to find a place on the mainland for the hundred American students of our school. Mr. Anderson was finally able to rent the two top floors of a hospital, located on an island twelve miles out in the Pacific. Then the real agony began.

The next day I picked up a Hong Kong newspaper and read the headline: "*Japanese Twenty Miles from Hwangchow, Important Rail Center.*"

Numbness filled my body as I realized the actual situation. There were my parents—hundreds of miles away from me—and they were in danger. Something might happen to them. I put the paper down slowly.

Later I read another news article. "*Japanese bombs killed eight patients here today when planes flew over the Hwangchow Baptist Hospital. All foreigners escaped uninjured.*" That was my dad's hospital. But he and Mother were safe. Suppose it happened again—

Eventually I became afraid to pick up a paper. It might contain bad news. I was afraid of its short, unsympathetic articles. They signified danger and uncertainty.

On the first day of May the paper did bring bad news. It was an undetailed item, almost hidden by advertising: "*One foreigner, believed to be a missionary, was killed in a raid on Hwangchow, Honan, today. The missionary's identity could not be directly ascertained.*"

Hwangchow . . . raid . . . missionary killed . . . Mother and Dad! My mind was confused. I sat through classes that day, and, when the last bell rang, I went out on the seashore and thought.

I hoped Mary hadn't read the paper. I hadn't told her. When would we learn what had happened to Mother and Dad? I went back to the dormitory when it began to get dark.

A cablegram was waiting for me. "*Parents safe. Cordell Hull.*" I was thankful for the State Department's prompt courtesy, but my old fear—the thought that something would happen next time—remained.

At the end of the week our Chinese history class went into Chinese territory to visit a soldiers' hospital. The smell of gangrenous bodies at the hospital was sickening. The most badly wounded patients lay on the wet floor of a dark basement. One boy—about my age—tried to suppress his pain, but tears ran from his eyes. A shell-shocked maniac yelled at us. I saw one soldier die.

This all made me think of the Hwangchow hospital. My mother and dad were probably working there now.

I looked again at the wounded men near me; then I understood. Mother and Dad were helping men like these. It was their work; they were missionaries. People were getting well because of them. They were helping the sick. I began to believe that my parents would not be harmed, for they were doing good. I was sure of it. Depression and fear left me, and faith triumphed.

* * *

Unless men, Americans first of all, can trust God and allow him to conquer our fears we can give no service to the world in its confusion and distress. "Believe in God, believe in me." If we will look trustfully to God and believingly to Jesus Christ, we shall be delivered from disrupting fears.

MISSIONARY
INTEREST

Women and Their Work

A MISSIONARY CONTINUES ALONE

The home-going of Mr. Nils Bengtson has left Mrs. Bengtson the only missionary of the Foreign Mission Board in Spain. Since 1928 these two have lived and worked amid the loneliness and the difficulties of their field. Mrs. Bengtson has shared in all the work, particularly with the publications. Much of her effort has been directed toward supplying some printed material for the use of the women in their meetings, for there is in Spain no body of evangelical literature on which to draw.

Now the entire responsibility rests on her, for she assumes the duties of treasurer, also. As she continues her work alone, separated from her only son and from her native land of Sweden, we shall sustain her with our prayers.

In Hungary, too, there is only one representative of our Board—Miss Ruby Daniel, principal of the Training School at Budapest. These capable and well trained women are competent to conduct the affairs of the Mission, but it is a heavy burden upon them in these troubled days.

YOUTH PREPARES FOR TOMORROW

While we were on the way to attend the National Convention of Brazil, I asked Miss Minnie Landrum to tell me the most encouraging feature of her work. She immediately answered, "It is the interest and the development of the young people."

This same statement might be made of every section of South America, indeed of every mission field.

In Montevideo and in Buenos Aires, where the seminary was closed at that time, we found young people attending evening classes after the day's work, often going supperless, in order that they might prepare themselves for greater Christian service through these classes in Bible study and other courses in Christian training.

In Chile the students of Colegio Bautista are being taught to go as individual witnesses back to their home communities where often there is no church or preacher. This extension work is already bearing fruit in the needy places of the country, and the young people are responding with great promise.

In the countries of Europe, the young people have their own meetings for inspirational and mutual helpfulness. They have parts on the programs, discuss their own problems, conduct the services in ways similar to our own. Often they trudge many long miles to reach these meeting places, but they do not mind that, for they also make it a season of joyous fellowship and light-hearted good times.

In Japan the numbers are small among the multitudes of non-Christians. But in the two school centers where capacity student bodies are brought in daily touch with the Gospel, many hundreds, this very year, have come out to declare themselves followers of Jesus Christ and to dedicate their lives to Him.



*Spain's
Heart-hungry
Throngs
Await the
Gospel
Message*

MISSIONARY
INTEREST

The impact of Christianity is stronger in the partly evangelized portions of China where there are many third generation Christians. Among these are outstanding workers and potential leaders who are preparing to work side by side with our missionaries in proclaiming and interpreting the Gospel. The new China finds her strongest supporters among her youth who have the forward look. On them she must build her new national life.

And what of the youth of Africa? Surrounded by superstition and ignorance as dense as the wild growth of their bush country, they have many obstacles to overcome in following the Way of Life, but they are moving forward. A department of young people's work has been organized with two young women giving their entire time to it. For formal education there are day schools, high schools, college and training institutions, normal school and seminary.

Back to the homes go those women who attempt to reach the young lives during the formative years, teaching the mothers, and through them the children.

The missionary force is slowly being built up, yet it is wholly inadequate to meet the calls of the nationals, themselves, for help. Preparation of the young generation for the needs of coming years is imperative in every land.

ADOPTED STUDENTS IN NIGERIA

Although the Youth Movement has not reached Nigeria, we found there a very real movement for youth, for at the heart of each of our mission stations is the work of teaching and training young people.

The women missionaries take their places with full duties as teachers in the schools, or as leaders in other activities. In addition, we found them making a unique contribution to the education of the African youth—a contribution that requires unlimited patience and perseverance as they take into their households numbers of black boys and girls as helpers to be taught and trained.

One characteristic of the Christian in Nigeria is his ambition that his children may have some education. Few of the natives can afford the expense of sending their children away from home to attend school, and there is no system of public schools. There are only the primary schools which are conducted by the churches. Hence the missionaries "adopt" many African boys and girls, and pay their expenses in mission schools. Some of these are children of pastors and church members; others come from Mohammedan and heathen families.

In many of the missionary homes in which we

were guests we found groups of students who lived there and assisted with the work in the house, yard, garden, or orchard. Those who have just come from their native homes must be taught the very simplest things about housekeeping which is so new and strange to them. They must learn the fundamentals of cleanliness and hygiene. The aim in all their training is to help them make better use of their native products and customs so that they may continue to prepare and eat their own foods.

Just as new to them as the foreign ways is the spirit of love and consideration that surrounds them, so different from the quarreling and strife among the wives and children of the polygamous homes they know. They share in family worship; they receive wise and friendly counsel; they have firm discipline and oversight of their studies. It was the early missionaries who introduced this custom of taking African youth into their homes, and it continues to be a most fruitful means of evangelizing and training for usefulness. A surprising number of the pastors whom we met told, with words of gratitude, of the friendship of some former missionary in whose home he had lived; or his wife traced back to a benefactor the privilege of being in a home in which she had learned improved ways of living which she now continues with her own family. From these privileged ones who have close personal contact with the missionaries come many of the recruits for our mission work.

Emma Parker Macdougall

* * *

SOMEWHERE A VOICE IS CALLING

Fields that are white to harvest
Over the sea;
Voices of lost ones calling
Calling to thee.
How can they know of Jesus,
Tender and true;
Dying on Calvary's mountain
For me, for you?

2.

Tell them about the Saviour;
Oh, heed their call.
Send them the blessed Gospel
Christ died for all.
Fields that are white to harvest
Over the sea;
Voices of lost ones calling
Calling to thee.

—Mrs. S. B. Burr.

* * *

Christmas at the Mission Station*

EFFIE C. BARTON, *China*

"Twas the night before Christmas, and all through the house
Not a creature was stirring, not even a mouse."
The stockings were carefully hung in a row
In the hope that the morning some presents would show.
The children were nestled all snug in their beds,
While visions of Christmas gifts danced in their heads.
But the two missionaries—they thought of each child,
And looked at each other, then sadly they smiled,
And into each stocking a small gift they slipped
By the light of a candle that sputtered and dripped.
Papa Missionary looked thoughtfully down,
With a bit of a smile, and a wee puzzled frown,
At Mama Missionary, whose wavy brown hair
Gleamed soft in the candle-light flickering there,
While softly she sang as she tucked a wee ball
Down into the tiniest stocking of all.
Both thought of America, white with the snow,
With streets full of people, and windows aglow
With light that shone out o'er the sparkling white drifts,—
And Christmas trees covered with candies and gifts.
What wonder, if, far from that brightness and cheer,
Two brave missionaries should each see a tear
Slipping slow down the cheek of the other that night,
As they stood by the stockings so empty and light?
To be sure, there had come from the home folks so dear
Sev'ral letters and cards with their greetings and cheer,
And one of them said, "We are sending a box
With candy and clothing and candles and blocks
And toys for the children, and books for you all,
And some red Christmas bells, and for Alice a doll."
So with laughter and singing and bustle and hum
Was the mission house filled,—BUT THE BOX
HADN'T COME!

"It was weeks after Christmas, and all through the house,
Not a creature was stirring, not even a mouse."
The children were sleeping as still as could be,
While Papa Missionary,—quite busy was he

* (Suggested by a remark in a letter from a missionary who said one of her Christmas presents reached her some time the following summer.)

MISSIONARY
INTEREST

With books and reports, and plans without end,
And Mamma Missionary had sat down to mend;
(It would be a surprise to some people, no doubt,
If they knew that on mission fields, clothes *do* wear out.)

So there the two sat, and spoke hardly a word,
When suddenly such a commotion was heard,
And out on the porch there arose such a clatter,
Papa rushed to the door to see what was the matter.
A full moon shone down with a radiant glow,
Lighting up, as at midday, the landscape below;
And what should the two missionaries behold
But the object about which the story is told,
For there came a native man, driving an ox,
And there in his cart was the long-looked-for box!
It was quickly brought in, and they hammered and pried,

'Til the cover was off, and the box opened wide.
Then the children awoke, and in puzzled surprise
Came out and looked on with bright, wondering eyes,

As out of the box there came candy for all,
And clothing, and books, and toys, and a doll.
And nobody thought of looking at clocks,
For, oh! 'twas such fun unpacking the box!
Father looked at his books; Mother tried on the shawl;

Baby played with the blocks; Alice undressed her doll.

And the mission-house—it nearly burst with delight

While the box was unpacked, that wonderful night.
"Oh! it's almost eleven!" mother suddenly said,
And she tucked the two children up snugly in bed.
Then, when she came back, Father said, "What is this?"

How came we this splendid big package to miss?"
It was quickly untied. As the letter had said,
There were bright Christmas bells so cheery and red,

And yards of fine trimming to put on a tree,
And sparkling as any you ever did see.

The two missionaries, they stood side by side;
They looked at each other and laughed 'til they cried,

Then wrapped up the package and put it away;
"That must wait," said the father, "'til next Christmas day."

* * *

This tale has a moral; 'tis pointed and clear:—
Will the home folks PLEASE START THEIR
GIFTS EARLY THIS YEAR?

HOLDING IT TOGETHER

By CHARLES A. WELLS

We all have the feeling these days that the world is breaking apart. But two letters lie on my desk which reveal a great silent force that is holding it together. One is an anxious note from a German Christian written on the eve of war. It is filled with longing for peace and universal understanding. The other letter is from Tokyo. It is a tender, suppliant breath from a Japanese Christian who fully realizes that the Japanese military have given the people of Japan a bad name. Both letters are thoroughly Christian, filled with longing for a greater understanding—a closer fellowship between men of the nations. Do you realize there are multiplied millions such as these who are reaching out into the great darkness about them, longing to touch hands with kindred spirits? Have you ever thought what it will mean when these forces are drawn closer together and made more articulate? It will create a new world of peace and understanding. That is why the young men and women missionaries these days go out with a look of eagerness and joyful challenge in their eyes. They are seeing the thrilling greatness of the task of healing the world's heartbreak by drawing it closer in the bonds of divine love.



Fields White to Harvest

"I have just recently returned to Tsingtao from our Laiyang local associational meeting of the eleven churches on that field. The meeting was held in our market town of Laiyang county—at Swei Kou T'ou. The church building, which holds more than four hundred people, and which was built without any money from abroad, was packed to capacity. I took along with me a Chinese pastor—Rev. Kiang Fang Nan—who spoke twice a day to the people, and was greatly appreciated. The brethren over at Laiyang are much encouraged with the progress made during the past year, and are looking forward to even greater progress during the next year. The tent work has been richly blessed and used of the Lord,

and many have heard the Gospel in this way and have become believers and joined the churches on the Laiyang field. Miss Alda Grayson certainly needs help over there on the Laiyang field. It seems that the duties falling upon one here in Tsingtao shut out many possibilities of service in the country. There are so many things that require attention in a place like this. I should like to be able to spend more time in the country but the work here requires much of one's time, and then, also, conditions have been considerably disturbed during the past three years, thus restricting our movements quite a good deal."

—I. V. LARSON, *Tsingtao, China*

* * *

Missionaries Write the Secretary —

Advancement

"Our Minas Convention met the week before we went to Rio. It was about the biggest we ever had. And the spirit was never finer. The brethren who visited us from other fields for the first time were delighted to see how our folks work in perfect harmony and Christian love. We thank the Lord and give Him all the glory for it. Five new churches had been organized on our field during the convention year and this past Sunday one more was organized. The Lord's work goes marching on."

—J. R. ALLEN, *Minas, Brazil.*

* * *

Harvest Time

"Despite the experiences of war, we are still in the big business of bringing men to know Jesus Christ as Saviour. Suppress the idea that while the countries may be torn by disorders, opportunities for preaching the Gospel are limited. I have heard that some people were thinking that the 'China affair' was just about to close down missionary work here. I can say without hesitation that I have never seen opportunities for preaching greater and with more promise of fruits. Last year was the all-time high record for baptisms, and the churches are making progress in self-support. We plead for recruits to fill up the ranks of the missionaries here on the field. We rejoice in those who are coming out this year, and we trust more young people will give themselves to the service of the Lord and the work of our Board in Interior China."

—P. E. WHITE, *Kweiteh, Honan, China.*

* * *

The Power of the Gospel

"Since coming back it has been my privilege to baptize twelve, three in Coronel Pringles in the month of November, and nine in Bahia Blanca on the last evening of 1939. Three of those baptized came from the outstation in Punta Alta. Next month we expect to have another baptism before the cold weather sets in.

"Work in Coronel Pringles, where Juan Pluis is laboring, is going well and he expects to have another baptism before long. The Catholic opposition is very strong and the priest has vowed that, while he is there, the Protestants will not lift up their heads. However, in spite of the priest, homes are opening up and souls are being saved, proving that the Gospel is still 'the power of God unto salvation.'"

—ERHARDT SWENSON, *Bahia Blanca, Argentina.*

MISSIONARY
INTEREST

Hearty Thanks

"Brother Stover tells us that you are sending along five thousand dollars for the 'College Church.' We call it *Itacurussá* but we do not expect our American brethren to break their jaws on a word like that when there are so many other things to worry about these days. If I understand correctly, the gift is from the Lottie Moon Offering, and we are authorized to go ahead in the expectation that another like sum will be forthcoming. I have written to Miss Mallory to express our gratitude to the Woman's Missionary Union, but right along with it goes this one to you, to thank you for the deep interest you have taken in this project from the beginning, and for your approval and support in presenting the request to the women. To show you that you and we are not on the wrong track in the idea of building a church hard by the college, I want to tell you that our hearts have recently been gladdened by several of the school boys declaring their acceptance of Christ as Saviour. That fact I am sure will give you a lift as it did us. Our Sunday school is growing constantly, especially the Junior Department and the young people's classes."

—W. E. ALLEN, *Rio de Janeiro, Brazil*

* * *

Self-Supporting

"I will be going out to one of our country stations this week to spend a few days with them and organize a church; will also ordain a pastor. While we have much to hinder and disrupt our regular program of work, yet we do have much to be thankful for. Fighting armies have not yet entered our district and our preaching and Bible classes have been carried on as usual with a growing interest in church work. We now have twelve regular, organized churches in our association, and the one which is to be organized this week will give us thirteen when it joins our Association. About two years ago our Chengchow Baptist Association voted to receive no church into its fellowship until the church was fully self-supporting. As a result of this forward movement we now have in our Association six churches self-supporting in every phase of their work. All the remaining churches are nearing the self-supporting standard. All churches being organized at present must own their church property as well as pay all expenses. They are very anxious that in the very near future all mission money sent out will be used in sending the Gospel into new fields of our province which are yet unreached."

—WILSON FIELDER, *Chengchow, Honan, China*

War's Ravages

"Our hearts are still being saddened by the news that has come in from time to time from the various places in this section which were invaded by the Japanese about a month ago. Five of our church buildings were burned, three of which were built by funds from us missionaries and money furnished from America. I finished paying for one of the churches last year, and had a part in dedicating it. We are going to see about putting in claims for these buildings when we go out to mission meeting. All the preachers and Bible women in these places have lost everything they had. Their salaries are small and since things are so high in price, it will be almost impossible for them to buy the things back. Thousands of people are wandering here and there with no food, not much clothing, and no homes. The government of China is doing everything it can to help, and the Christians are lending a helping hand. We have relief camps stationed at central places and are trying to bring aid to many of the destitute people."

—M. W. RANKIN, *Shiuchow, China.*

* * *

Crowded Quarters

"Many people have moved to Chefoo recently and our city is greatly crowded. These people—most of them from the wealthier classes—have come into Chefoo from the interior cities and villages because of the unrest there. We have been so slow in getting out to them that God is giving us another opportunity by bringing them in to us.

"We have long needed new and larger buildings for our boys' school. The place that the school now occupies would be ideal for an educational and evangelistic center. It was Mr. Moore's hope that we might buy cheaper land further out for the school and use the present buildings as a place for short term seminary courses for our city and country Christians and also for Good Will Center and possibly kindergarten work. So, if the authorities should close us out, one thing is certain, we would not be confronted with a lot of empty buildings here in Chefoo. When I remember one of Mr. Moore's favorite sayings, 'When we get to the river, we will take off our shoes,' I calm myself down somewhat, knowing that 'the river' may be in the far distant future or that the course of events may change and we shall never have to reach it. Anyway, the matter will be taken up at Mission meeting and some recommendations made."

—MRS. J. WALTON MOORE,
Chefoo, Shantung, China

Our Seminary Building

"We have been delayed greatly on our seminary building . . . the lack of cement . . . all constructions are greatly delayed for the same reason. We hope to be able to use a part of the building by the first of April, and then finish it as we are able to get cement. I feel sure that the \$1000 which the women are giving us at this time will help us to finish the building. We may be able to furnish a part of it—maybe the kitchen, and the bathrooms, but nothing more. By administering-directing the work, buying all materials etc., we are going to save nearly a thousand dollars, taking into consideration the estimate of the constructor. If we had not made the building fireproof, we might have been able to furnish it, but I believe we have done the proper thing. The next unit will be built above the church."

—J. W. MCGAVOCK, *Santiago, Chile.*

* * *

A Great Time to Be in China

"The big event in our Wusih work since our return has been our own Short-term Bible school. It was the first time we have attempted to have men and women at the same time. There were fifty-seven from the country, exclusive of children too little to study. Mothers had to bring their babies. The numbers from the city brought the attendance up to about a hundred. We had meetings for outsiders, meetings for deepening the spiritual life of the Christians, classes in singing, inspiring biographies, classes in training for church membership and Bible study courses.

"This is proving a very hard year for the people financially because the cost of living has advanced greatly. A grant of Red Cross funds has been a great help. Mr. Hamlett is giving quite a bit of time to this necessary work.

"We are very grateful that we can be back here. It is a great time to be in China."

—MRS. P. W. HAMLETT, *Wusih, China.*

* * *

Cause for Gratitude

"I feel deeply grateful for God's blessings on all four schools in our Union Middle School in these two years of our co-operation in Shanghai.

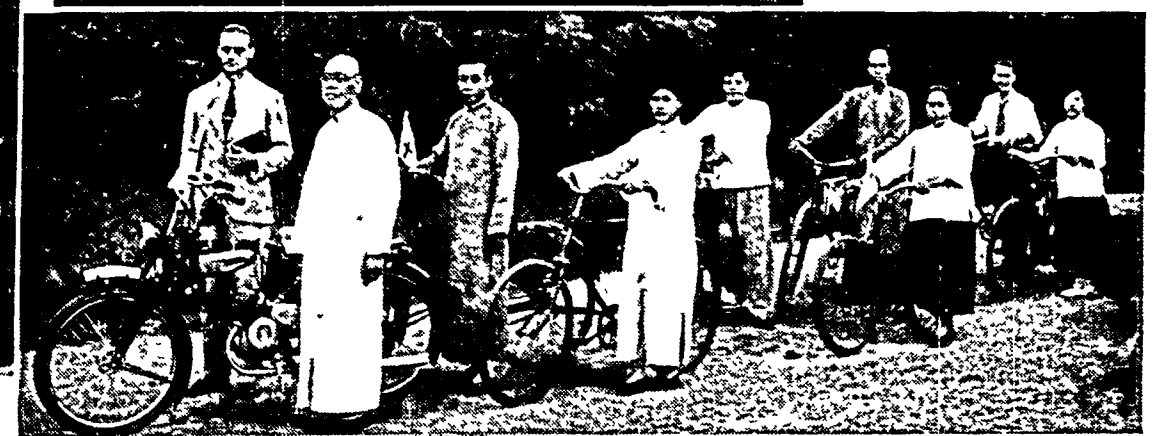
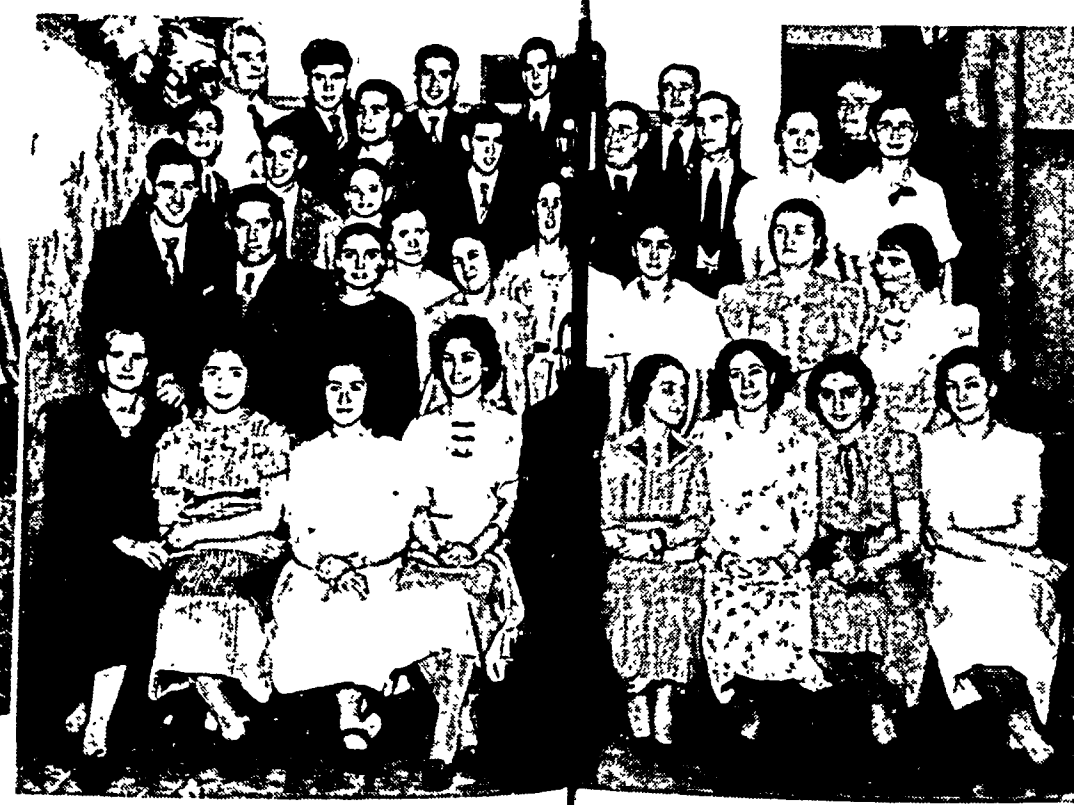
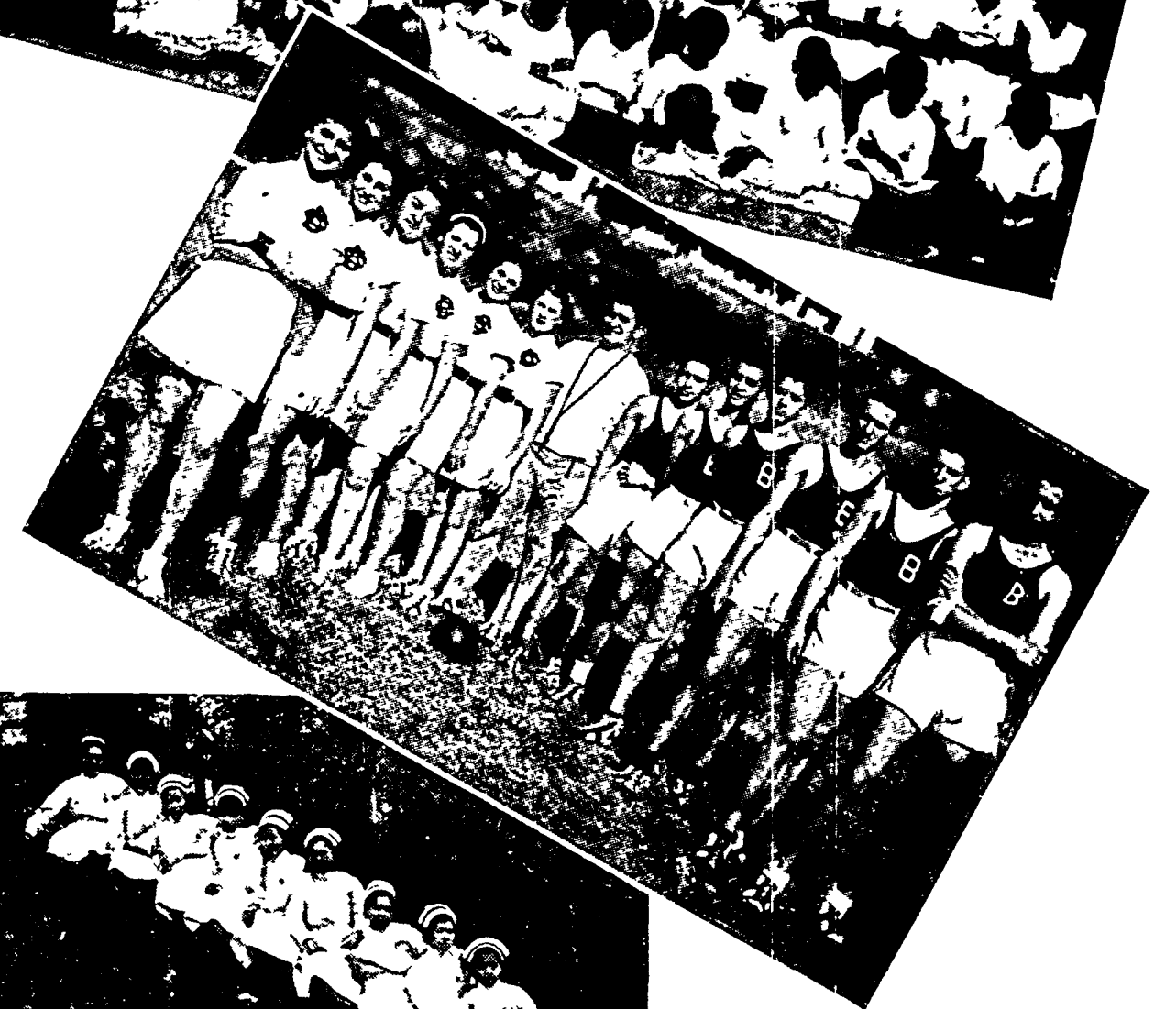
"The proportion of Christian girls is very high, much higher than it used to be. This means that we are truly serving our Christian people in this their time of need."

—SOPHIE S. LANNEAU, *Shanghai, China.*

MISSIONARY
INTEREST



TRAINING FOR SERVICE



THE COMMISSION

A BAPTIST WORLD JOURNAL

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No. IX

STORM CLOUDS

For the lovers of peace and security in America, there are dark and angry storm clouds on the horizon. Our favored land with its inexhaustible wealth in natural resources and raw materials, has become the envy of greedy war lords and dictators of the poverty-stricken and exhausted lands beyond the seas. The awful fate that has befallen other peaceful and liberty-loving peoples may easily befall this country unless we bestir ourselves and make ready for the successful and adequate defense of our own beloved land of freedom and religious liberty. We must be prepared to meet the challenge to our way of life, from whatever quarter it may come.

In the very act of doing everything that is needful for the defense and preservation of our own dear land, there are some inevitable dangers that threaten the moral and spiritual life of our people. To enumerate them is but to emphasize them and be warned against them.

First of all there is a grave peril in the rising tide of speculation and in the greedy mania after quick and easy riches—a mania which always follows in the wake of every great war or economic world upheaval. A wave of unreal and fictitious prosperity is already sweeping through America. It constitutes a

serious danger to the stability and genuine prosperity of our people.

Along with this greedy and insane desire of many people to "get rich quick," is the reckless spirit of living beyond one's income and going into debt. This is the time to pay debts instead of contracting new ones. Every Baptist church in the South should make an earnest and determined effort *this year* to pay its debts or at least greatly reduce them. Now is the time for every board and agency of the Southern Baptist Convention to reduce its liabilities and, as rapidly as possible, liquidate all debts. As the months go on, prices of all commodities will rise and, during war times, wages never keep pace with the increase of living expenses. Unless our people halt the wave of reckless spending and instalment buying, now sweeping the land, churches and mission boards and individuals are going to be in sad financial distress within two years.

For our part, the Foreign Mission Board is going to strive earnestly to set its own house in order for whatever may happen in the financial and economic world within the next few uncertain months. At the October meeting of our Board, strong pressure will be exerted from all lands for increased appropriations. Everywhere the exigency is desperate, and every mission across the world needs recruits and reinforcements. However, in the light of the tragic situation now confronting a war-torn and poverty-stricken world, this is no time for enlargement and expansion. We shall be compelled, therefore, to turn a deaf ear to all pleas for increased appropriations and set ourselves with firmness and determination to hold down to a minimum our expenditures; to pay all existing obligations; and, by living within our income, to keep from incurring new debts.

* * *

A NEW TROAS BECKONS

Southern Baptists, in their foreign mission work, face the most difficult and challenging hour they have ever encountered in the ninety-five years since their grandfathers launched this enterprise at Augusta, Georgia. Today virtually all of Europe, Asia, and Africa are embroiled in the most bitter and destructive war the world has ever known.

Speaking broadly, one half of the work of our Board is in the Orient; one fourth is in Europe and Africa; and one fourth is in South America. Thus it will be seen that three-fourths of our enterprise is in the lands directly involved in those cruel and devastating struggles. What is going to be the effect of all this upon the cherished endeavor of our Board? What does the future portend for our work?

Like Paul and Silas, as they faced Europe in the first century, confronted on every side by closed

doors, Southern Baptists hear today a new and, if possible, a more challenging Macedonian call than was heard by those great missionaries of the first century.

Fast Closing Doors

Many doors, once open to the entrance of the Gospel, are now shut, and some doors still open are rapidly closing against us. The terrible wars now raging in Europe and the Far East threaten the continued existence of much of our foreign mission work.

In Russia, for two decades, the whole power of the state has been concentrated upon the effort to root out every vestige of vital Christianity.

In Bessarabia, our Board has witnessed such triumphs of the Gospel as we have not seen in any other mission land within this generation. Twenty years ago, when our missionaries began a co-operative work with our Russian brethren in Bessarabia, there were not more than four hundred Baptists in all that country. When Russia, like a withering fire, swept over the land three months ago, there were 20,000 Baptists. Today every church is closed and the cruel process of "liquidating" the Baptists is about complete.

In Poland, Latvia, Lithuania, Esthonia, Czechoslovakia and throughout Central and Southeastern Europe, the light of evangelical Christianity is fast going out. The resurgence of neopaganism, the religion of race and soil and blood, throughout eastern and central Europe, is crushing out the last breath of freedom and spiritual religion.

In the Orient

In the Far East, the worship of the Japanese Emperor and the rebirth of the cult of shrine worshippers have already become a severe strain upon the work and worship of all evangelical churches and schools.

In Manchuria, the dominated puppet state of Japan, our missionaries are finding it increasingly difficult to carry on their work.

The same is true in Korea where the Japanese are effectively crushing out the life of all spiritual religion.

If Japan finally succeeds in dominating China, the same process will be inaugurated in that unhappy land and all evangelical work will be effectively smothered.

In the event that all of these dark forebodings come upon us, what will be the future outreach of the foreign mission endeavor of Southern Baptists? Our obligation to preach Christ to a lost world is not cancelled because there are difficulties and obstacles and closed doors.

It seems to us that God Almighty is sending out a new Macedonian call to Southern Baptists in this tragic and unprecedented hour. We stand at the crossroads of all Christian history in this destiny-making moment. What will be our response *now* to God's imperative call?

Doors Under the Southern Cross Swing Wide

We are hearing much these days of the "Good Neighbor" policy of the United States toward the score of Latin republics to the south of us. Our political leaders, under the aegis of the Monroe Doctrine, are trying desperately to create a spirit of unity and solidarity among all the Americas, from Hudson Bay to the Straits of Magellan. This is a wise and farsighted policy and should be set forward in every possible way, if we would save the western world from the horrors of war and the blight of the "Dark Ages" that have overtaken Europe and Asia. We must, at all hazards, preserve and perpetuate here in this western world the same spirit of liberty and spiritual freedom that has made the United States the foremost nation in the world.

Missions the Handmaid of Freedom

The handmaid of freedom and democracy is the Gospel of Christ, and every door in Latin America swings wide for the entrance of the Truth. Many of these Latin lands still wait in the darkness of superstition and in the blindness of paganism for the entrance of the Gospel of light.

Southern Baptists already have a blessed and glorious work in four of these leading Latin republics—Brazil, Uruguay, Argentina, and Chile. Much land yet remains, however, to be possessed in these countries. The Gospel has overflowed into Paraguay, Bolivia, Peru, Ecuador, and Colombia. We believe Colombia is the ripest and most promising untouched mission field for Baptists in all South America today. Throughout that republic there have sprung up little groups of baptized believers who are pleading for the coming of a Baptist missionary to organize and lead them.

We already have more than 150 missionaries in Latin America; yet our forces are wholly inadequate to cope with the appalling need for the Gospel in that vast continent. We could, with profit, place one hundred new missionaries in Latin America within six months and even then only touch the fringes of the need.

The Foreign Mission Board stands at Troas. Many doors in Europe and Asia are fast closing for us. The new Macedonian call from the priest-ridden lands of Latin America comes to us with an ever increasing volume of pathos and entreaty. God help us answer this call in a worthy way, and answer it now.

WE LED THE WAY

At the meeting of the International Missionary Conference held in Madras, India, at Christmas-time, 1938, the 460 delegates were divided into some sixteen groups. To each group was assigned some missionary topic, of common interest and concern to all mission boards.

To one group was given the question of the qualifications of missionary candidates, and the methods and requirements whereby a better type of missionary could be found for the creative and challenging days ahead.

One "advanced" brother went so far as to suggest that he believed the time had come when every mission board should have on its regular medical staff, a psychiatrist. This specialist should thoroughly examine all missionary candidates as to their fitness for missionary service in the difficult and momentous days confronting all mission boards in all lands.

By some the suggestion was received with enthusiasm; from others it called forth doubts and misgivings. It was generally agreed, however, that the plan would be ideal and would prove a great step forward.

The Secretary of the Foreign Mission Board modestly suggested that for some years, his organization had been following this procedure with great profit to the Board, the missionary, and the work in foreign lands. Much interest and even surprise were evident when it was known that the Southern Bap-

tist Foreign Mission Board, with its conservatism and its reputation for non-coöperation with other boards, had adopted such advanced and progressive methods in selecting new missionaries. We were exceedingly gratified that our Board had led the way in this far-reaching matter. It would be impossible to enumerate all of the advantages that have resulted from our adoption of this wise and farsighted policy.

We believe the time has now come when the Foreign Mission Board should take another step forward, by arranging with the New Orleans Baptist Hospital for a six months' specific and intensive course of training for all newly appointed missionaries. This course should include such studies as: first aid, simple remedies, sanitation, elements of dietetics, rudiments of nursing tropical diseases, tooth extraction, and a multitude of details with which a missionary needs to be familiar.

The New Orleans Hospital, in collaboration with Tulane Medical School, could work out a comprehensive and adequate course which would not only fit our missionaries to render the fullest possible service on their respective fields, but which would also place the Foreign Mission Board in the forefront in this matter of sending forth the highest type of laborer for the new era of missionary strategy upon which we are entering.

At the forthcoming meeting of the Board in October, this matter will be given the consideration it deserves.

Editorial Varieties

CHARLES E. MADDRY

A Perpetual Memorial—The name of Dr. James P. Boyce will be forever enshrined in the hearts and memories of the Baptists of the South. "The Immortal Four"—Boyce, Broadus, Manley, and Williams—founded the Southern Baptist Theological Seminary and, during those early years of poverty and opposition, they gave generously of their time, talents, and money for the establishment and maintenance of this glorious kingdom institution. Dr. Boyce was possessed of a considerable fortune for that day and, during his lifetime, he contributed freely and liberally to the education of young ministers and to the cause of giving the Gospel to the heathen and pagan world. It is entirely fitting, therefore, that his daughter, Miss Frances Boyce, of Washington, D. C., who went home within recent weeks, should have left the bulk of her estate to the Foreign Mission Board. The income of the estate,

after certain personal bequests are paid, is to go to a sister for her lifetime and, at her decease, the estate will come to the Foreign Mission Board. It is thought the Board will eventually receive close to one hundred thousand dollars. We are profoundly grateful for this worthy and significant gift.

* * *

Many Fellow-Helpers—At the recent meetings of the Student Retreat and the Young Woman's Auxiliary at Ridgecrest, there were more than two hundred young people who came forward and offered themselves for special missionary service at home or abroad. It was one of the most inspiring and thrilling sights we have witnessed in a long time. In the darkest and most tragic hour since the risen and ascending Lord gave the Great Commission to His followers, our choicest young people are gladly and freely offering their lives that Christ's message of redemp-

tion and peace may be given to all the nations. Soon there will be scores of young people coming out of our seminaries ready and anxious to go to the needy places of earth for the purpose of making Christ known to the people.

The tragedy of all tragedies is the fact that unless the churches give us more money for the cause of missions, we shall not be able to send one third of these earnest volunteers.

"How shall they hear without a preacher and how shall they preach except they be sent?"

* * *

The Most Effective Way—The quickest way to evangelize the nations is through the instrumentality of a well trained and consecrated native ministry. As a mission board we could never send enough American missionaries to win China to Christ. One native Chinese, won to Christ, called of God and trained for the ministry, will do more to give the Gospel to his own people than could many American missionaries. This native, however, must have training along with sympathetic and helpful guidance, before he can render effective service in the work of evangelism among his fellow countrymen. For this reason we have, for many years, been doing every thing possible toward the establishment and maintenance of theological seminaries, Bible institutes, and missionary training schools on all mission fields.

The new seminary in Chile is going to mean much for the training of a native ministry and for the winning of that land to Christ.

The new seminary for college graduates at Kaifeng, China, will be of inestimable value in the spreading of the Gospel in "the new China."

But these seminaries, in all lands, must be reinforced and worthily supported not only with ample funds for the maintenance of the many students who are anxious for training, but also with missionary recruits who are thoroughly prepared to teach and amply qualified to instruct in the matters of the Word of God.

* * *

An Acute Need—The student body of the Mexican Baptist Theological Seminary and the Woman's Missionary Training School at El Paso, Texas, is growing in a most gratifying way.

Through the extension department, President Benson and his alert and worthy faculty are doing much to give the Gospel to the Mexican population along the border in Texas and New Mexico.

The Seminary students are also going into the adjoining states of old Mexico, preaching the Gospel and establishing churches. The achievements of these Christian students could be greatly multiplied and widely extended if they had a station wagon

or a bus for the transportation of the workers to the growing towns along both sides of the border. We do not know of a need on any mission field that is more acute and compelling.

The Woman's Missionary Union of Oklahoma and the South gave us \$1,200.00 for a bus for our African Seminary at Ogbomoshoh; and through the agency of that worthy gift, many outlying African villages will hear, for the first time, the gospel message.

A like need and opportunity wait at our Mexican Seminary at El Paso.

* * *

A Safe Investment—Recently a good Baptist brother sent us quite a large sum of money—two-thirds of his life savings—for the purchase of an annuity bond. He was rightly concerned as to the safety of his investment and the ability of the Foreign Mission Board to carry out the annuity contract during the life of the annuitant. We were able to assure this brother that all of the assets and credit of both the Foreign Mission Board and the Relief and Annuity Board were behind every annuity bond we sold, and that we believed they were as sound and secure as any investment in the financial world.

We are happy to state that many people of means are buying our annuity bonds. Thus, while making a safe and profitable investment for their declining years, they are, at the same time, participating in the great enterprise of making Christ known to the nations.

* * *

They are Anxious to Go—Dr. and Mrs. George Green of Nigeria, after only three months of furlough in the home land, are anxious to return to their work on the "Dark Continent." The need for workers in Nigeria is so desperate, that these two consecrated missionaries are not content to remain longer than three months on furlough, if passage through the submarine infested seas can be secured for them.

Ten new missionaries under appointment for Africa are also anxiously awaiting transportation to Lagos. Only the Barber-American line now accepts passengers for West Africa, and their reservations are sold out for months ahead. We have investigated every possibility and, as yet, have been unable to secure passage for these new recruits appointed last April.

May God speed the day when these cruel and senseless wars shall be over!

* * *

NOTE: Since the writing of the above, Dr. and Mrs. Green succeeded in securing passage on the S. S. ZAREMBO sailing from New York, September 12.

Studying Missions

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

The New Missionary Album

BLANCHE SYDNOR WHITE, *Secretary Woman's Missionary Union, Richmond, Virginia*

SO EAGER TO SEE IT

I couldn't wait for the finished product to come from the press, so I begged from the editor, Miss Mary Hunter, the official proof sheets. As I turned the pages, what memories they summoned! The calendar flashed back thirty-two years. A young woman stood before the framed picture of Southern Baptist missionaries in service on foreign fields. At that time she had not met even one of the 203 men and women whose pictures occupied a prominent place in the rooms of our Foreign Mission Board. Her guide was Dr. R. J. Willingham, corresponding secretary of the Board. "These are the ones for whom we are responsible, little Sister," the Great-heart of the South told her. "These are the greatest souls on earth."

She vowed that day that she would know them, personally, every one of them. She kept that vow and, in keeping it, she found that Dr. Willingham had spoken truly concerning the group. No friends were ever nearer and dearer than those whom she came to know, first, from picture and sketch, and later, in personal contacts.

OLD FRIENDS

Many of the old friends are not pictured here. They have gone to join the great company of "witnesses" who encourage us to larger endeavor. But eighty-nine of the 203 whose faces smiled down upon us from the group picture of 1908 are in the 1940 ALBUM. Who are those veterans of more than thirty years of service? Six are in the African section; three in the Argentine; thirteen in the Brazilian; two in the Chilean; forty-eight are in the Chinese group; four in the European; four in the Japanese, and nine in the Mexican. There are stars beside the names of many of these old friends and well do they deserve a star. A footnote tells us that the star distinguishes the "Emeritus Missionaries." We do not need to ask Mr. Webster the meaning of the word "emeritus." The star in our missionary ALBUM defines that word perfectly when it refers to our missionaries. It means "unusually active." I know that is true, because Miss Hunter has starred the very finest in all the group. The MacLeans of Africa; Mrs.

Logan of Argentina; the Deters of Brazil; Dr. Ayers, Mrs. Graves, and Miss Kelly of China; the Whittinghills and the Gills of Europe; Dr. Clark of Japan; and many others. Active in intercession, invaluable in counsel, busy in deputation work. The family ALBUM wouldn't be complete without their faces.

FAMILY PAGES

After saluting the oldest and the best friends, I turned to the family groups. There was none of these family pages in Africa. Somehow, I believe that if young Scott Patterson had lived, there *would* have been one such page in the African section. I remember so well how brave he was that afternoon when his mother appeared before the Foreign Mission Board. I volunteered to take care of baby Scott while she faced the Board examiners. He cheered her on with happy gurgles and lusty crowing until the paper-weight, which he had been waving hilariously, slipped and crashed across his little toes. How hard he tried to be a brave man, for you see, Scott, Junior had to be the man of the family then. His father was in Africa before his mother could get there. What a missionary Scott would have made! But the Lord had other plans for him.

There are no family groups in Africa; but over in Argentina an African son is serving. Vernon L. David, whose parents were our Nigerian missionaries for years, really belongs in that African picture, too, for his parents' sake. China has another son of Africa, in the person of William Carey Newton, starred in the ALBUM for service in the Orient. His mother, father, and sister gave their lives for the redemption of Africa. Still another son of Africa is found farther on in the Japanese section. W. Harvey Clark, starred for distinguished service in Japan, was born of parents who served Southern Baptists in Nigeria.

There are two outstanding family groups in this missionary ALBUM. First, the Bagby pages. There are four pictures and four sketches on each page. The Bagby clan—Bagby born and Bagby married—fill two and one-half pages. Albert and his wife, the youngest, come first in the alphabetical arrangement. Set between her two missionary sons is that intrepid pioneer, Anne Luther Bagby. Over a few pages we find Alice and Helen and their husbands.

STUDYING MISSIONS

The Lawton family is another fascinating ALBUM group. Dr. R. J. Willingham is the first member of that Lawton family to be found in the ALBUM. He appears in the group of secretaries, of course, but if ever there was a missionary to foreign fields, Dr. Willingham belongs in such a group. Six other Lawtons are found in the "China columns," two starred and four Lawtons and Lawtons-in-law on the field.

Smaller family groups appear on many of the ALBUM pages, as children of missionaries and even grandchildren of missionaries are carrying forward work which was begun so many years before by fathers and grandfathers.

Fifty-nine years ago C. W. Pruitt went out to North China.

Of another noble veteran who has served since 1885, we find on page 74 the picture and sketch.

Other questions which occur to you will be answered in this missionary ALBUM. It is really an encyclopedia of foreign mission work, stretching back over sixty years.

BETWEEN THE YEARS

I turned the pages again and from them stepped out friends whose appointment I had witnessed. The great majority of the 547 whose names and faces are found in the ALBUM fall into the "from 1908 to

*A Missionary
Family
Group*



ANSWERING QUESTIONS

Whose roots are most deeply entrenched in missionary soil? As that question came into my own mind, I reviewed that noble group of friends. Robert Lord Bausum, I decided, whose missionary grandparents on both sides gave their lives for China.

Who is our oldest living missionary? Find the answer to that question in the ALBUM. One hint I'll give you. Turn to page 37 and find the picture of one who was appointed missionary of our Board in December, 1880. Sixty years a missionary! Hold that page before you for a moment, and the years will unroll the history of a Baptist empire in South America since that appointment.

Whose service ranks next to the service of Anne Luther Bagby? Turn to page 110 of the ALBUM.

1938" appointment lists. Were there space we could have a wonderful testimony meeting, as we pool our knowledge concerning them. They find so little time to write, these busy missionaries, that most of the information must be gleaned from annual reports or furlough messages. Two of them guard the first and last pages of the ALBUM. Susan Anderson's experiences in first getting to Africa should be a real comfort to those new appointees whose eyes are fixed on war news. Don't worry. If you new missionaries make the record that Susan Anderson has made, it will be a good investment to hold you over for a few months. Her appointment came in those terrible days of the 1918 upheaval.

Patrolling the rear guard, you will find Doreen Hosford Owens, appointed in 1928. She stirs mem-

**STUDYING
MISSIONS**

ories of missionary work on three continents. Her mother was a missionary to Africa. When on furlough in Ireland, she yielded to the influence of handsome R. S. Hosford, and with him became a self-supporting missionary to Argentina. When, in the providence of God, Doreen was ready for service, she was called to Palestine and on to Haifa. Africa, South America, Asia! Guard all the world and all our missionaries well. Lovely Doreen Owens! Your touch with them all is a vital one, as you stand at the gateway to the new Jerusalem.

AND THE YOUNGSTERS

So many of these I do not know—"Appointed in 1939" or "Appointed in 1940." I linger long on each page that bears either one of these captions. They are wonderfully prepared, these young missionaries. The medical examination is very rigid these days. They have had a better opportunity than older missionaries had to know the conditions which they will find in the lands which they have chosen. They are sure that the call which they answer came from God. The grilling groundwork has been done for most of them. It ought to be easier to be a missionary in 1939-40 than it was in 1908. But for that group—many of whom I do not know, personally—I find

myself praying more fervently than for the others. For it is not the veteran who looks back along the years and rejoices in the sufferings which have brought him closer to Christ, nor the "between the years" missionary who is so absorbed in building upon the foundations which have been laid in the bloody soil of sacrifice, who is standing most in the need of our prayers. It is this new missionary, who cannot "take hold" with might and main until language study has given him the ability to talk; this new missionary who is homesick and feels utterly useless; this new missionary who faces a topsy-turvy world; this new missionary who must represent so many different Christians—he is the one for whom we should labor in prayer.

Get your copy of the ALBUM; renew old acquaintances; make new friends; know them all; and sin not against them in failing to pray for them. For within the lovely covers of the new missionary ALBUM, you will find pictured the greatest souls on earth—our 547 ambassadors to foreign lands.

For your copy of the ALBUM OF SOUTHERN BAPTIST FOREIGN MISSIONARIES, send a dollar to the Baptist Bookstore serving your state.

* * *



Vincente Rios

A LOYAL WORKER

This is don Vicente Rios from Guayameo, a place six days' ride from any other post office. He has to visit on horseback or on foot. He has the larger part of the state of Guerrero with no other worker in that part to help him. You see he has his accordion to play and attract the people. He goes from ranch to ranch and town to town and has organized some five or six churches on his vast field. He is more than seventy years old, very consecrated and self-made, never had any education to speak of. Since his early manhood he has served in the ministry, for a long while without salary. He reports thirty-six baptisms on his field during the last year. The smaller picture shows this faithful evangelist baptizing five candidates in a mountain stream.

—HALLIE G. NEAL, M. D.
San Antonio, Texas

BLIND GIRLS OF MO KWONG HOME

For safety during the early weeks of the war, these blind girls of the *Mo Kwong Home* in Canton, China, were moved to Macao. While refugeeing in Macao, Miss F. Catharine Bryan of Nanking, enlisted these forty "children of the night" in her choir. When they learned that she was going away to America on furlough, they asked her for her picture. "But you can't see. Why should you want my picture?" inquired the missionary. Earnestly they explained that they could show her picture to people when they told them of her, and then others



would know how sweet she is. Unable to resist such gratitude, Miss Bryan made forty little red (happiness) envelopes and in each she placed a print of herself. The forty little blind girls were happy to *feel* her expression of love.

* * *

THAT I MAY BY ALL MEANS SAVE SOME

The last time I went to a home where the only Christian was the youngest of three sons, no one would listen. The old mother sat by a table in the yard and continued folding and patting the clothes, preparing them to be beaten on a stone slab—their method of ironing. Knowing that I could not return soon, I was puzzled what to do. Thought I, "What would Jesus do were He here?" A pause. "He has promised to go where I go to tell people about Him; so He is here." It occurred to me to sit down and help with the clothes. Of course the old lady protested, and all the grandchildren and some of the daughters-in-law gathered round to see "the foreigner" fold and pat the clothes. When I picked out an old style American shirt and folded its double cuffs properly and turned the collar as it should be and smoothed it, they opened wide their eyes and said, "Well, we never have known what to do with that foreign shirt." They were ready to listen.

—BERTHA SMITH, *Tsining, China.*

A RESOLUTION OF APPRECIATION

The Foreign Mission Board, at its monthly meeting held July 12, adopted the following resolutions:

On behalf of the Foreign Mission Board, I wish to express a word of appreciation of Miss Inabelle Coleman, who is closing her work with the Board to accept a teaching position with the University of Shanghai. Her resignation was entirely voluntary and, to the officers of the Board, wholly unexpected.

Miss Coleman has done a notable work for the Board. She came to us when the Board had no publicity agent, and nothing but stereotype publicity, which failed to reach our constituency. She gave us widespread and favorable publicity. Miss Coleman has dramatized foreign missions. As a result of her work, Southern Baptists know our story as they have never known it before and in a more favorable light.

Miss Coleman is a born journalist. She has a keen scent for news, and with a little material can make even a drab story vibrate with interest and life. She has done this with foreign missions in such a way as to bring gratifying results, financially and otherwise. She has written and edited books, tracts, and hundreds of articles for various denominational pub-

lications, but her outstanding work was the creation of *THE COMMISSION*. She is largely entitled to the credit for what that journal is today. Say what you will, and no matter what happens in the future, this magazine is a monument to her and she deserves the credit we cheerfully give her. Her skill as a newspaper woman, her ingenuity, artistic sense, editorial ability, and untiring energy, plus her driving power, have made this magazine what it is today.

She has given of herself so generously that at one time it was feared she would break under the strain. In creating this magazine she started from scratch, and has made of it one of the outstanding mission magazines in this country. She had no precedents or traditions to follow, so this makes the result of her work all the more amazing. Really, she has done an outstanding piece of work, and Southern Baptists have every right to be grateful to her and proud of the magazine she leaves behind as she goes to China.

With deep gratitude we say "goodbye" for a time, and pray that God's blessing may rest upon her in her new field of service. The best we can wish for her in China is a service as rich in results as that attained here in Richmond.

—L. HOWARD JENKINS, *President*

CURRENT
CHRONICLES

NEWS FLASHES

GENE NEWTON

Sailings

Dr. and Mrs. Djalma Cunha of Rio de Janeiro, Brazil, who have been at the Southern Baptist Theological Seminary for two years, sailed aboard the S. S. BRAZIL on July 12, 1940, to return to their work at the Seminary in Rio.

July 26, 1940, the S. S. URUGUAY sailed from New York carrying Rev. and Mrs. R. Elton Johnson and family, who will take up their work in Brazil, Miss Georgia Mae Ogburn, and Rev. and Mrs. Honorio Espinoza.

In April, Miss Ogburn was appointed a missionary to Chile, but because immigration laws make it impossible for her to enter Chile at the present time, she will stay in Buenos Aires to study the language until the time comes when she can go to her own field.

For three years Rev. and Mrs. Honorio Espinoza of Santiago, Chile, have been residing in Louisville, Kentucky, where Mr. Espinoza has been studying at the Southern Baptist Theological Seminary. They go back to their pastorate in Santiago.

Miss Elizabeth Hale and Miss Velma McConnell sailed August 1, on the S. S. PRESIDENT PIERCE, American President Lines, for Shanghai, China. Miss Hale's work is at the Old North Gate Church in Shanghai and Miss McConnell is a new missionary who will also work at the North Gate.

August 9, 1940, Rev. and Mrs. Frank T. Woodward sailed aboard the S. S. PRESIDENT COOLIDGE, American President Lines, from San Francisco, for Canton, China, where they will receive a big welcome by the sadly depleted forces of that old city.

Rev. and Mrs. Maxfield Garrott and Rev. Oz Quick sailed on August 3, 1940, on the KAMAKURA MARU for Tokyo, Japan.

Arrivals

During the summer the following missionaries have arrived for their furlough periods in the United States:

Rev. and Mrs. J. A. Herring, Kweilin, China
Home Address: 27 Tindal Avenue, Greenville, S. C.

Rev. and Mrs. Eugene Hill, Canton, China
Home Address: 64 W. Seminole, McAlester, Okla.

Dr. and Mrs. R. E. L. Mewshaw, Kweilin, China
Home Address: P. O. Box 186, Loraine, Texas

Rev. and Mrs. W. E. Craighead, Bucharest Rumania

Home Address: 1308 Dallas Road, Chattanooga, Tenn.

Rev. and Mrs. M. C. Brittain, Shanghai, China
Home Address: 1311 Cherokee Road, Louisville, Ky.

Miss Clarabel Isdell, Yangchow, China
Home Address: 107 West Main Street, Albertville, Ala.

Miss Pearl Johnson, Chefoo, China
Home Address: Dawkins Court, Union, S. C.

Mrs. H. H. McMillan, Soochow, China
Home Address: Wagram, N. C.

Miss Edyth Boyd, Shanghai, China
Home Address: Plano, Texas

Rev. and Mrs. C. J. Lowe, Shanghai, China
Home Address: c/o Dr. Homer L. Grice, Highland Avenue, Nashville, Tennessee.

Congratulations!

To Rev. and Mrs. J. E. Lingerfelt, Jaguaquara, Brazil, a daughter, Betty Jane, was born on July 3, 1940.

Rev. and Mrs. Edwin B. Dozier of Fukuoka, Japan, announce the arrival of Charles Marvin on July 15, 1940.

Rev. and Mrs. S. L. Goldfinch of Montevideo, Uruguay, announce the coming of Albert Louis to their home on July 23, 1940.

Marriage

Announcement has been received of the marriage of Miss Mary Lawrence Mills of Winston-Salem, North Carolina, to Rev. Robert Allen Dyer of Baton Rouge, Louisiana. This couple sailed in August for Tokyo, Japan.

Transfers

Dr. and Mrs. John Lake, emeritus missionaries to China, have moved from Georgetown, Kentucky to 3924 Baltimore Avenue, Kansas City, Missouri. Dr. and Mrs. Lake are anticipating a full program which includes work with the two hundred or more Chinese in Kansas City.

Miss Grace Stribling of Chengchow, China, will go to Kweiteh this fall to take the place left vacant during the absence of Miss Olive Riddell, who is on furlough.

Sickness

Miss Maye Bell Taylor of Pernambuco, Brazil, was forced to come home for an emergency operation. It is earnestly hoped that the operation may be entirely successful.

Mrs. C. O. Gillis of Buenos Aires, Argentina, had a very serious operation. The latest report was that she was making satisfactory progress toward recovery.

Rev. L. L. Johnson now at home on furlough from Pernambuco, Brazil, was taken with an acute attack of appendicitis during the summer and an emergency operation was performed.

Missionaries' Children

During the summer several sons and daughters of missionaries have left their parents to come to the United States. Among those who will be Margaret Fund students are: Owen Hipps of Shanghai, China, Oberlin College, Ohio; Anne Bryan of Hwanghsien, China, Baylor College, Waco, Texas; George Bowdler of Cipolletti, Argentina, Columbia Bible College, South Carolina.

The following have come to complete their high school work in this country: Billy and Bettie Bowdler of Cipolletti, Argentina, Harold Johnson of Shanghai, China, and John Bice of Maccio, Brazil.

*Ralph Baker
and
Carolyn Frances,
Children of
Rev. and Mrs.
B. J. Cauthen
of
North China*



Rev. Phil White of Kweiteh, China, writes of the fine group of boys and girls in the Interior China Mission. He says that the children never fail to open the hearts of the Chinese and make an approach to their souls an easy matter for the soul-winner. Children make an entrance for the missionary which might otherwise be difficult.

BY MY SPIRIT

The one hundred and forty-eighth annual report of the British Baptist Missionary Society contains the following words of Secretary Ernest A. Payne:

"It was on many high hopes and purposes that the war broke in the early days of September . . .

"The dislocation of life in this country had a most disastrous effect on normal church activities in the early months of the winter, but every effort was made to maintain the organization which has been built up throughout the country to help sustain interest and support. The Wants Department, the Laymen's Movement, the Baptist Teachers' Association and the League of Ropeholders had all to adapt their work to changed conditions.

". . . There has been a decline in the income of the Society . . . There must clearly be much prayer as to what is the will of God, much sacrificial giving and much courageous thinking and planning. Words used of India by Mr. Merle Davis would seem to apply to this country as well . . . The situation which the churches are so universally facing calls for a deeper solution than increased earning power or even the technique of tithing.

It would seem to call for the serious acceptance of a new gospel of thrift, of self-discipline, of sacrifice, founded upon a new conception of the nature of the Church, the responsibility and loyalty of the Christian to the New Brotherhood, and the privilege of consecrating all that he has to God in recognition of His redeeming love through Christ."

(NOTE: As we go to press, news comes that Dr. Maddy has just sent \$154,000 to help our beleaguered Baptist brethren.)

* * *

Pressing the Battle. The United Methodist Church of America seems to be keenly alive to the sense of a new and enlarged opportunity and responsibility which have come to their church as a result of the union of all the Methodist bodies in America. Led by their bishops, they are promoting in the larger centers throughout the nation, a series of inspirational and missionary meetings under the title of the Forward Movement Program. These sessions are creating much interest and enthusiasm in Methodist circles. We commend our brethren for their forward-looking zeal and enthusiasm.

CURRENT
CHRONICLES



Yang Yoh-ling and John McMillan in 1933

I can't remember just when or how I first met my good friend Yang Yoh-ling. I do remember that it was not a formal handshake or introduction that began this deep and lasting friendship. In the gradual shifting, and might I say sifting, of my acquaintances of high school students there in Soochow, China, Yang Yoh-ling worked his way to the top, and I soon realized that in him I had a true friend, my best companion, whose life so far as I can see has been an upward one.

I was only about ten years old when I got to know Yoh-ling who at that time was a junior in our Baptist high school, Yates Academy. It seems strange to me now that most of my Chinese friends there on the compound were high school students instead of boys of my own age. Perhaps the older students thought it quite a novelty to have among their acquaintances a little American boy with brown hair and blue eyes, and who spoke a language that to them sounded guttural and babbling, especially since they had to learn it.

Many of these high school students were very nice and would often hand me pieces of Chinese candy wrapped in gaudy cellophane that were tempting indeed to my greedy eyes and hungry stomach, but delicacies that I had been instructed repeatedly not to eat. Others would give me a small photograph of themselves with their autograph inscribed in the lower right corner in flowing lines that would have delighted the eyes of any student of calligraphy. Then there were others, of course, who weren't quite so friendly. Some took pleasure in teasing me, while others reveled in my gullibility by telling me all sorts of fantastic tales which I readily believed.

**COLLEGES
AND SCHOOLS**

My Friend, Yang Yoh-ling

JOHN J. McMILLAN, *Wake Forest College,
North Carolina*

Yang Yoh-ling, however, was different from most of my high school friends. He was gentle, polite, and unassuming, yet he was endowed with a sprinkle of wit and fun-making in his personality that made him an entertaining companion. He was very handsome—one of the best looking Chinese I have ever seen, and he was a very good athlete, his main sport being track. In this sport Yang Yoh-ling was the ace miler for Yates Academy, and in both the intramural and inter-province track meets he would always break the tape.

That Yoh-ling was a good runner interested me greatly. And this was one of our greatest points of common interest. Somehow I took upon myself a sort of responsibility for Yang Yoh-ling and his running. I proudly felt that I should help him in whatever way possible; so every morning at about six o'clock I would jump into my clothes and would meet Yoh-ling at the track. There Yoh-ling would begin to run around the track with his graceful stride, while I, with the air of a coach of an Olympic runner, would stand on the side of the track, timing him with a watch that I would borrow from Dad. When Yoh-ling had completed the mile we would discuss the time as compared with that of the day before.

And so it went on for more than a year—a year of close friendship. Then on a June day in 1933, Yang Yoh-ling graduated from Yates Academy and soon afterwards left for Shansi province to work up there as an executive in a coal mine.

It was a sad day for me when I said goodbye to him. One of my best friends, with whom I had enjoyed countless days of fun and fellowship, was about to leave. We promised to write each other regularly, and just a few days before Yoh-ling left Soochow he gave me two small vases set on a felt-covered base and surrounded on all sides by a glass frame. He also gave me his graduation picture tinted carefully by a Soochow photographer.

From the summer of 1933 to the summer of 1939 Yang Yoh-ling was in Shansi. We carried on regular correspondence during the first year he was away. Written in beautiful handwriting, Yoh-ling's letters told of his work, and I carefully put them away among my souvenirs.

Our correspondence ceased after a year or two, and I thought our friendship had broken permanently until a happy surprise last summer renewed the ties. I was riding in a ricksha down one of the narrow streets in Soochow on a hot July afternoon when, out of the mass of faces ahead of me, I noticed

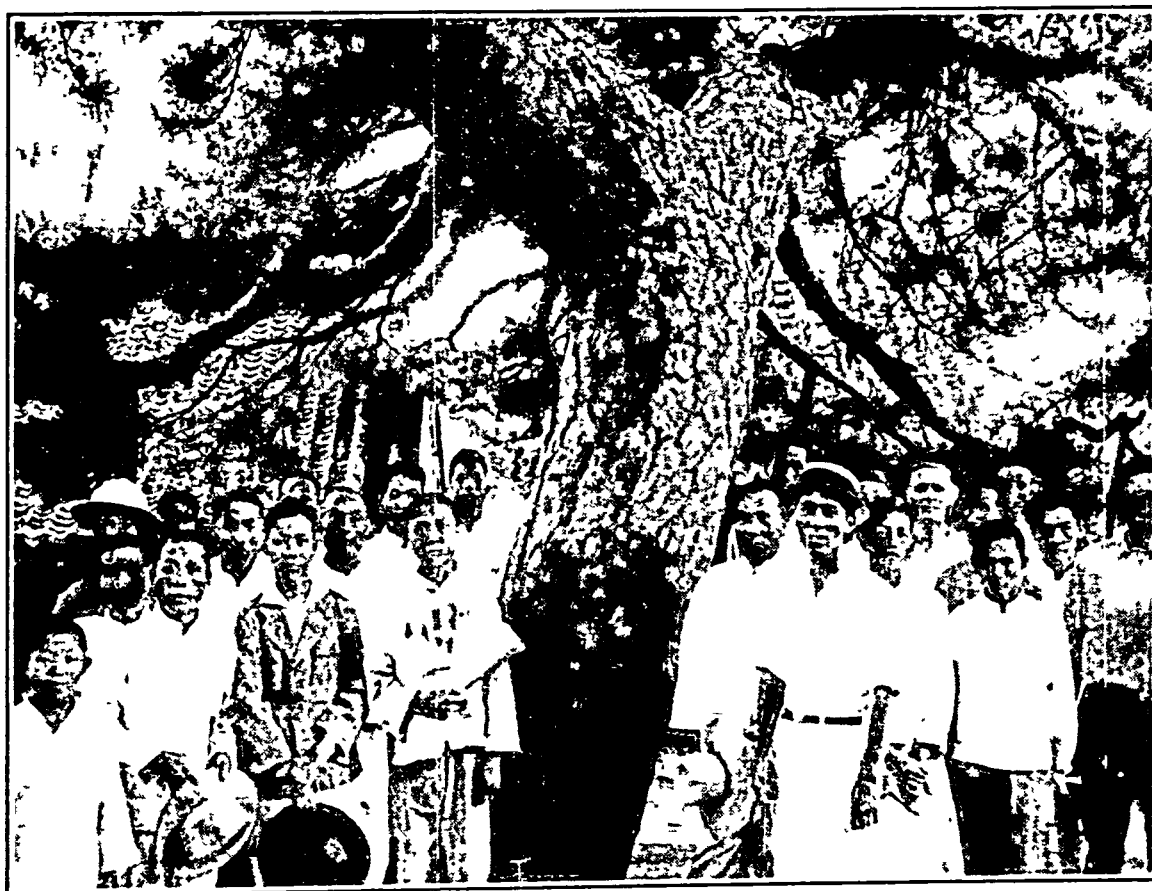
a very familiar one. I realized immediately that I was seeing again my old friend, Yang Yoh-ling. At the same time he recognized me, and there promptly ensued a rollicking and cordial reunion. Yoh-ling was in a hurry to catch a train for Shanghai so we only talked a few minutes. However, he gave me his address in Shanghai where he was planning to spend the rest of the summer. I kept the address, hoping to be able to visit him before leaving for America. However, July 17 came quickly and the S. S. President Pierce on which I was leaving Shanghai slipped out of the Whangpoo before I could tell Yoh-ling goodbye. I foresaw this time a permanent lapse in our friendship; but I have changed my mind since, for I have discovered that friendship overcomes time and circumstances and dissolves distance that seeks to disrupt it. I received word from my parents in Soochow last fall that Yang Yoh-ling had come to Soochow, and that he had volunteered to serve with my father in Christian work. And that is what Yoh-ling has been doing since last fall.

The significance of Yoh-ling's return to Soochow cannot be over stressed. Since the outbreak of the war, a great portion of the youth of China has sought the secure and comparatively safe parts of China. Many young men have moved westward as the Japanese army advanced inland, and others have crowded into the foreign settlements of the larger coastal cities. But very few have sacrificed the security of these places to enter and work in cities already conquered by the Japanese and under their control.

Yoh-ling is indeed one of the progressive and aggressive young men of China. His work is now that of construction. He is living a Christian life of self-sacrifice and love; and he is perfectly happy in his work there in Soochow, teaching Chinese boys and girls who are hungry for the truth.

When the New China rises from the ashes of the Old China, Yang Yoh-ling will be a part of the strong foundation of freedom, truth, and progress.

I am proud to say that Yang Yoh-ling was, and is, a good friend of mine.



A Group of Young Chinese Christians

The Land of Rumania

EUGENE CRAIGHEAD (age fourteen), Bucharest, Rumania

Rumania is a country in southeastern Europe with about twenty million inhabitants. It is composed of ten provinces. The people are of many different nationalities: Rumanian, German, Hungarian, Bulgarian, Jugoslavic, Polish, Turkish, Russian, and Jewish. It also has a large group of gypsies.

Rumania is the gateway of the East and the West. It was influenced by Turkey, which ruled it for several centuries, and left many traces of its art and culture. The strong influence of the West is now seen in its modern architecture, conveniences, education, and politics.

The Rumanians are a Latin people, and their closest relatives are the Italians. Because they are surrounded by enemies, military training is compulsory.

The Carpathian Mountains cut the country in two. In summer the weather is quite hot and in winter extremely cold. The seasons change very quickly. Spring seems to come overnight. Deep snows in winter hinder road communications, and last winter the Danube River was frozen over, blocking navigation.

Since Rumania is an agricultural country, eighty per cent of the people live on the land, and are farmers. The most important products are oil, wheat, sheep, fish, salt, and lumber. The principal cities are Bucharest, Cernauti, Cluj, Brasov, and Jassy.

In Rumania there are about 75,000 Baptists. There is a Baptist Seminary at Bucharest. Father works usually among the Russians in Bessarabia, but he also visits the other provinces and teaches occasionally in the Seminary at Bucharest. Although I was born in Bucharest, I spent very little of my school life there.

We have lived in quite a number of the cities, whenever it was necessary to do mission work in them. Every one of us children was born in a different city.

School life varies much in the country and the city, in Rumania. Each province has its own schools, holidays, subjects of study, and languages. There are three types of schools: primary, secondary, and higher, or university. Primary education is compulsory and free, and includes children from the ages of seven to eleven. They are all under the direct control of the Minister of Education. The subjects taught in these schools are language, arithmetic, history, and geography. The secondary schools are like high school; they are divided into

two departments, called *gymnasium* and *liceu*. The *gymnasium* is a school of only four classes, following the primary. The *liceu* has eight classes. There are four universities in Rumania. Very few students attend these universities. High schools are fee paying.

In the primary schools the teachers hardly give any homework, and the work at school is easy, except for the dreaded thrashings. For any small thing, like not doing your homework, speaking or playing during lesson, you would be tied to a bench and whipped. For that reason the boys ask their mothers to sew leather seats to their pants, or they stuff books or anything else in them. For a slight offense one could be excluded, that is, thrown out of school for a week or ten days. That sounds easy; but I shall not tell you what happens when the boy shows the teacher's report to his parents. To make things worse, as soon as you re-appear at school, the teacher gives you an oral examination and does not stop until he has asked you a question you can not answer, and then you get a bad mark. In Rumania marks are on the decimal system.

In the secondary schools, however, you have a different teacher for every subject, and most of them are comparatively good. When a poor teacher's period comes, most of the class skip or pretend to be feeling sick. All of the schools are comparatively small, having about 200 pupils. They teach about the same subjects as in English schools: language, mathematics, science, art, and gymnastics. Only the children in the cities go to secondary schools. Village children can go only to primary schools. Many of them are too poor to buy the necessary books, and besides, they are needed around the farm or to tend the flocks of sheep or geese.

The Rumanian priests in the villages are alarmed at the increase of Baptists, so they try to persecute the Baptist children in school. Because of the priest's influence, many teachers will not let the Baptists pass from grade to grade even though they are good students. In the corner of every classroom hangs an *icon*, or holy picture, to which the children must bow and pray. When the Baptist children refuse, the priest, who visits the school often, punishes them, even cutting with scissors the shape of a cross in their hair.

Recently the persecution by the Rumanian government has been severe. Many members were imprisoned and the others had to meet secretly.



Foreign missionaries and board staff members mingle here at home

Friendly Exchanges

BAPTISTS' GREATEST NEED

Won't you let me say a few words through your paper to the Baptists? Sometimes in our zeal to carry on our denominational work, we leave the most important thing undone. I am for every cause dear to Baptists, and have been every day of my life. I hope we will win and baptize many this year. But I do not believe numbers is our greatest need as Baptists. We have more now than are at work for the Lord. I also hope we raise more money for our co-operative work than we have been raising. But I do not believe more money is our greatest need. I rejoice that we are becoming an educated people; and as badly as education is needed, that is not Baptists' greatest need.

When Jesus was leaving his disciples to carry on his work he told them in effect that they were not ready even to begin. He commanded them to tarry in Jerusalem until the power of God should come upon them. He had given them the greatest task ever given to man, and he knew they could not do it in their own power. So do Baptists have the greatest opportunity, and the greatest responsibility of any

people in the world today, I believe. But we are not sufficient for the task alone. We must have the help of the Lord. If we will pay the price for power and dedicate our lives to God, this is our day.

—*West Texas Baptist*

* * *

YOUTH NEEDS A MISSION

Rev. David C. Graham, of West China Union University, believes that all agencies in the United States should combine to give America's unemployed youth "a mission in life." Mr. Graham, speaking in the Broad Street Baptist Church, in Tonawanda, New York, brought a picture of the absorbing purpose of Chinese youth in the present development of their country. He declared that the many unemployed American young people have nothing to challenge them; therefore the church, the government, the school, business in general, should join in mapping out a program that will help youth to feel that it has a place in the development and the operation of our country.

—*Young People*

**FRIENDLY
EXCHANGES**

Our Missionaries' Birthdays

A PRAYER FOR MISSIONS AND MISSIONARIES

O Lord, Jesus Christ, Who didst charge Thine apostles that they should preach the Gospel to every nation; prosper, we pray Thee, all missions, both at home and abroad. Give them all things needful for their work, making them to be centres of spiritual life, to the quickening of many souls, and the glory of Thy Holy Name. Support, guide, and bless all Thy servants who are called to labour in the distant parts of Thy vineyard, give them grace to witness to the faith, endue them with burning zeal and love, make them patient under all disappointments, and meekly submissive under all persecutions, that they may turn many to righteousness, and may themselves win a crown of everlasting glory; through Jesus Christ our Lord. Amen.

—Treasury of Devotion, A.D., 1872.

OCTOBER

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|---|--|
| 1 Miss Helen McCullough, 236 Kinnear Road, Shanghai, China. | 19 Lillian Todd Galloway, Macao, Kt., China. |
| 2 Rev. P. W. Hamlett, Wusih, Ku., China. | 19 Eunice Allen Sherwood (Mrs. W. B.), Caixa 78, Matto Grosso, Campo Grande, Brazil. |
| 2 Belle Tyner Johnson (Mrs. T. N.),* 425 Cameron Hill, Chapel Hill, North Carolina. | 20 Miss Doris Lynn Knight, Hwanghsien, Shantung, China. |
| 6 Dorothy Dodd Lawton (Mrs. Deaver M.), Laichowfu, Shantung, China. | 20 Rev. William Lowrey Cooper, Juan Bautista Alberdi 4590, Buenos Aires, Argentina. |
| 6 Miss Mary E. Moorman,* 219 E. 4th Street, Owensboro, Kentucky. | 22 Julia Reaves Askew (Mrs. D. F.), General Urquiza 186, Buenos Aires, Argentina. |
| 6 Rev. W. C. Newton,* 1608 Grove Avenue, Richmond, Virginia. | 23 Rev. Wilfred H. H. Congdon, Iwo, Nigeria, Africa. |
| 7 Rev. James A. Lunsford,* Foreign Mission Board, Richmond, Virginia. | 24 Rev. W. B. Johnson, Kunshan, Ku., China. |
| 8 Rev. Herndon M. Harris, Kaifeng, Ho., Interior China. | 24 Kate Carper Johnson (Mrs. W. B.), Kunshan, Ku., China. |
| 10 Dorothy Carver Garrott (Mrs. Maxfield), Seinan Gakuin, Fukuoka, Japan. | 24 Rev. B. W. Orrick, Calle Colorado 1876, Montevideo, Uruguay. |
| 10 Rev. F. A. R. Morgan, Caixa 2971, Sao Paulo, Brazil. | 24 Susy Taylor Whittinghill (Mrs. D. G.),* c/o Dr. George Braxton Taylor, Hollins, Va. |
| 11 Daisy Cate Fowler (Mrs. F. J.),* 2401 Garland Avenue, Nashville, Tennessee. | 25 Rev. A. B. Deter, Caixa T., Curityba, Brazil. |
| 12 Miss Lenora Scarlett, Kong Moon, Kt., China. | 26 Jewell Starr Reid (Mrs. Orvil W.), Heroes 50, Dept. 2, Mexico City, D. F. |
| 13 Rev. George H. Lacy, Matamoros 34, Tlaco-lula Oaxaca, Mexico. | 29 Miss Kate Ellen Gruver, Haifa, Palestine. |
| 13 Mary Frances Hodges Nichols (Mrs. B. L.), Kaifeng, Honan, China. | 29 Miss Josephine Ward, Kaifeng, Ho., China. |
| 13 Miss Annie M. Sandlin, Shiuchow, Kt., China. | 29 Miss Martha Thomas Ellis, Ramon Falcon 4100, Buenos Aires, Argentina. |
| 13 Miss Mary Elizabeth Truly, Abeokuta, via Lagos, Nigeria, Africa. | 30 Rev. W. W. McGavock, Casilla 3388, Santiago, Chile. |
| 14 Rev. R. T. Bryan, Shanghai, Ku., China. | 31 Rev. W. W. Lawton,* c/o Foreign Mission Board, Richmond, Virginia. |
| 15 Rev. James D. Belote, Chinkiang, Ku., China. | 31 Rev. Buford L. Nichols, Kaifeng, Honan, China. |
| 16 Lillie Mae Hylton Starmer (Mrs. R. F.), Str. Berzei 29, Bucharest, Rumania. | 31 Edith Deter Oliver (Mrs. A. B.),* c/o Foreign Mission Board, Richmond, Virginia. |
| 18 Miss Floy Hawkins, Waichow, Kt., China. | 31 Alice Armstrong Stover (Mrs. S. S.), Caixa 12A, Manaus, Brazil. |
| 18 Miss Eunice Fenderson,* Route 2, Box 51, Cedar, Minn. | |

* At present in this country.

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

Emeritus Missionaries: Rev. and Mrs. E. M. Bostick, Saluda, N. C.; Mrs. T. C. Britton, Wake Forest, N. C.; Dr. and Mrs. R. T. Bryan, Box 1581, Shanghai, China; Rev. and Mrs. T. Neil Johnson, 425 Cameron Ave., Chapel Hill, N. C.; Miss Willie Kelly, 466 Rue Lafayette, Shanghai, China; Rev. and Mrs. C. C. Marriott, Box 120, Sunland, Calif.; Miss Mary Moorman, 219 E. 4th St., Owensboro, Ky.; Rev. and Mrs. A. Y. Napier, Baptist Church, Cambridge, Md.; Miss Alice Parker, 1614 Kirk Ave., S. E., Roanoke, Va.; Mrs. L. W. Pierce, Yangchow, Ku., China; Mrs. E. F. Tatum, % Box 1581, Shanghai, China; Miss Lillian Thomason, 824 N. Marsalis Ave., Dallas, Texas.

INTERIOR CHINA

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

Emeritus Missionaries: Rev. W. D. Bostick, 723 Graham St., Shelby, N. C.; Dr. Mary L. King, 10254 Mountair, Tujunga, Calif.; Rev. and Mrs. W. W. Lawton, Ridgcrest, N. C.; Mrs. S. J. Townshend, "Honan," Carters Corner, Hailsham, Sussex, Eng.; Miss Blanche Rose Walker, 1515 Barbee St., Houston, Texas.

NORTH CHINA

Chefoo, Shantung—Rufus F. Gray, Mrs. Gray, Miss Pearl Johnson, * Mrs. J. W. Moore, Miss Pearl Todd. **Dairen, 26 Noto-Machi, Manchuria**—W. W. Adams, Mrs. Adams. **Hwanghsien, Shantung**—N. A. Bryan, M.D., Mrs. Bryan, B. J. Cauthen, Mrs. Cauthen, Charles L. Culpepper, Mrs. Culpepper, Miss Martha L. Franks, W. B. Glass, Mrs. Glass, Miss Doris Knight, Miss Florence Lide, Frank P. Lide, Mrs. Lide, Miss Jane W. Lide, Miss Wilma Weeks, Miss Lucy Wright. **Laichow-Fu, Shantung**—Dr. Jeannette E. Beall, Miss Lois Glass, Miss Elizabeth Gray, Miss Alice Huey, * Deaver M. Lawton, Mrs. Lawton. **Laiyang, Shantung**—Miss Alda Grayson, Miss Grace Wilson. **Pingtu, Shantung**—Miss Blanche Bradley, * Miss Pearl Caldwell, Miss Fern Harrington, Robert A. Jacob, Mrs. Jacob, Miss Florence Jones, Earl Parker, Mrs. Parker, Miss Bonnie Ray, Mrs. W. H. Sears, S. W. Vance, M.D., Mrs. Vance, A. W. Yocum, * M.D., Mrs. Yocum. **Tsinan, Shantung**—J. A. Abernathy, Mrs. Abernathy, Miss Jennie Alderman, Miss Mary Crawford. **Tsiningchow, Shantung**—Frank Connely, Mrs. Connely, Miss Olive Lawton, Miss Bertha Smith. **Tsingtao, Shantung**—I. V. Larson, Mrs. Larson, J. W. Lowe, * Mrs. Lowe, * Mrs. S. E. Stephens.

Emeritus Missionaries: Dr. T. W. Ayers, 978 Juniper St., N. E., Atlanta, Ga.; Rev. J. V. Dawes, Tsinan, Shantung, China; Dr. and Mrs. P. S. Evans, Tsinan, Shantung, China; Dr. and Mrs. J. McF. Gaston, 342 N. Clara St., DeLand, Fla.; Miss Anna B. Hartwell, Hwanghsien, Shantung, China; Rev. and Mrs. T. F. McCrea, 969 Marshall Blvd., San Bernardino, Cal.; Mrs. E. L. Morgan, "Chauga Heights," Westminster, S. C.; Rev. and Mrs. W. C. Newton, 1608 Grove Ave., Richmond, Va.; Rev. and Mrs. C. W. Pruitt, 891 West End Ave., N. E., Atlanta, Ga.; Mrs. Peyton Stephens, Columbia, Mo.; Miss Mary D. Willeford, 602 Academy St., San Marcos, Texas.

SOUTH CHINA

Canton, Kt.—Miss Flora Dodson, Miss Lydia Greene, C. A. Hayes, M.D., Mrs. Hayes, Eugene L. Hill, * Mrs. Hill, * Cecil S. Ward, Mrs. Ward, F. T. Woodward, Mrs. Wood-

ward. **Kong Moon, Kt.**—Miss Lora Clement, Miss Lenora Scarlett. **Kweilin, Ks.**—R. L. Bausum, Mrs. Bausum, Miss Ruth Ford, * J. A. Herring, * Mrs. Herring, * R. E. L. Mewshaw, * M.D., Mrs. Mewshaw, * Miss Hattie Stallings. **Macao, Kt.**—J. L. Galloway, Mrs. Galloway. **Shiuchow, Kt.**—Via Canton—M. W. Rankin, Mrs. Rankin, Miss A. M. Sandlin, J. R. Saunders, Mrs. Saunders. **Sun Hing, Kt.**—Miss Auris Pender, * Miss Margie Shumate. **Waichow, Kt.**—Via Canton—A. R. Gallimore, * Mrs. Gallimore, * Miss Floy Hawkins, Miss Ruth Pettigrew. **Wuchow, Ks.**—R. E. Beddoe, M.D., Mrs. Beddoe, Miss Jessie L. Green, Rex Ray, Mrs. Ray, Wm. L. Wallace, * M.D.

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