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THE COMMISSION

CHARLES E. MADDY, *Editor in Chief*

VOL. IV

FEBRUARY, 1941

No. II

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THE COVER—This sad-faced little fellow, one of the children in the *Home for Motherless Babies*, Ogbomosho, Nigeria, was grieving because his beloved Miss Ruth Kersey was leaving for a much needed furlough in America.

A Call to Baptist of Every Land

BAPTIST WORLD ALLIANCE SUNDAY

FEBRUARY 2, 1941

Beloved Brothers and Sisters in Christ:

The first Lord's Day in February of each year is Baptist World Alliance Sunday. For many years our churches throughout the whole earth have then joined in common thanksgiving, prayer, and witness.

Our hearts will be more deeply stirred than ever as we observe this Sunday in 1941, and so make manifest to all men that amid the vast calamity of war, spiritual fellowship remains unimpaired.

Our souls are troubled to the depths as we contemplate the widespread and appalling suffering of today. We see that human wisdom and power are utterly insufficient to meet the situation. The root-cause of the desolation and distress lies in the sin of man. Nothing save a spiritual transformation offers any hope of deliverance, and the Gospel of our Lord and Saviour Jesus Christ opens for the individual and the race the only prospect of spiritual transformation.

We know these things. Shall we not then everywhere thank God for the unique revelation of grace that frees us from despair? Shall we not rejoice together that millions have believed, and that, in belligerent and neutral and occupied lands alike, we know ourselves citizens of "a kingdom that cannot be shaken," members of one family because children of one Heavenly Father? Shall we not pray for all our brethren and fellow-believers, that their faith and patience, their courage and their inward peace may be sustained under every trial? Shall it not be our firm resolve, God helping us, so to rededicate ourselves to the service of our Lord that our world-fellowship shall be mighty to win men into such loyalty and love to Him and to one another as shall lay the foundations of enduring peace and of "a new earth wherein dwelleth righteousness"?

Be the powers of evil never so strong, they cannot match the resources of the infinite God. Rejoicing in His sovereignty, seeking and doing His will, serving His cause in home churches and mission fields, abiding in Him, let us go forward in the firm unity of faith and hope and love. May this unity be deepened and widened through our common worship on the first Sunday of February! Our God grant that day may prove the occasion of a Pentecostal experience, an abundant outpouring of His Holy Spirit!

Yours in Him who is with us "always, even unto the end of the world."

J. H. RUSHBROOKE, *President Baptist
World Alliance*

GEORGE W. TRUETT, *Ex-President*

W. O. LEWIS, *General Secretary*

CLIFTON D. GRAY *and*

LOUIE D. NEWTON, *Honorable Associate
Secretaries.*

THE COMMISSION

VOL. IV

FEBRUARY, 1941

No. II

FORWARD, SOUTHERN BAPTISTS!

"My Heart's Desire for 1941"

W. W. Hamilton
New Orleans,
Louisiana
President of
Baptist
Bible Institute
and of the
Southern
Baptist Convention



MAY 1941 be our best! This is the wish of every interested and active Southern Baptist, and there are many encouraging indications that our hearts' desire shall be realized. Never before have we had so many churches, so many trained workers, so many givers, so many tithers, so many standard organizations, so many training schools and encampments, so many opportunities, so many calls for loyalty and service and sacrifice and prayer and faith.

More souls won to Christ than any year in our history is my heart's desire. Surely we can set as our goal in our churches and organizations, "*Every One Win One.*" This seems small indeed for Christians. Each one can be an Andrew in his own smaller circle, to his own loved ones, to his own world, and in a whole year bring one to know Jesus as a personal Saviour. Bring at least one to Christ, and I have saved a world of wealth.

More money given to the Lord's work will be the report when we set the tithe as our minimum. If the heathen, bowing down to idols and even to

serpents, do not come without an offering, then we can do no less. How can we possibly do less if we love Jesus? My desire is that not one Southern Baptist shall appear before the Lord empty handed. Try this for 1941. We want to have some share in every phase of the Lord's work at home and around the world.

Enlarged faith in missions is my heart's desire. God never closes one door to his children that he does not open larger and better ones. Closed doors in Asia Minor meant open doors to Macedonia, to Europe, to the new world. God has some great surprises for us. He reigns, and we should the more prove our faith by being the more true and faithful in adversity. Our right and our left may be crippled, but now is the time for a forward advance to win the real world war for our Immanuel.

Our schools must be encouraged and strengthened in 1941. Our day calls for worthy leaders. Such leaders must be Christian. My heart's desire is that they shall be Baptist in experience and principle and loyalty and service. If so, then we need Baptist schools, equipped and worthy. What a time this is to invest money in our colleges and seminaries and in Christian young people who are capable and worthy and eager! They may be poor in this world's goods, but they are rich in enthusiasm and talents and longings and purpose and faith.

Greater works than ever is our desire for 1941. Service rendered in every social contact. Ministering to the needy in Christ's name. Turning the opportunities of the office, the factory, the class room, the play-ground, the social club, the sick room into a place for being a good witness of Jesus and of his Gospel of grace. The hospitals, the goodwill centers, the rescue missions are given to us that we may, in the name of our Saviour, feed the hungry, minister to the needy, and in this way do actual service to Him and His little ones, even to the least of them.

Our debts greatly reduced is a glorious desire. A New Orleans banker said recently, "You Baptists delight me. In all of this terrible time you have kept

your chin up, your eyes clear, and your purpose strong. You have not asked for concessions, but have said, 'Give us time and we will pay all we owe.'" The president of the Baptist Bible Institute turned to the lawyer who was standing near and said, "That statement is worth all of our struggle and sacrifice." We must go on. We must pay it all. What a day it will be when we can sign our name, "D. D." (Debtless Denomination). It is coming. We are moving in that direction. You and I must share in the joy of that day. "Southern Baptists, D. D."

Greater praying and better living is my heart's desire. Now abide preachers and workers and pray-ers, but the greatest of these is pray-ers. Here is our greatest asset. It is open to all. It enlists our best. It connects with all the power of God. It is equal to any emergency. If we dwell in Him and the Saviour abides in us, we may ask what we will.

Wiping Out the Debt

J. E. DILLARD

Every friend of the Foreign Mission Board should be a friend of the Baptist Hundred Thousand Club.

1. Because the Foreign Mission Board and the Baptist Hundred Thousand Club are both agencies of the Southern Baptist Convention inaugurated and fostered for the purpose of enabling our people to work together in promoting the program of Christ.

2. Because the Baptist Hundred Thousand Club is the special plan adopted by the Convention for the purpose of hastening the payment of the debts upon the boards and institutions of the Convention.

3. Because the Baptist Hundred Thousand Club (December 1, 1940) has actually paid \$288,067.20 upon the principal of the debt of the Foreign Mission Board.

4. Because the Foreign Mission Board receives eighteen cents out of every dollar contributed through the Baptist Hundred Thousand Club. This percentage represents the relative debt need of the Foreign Mission Board.

5. Because we want the Foreign Mission Board to get out of debt at the earliest possible moment so as to stop interest charges and strengthen its work. The Baptist Hundred Thousand Club is helping slowly but certainly, constantly, and steadily.

6. Because the Baptist Hundred Thousand Club seems to be the best plan so far devised for meeting the present debt needs of the Foreign Mission Board.

7. Because many of our missionaries are members of the Club and if all the friends of the Foreign Mission Board would follow their example, the

We must live the life that can pray, and then we can claim the promises. The Master will not put a premium upon the life which is sinful and worldly and selfish. Jesus says that everyone who asks receives. Each of us may pray. Each one should pray. Each one may so pray and seek and knock that he will receive. Our heart's desire is that we shall covet the largest and best things for every church and organization and institution and for every individual. My heart's desire, and yours, my prayer and yours, is that Baptists may be saved from sin, from materialism, from indifference, from worldliness, from formality and professionalism, from self-indulgence, and softness, from near-sightedness, from failure to have faith and to be faithful. Let us pray! Let us be! Let us do!

For 1941 let us be "steadfast, unmovable, always abounding in the work of the Lord."

Board would be out of debt before the next Convention.

"A friend in need is a friend indeed."

Now is the time to show your friendship for the Foreign Mission Board by joining the Baptist Hundred Thousand Club and (or) making a cash offering for *A Debtless Denomination by 1945*.

* * *

A Message from Wu Gi-Djung

The beloved Chinese gentleman, Wu Gi-Djung, whose gracious personality won for him a host of friends during his stay in America, writes from Shanghai, China. He asks that THE COMMISSION express to his American friends his heartfelt appreciation of their many kindnesses to him. Mentioning his regret that he has been unable to write personally to each friend and that he has failed to attend to certain commissions entrusted to him, Mr. Wu explains that his health has again broken. (It will be recalled that he was compelled to spend several weeks in a hospital in Richmond before undertaking the journey home.) He wrote, November 28, that he was entering a hospital that week.

Let us, as Southern Baptists, earnestly pray that this noble and able Christian leader may be restored speedily to health.

* * *

War is an ugly disaster; it is not a final disaster. Whatever men may have said in their haste and terror, let us get that fact firmly into our heads. There are no final catastrophes. Like every other historical event war is not an end, but a beginning.

—By My Spirit.



Sankey
Lee Blanton
Wilmington,
North
Carolina

The Baptist Contribution to a New World Order

THAT SOME sort of new world order will come, after the present world madness has gone, seems quite obvious. Civilization has been thrown into solution once again. Humanity is on the march. Tents have been struck. "The grapes of wrath" are being trampled out by the marching feet of the children of men. This is not as we would wish it, but it is nevertheless. Many things dear to our hearts are being tried in the fire. Democracy is marked for destruction at the hands of an arrogant, ruthless, and militarized socialism that denies most of the assumptions by which we live. Freedom is in jeopardy or has perished around the world. The basic beliefs of religion, particularly the Christian religion, are rudely denied and rejected with a vindictive anger rare in the long and tortuous history of mankind. All of this is exceedingly painful but true. In such a world what can Baptists do to influence the shape of things to come?

To begin with, I feel that we should betake ourselves to our knees in penitence and humbly pray that the Lord will leave us not, neither forsake us in this day of judgment. Let us forswear our pride, forget our boasting, and remember whence cometh our help. Not by number nor by financial power, but by my Spirit, saith the Lord. If God be for us, who can be against us? And then let us rejoice to remember that hitherto hath the Lord helped us and brought us on our way from humble origins to high responsibilities. Again I say, let us rejoice that we are of humble origin. We are of the people in a peculiar sense. A study by the University of North Carolina and the National Youth Administration, was recently conducted among the Youth of eight representative counties here in North Carolina.

The results were published under the title "Paths to Maturity." Of the 45,000 young people studied, fifty-one per cent said they were Baptists by membership or preference. We do have the ear of the common people in this part of the world. Therein lies our opportunity and a good deal of our responsibility. Our opportunity in that we are of the people, and our responsibility in that we must speak for and to the poor, the despised and rejected, the hungry and the sick, as well as to the more prosperous and contented of our neighbors. Some of us are in danger of assuming that we have come a long way from our humble origins. Some of our churches tend to take upon themselves the airs and attitudes of "established" churches. We must remember our history, for history is to an institution what experience is to an individual. Our pioneer Baptist fathers had a good deal to say about spiritual religion, and by that they meant an inward and glowing experience of God's redeeming grace through Christ. That is something exceeding precious and high. But they were able somehow to make it plain to the common masses of men in a way they understood. We have had great doctrines, but we have also had something else; we have had the ear of the masses. I think I can illustrate what I am talking about from the church of which I am a member and the pastor, the First Baptist Church of Wilmington, North Carolina. It was organized about a century and a half ago. For many years it was but a handful of poor people. There were quarrels and disputes after the most orthodox Baptist fashion. About eighty years ago there came to our port a ship bearing its cargo and yellow fever. People died in great numbers. Those who had means left the city. Doctor Pritchard was pastor of our church. When he was urged to leave, he said simply, "The poor need me." His body lies amid the dust of those who died in the epidemic, for he died with them. From that day our church began to grow and prosper. I have a feeling that the heroic life of a man who had in him the authentic spiritual marks of Jesus the Christ had something to do with it. Professor Ferre says in a book called, *The Christian Fellowship*, that the distinctive elements of the teachings of Jesus are to be found in the saying, "I have come to seek and

to save that which was lost." In all instances the needs of men rather than the righteousness of men are emphasized. I believe Professor Ferre is right in this, and I hope Baptists will not forget their obligation and their opportunity to bring the Gospel of God's grace to the common people.

And then I would suggest that we must preach from our pulpits and incarnate in our lives the whole Gospel of God. That includes what we sometimes call erroneously the social Gospel. There is no such thing as the social Gospel and there never will be such a thing. That seems quite clear to me and I am surprised that so many men, more wise than I, have apparently been confused here. There is only the Gospel of God in Christ. We must not be agitators or mere reformers, nor must we substitute human idealism, however high, for the Gospel. Whatever reforms we champion, whatever wrong we protest, with whatever evils we must contend (and we must sometimes contend), we do so because of the faith that has laid hold upon us in Christ. We do so because of the unmistakable implications of the redemptive Gospel of Christ in its totality. In a certain sense, we must be forever at odds with the world in order to be at peace with Christ, who is forever in the world to convince of sin, of righteousness, and of judgment. The world passes away, but the Kingdom of God remains. We must seek a city which hath foundations and we must not slacken the tension or be content until Jerusalem come in every green and pleasant land. That tension between the Church of Christ and the world may be readily seen in our day. For instance, we preach peace in a world at war. How shall we do it? "Blessed are the meek," said Jesus our Lord, "for they shall inherit the earth." That saying gives me more trouble than all the difficult and obscure verses in the Book of the Revelation, and there are a good many such verses in that great book. When I look around me, it seems that the strong are about to capture the earth. Witness Holland, Belgium, Norway, Denmark, Luxemburg, Finland, and I fear we shall have to add Greece to the list after a few months, along with Ethiopia. The one inexcusable crime in our world is to be weak and small. It may well be that there is closer connection between meekness and strength than we have seen, but the difficulty remains. We must not weaken our country in a day of great and real peril. We have seen it weakened already by corruption, extravagance, drunkenness, partisanship, and inefficiency. I have no easy solution for the problems that grow out of the fact that ours is a world at war. I have borne arms; I may do so again. But in the quiet of my heart I know that wherever we may have learned war and mass slaughter, we did not learn it at the

feet of Jesus. The generals are in the saddle all over the world and they are likely to have scant patience with me and my kind. But I must preach the Gospel of the Prince of Peace, even in a world that is mad with war. At this point, I begin to see the offense of the cross.

Frankly, I find it difficult to envision what will be the outlines of the world order that will come out of the ashes of the world that is now ablaze. We cannot see clearly. We see men walking as trees. We live in a twilight. It may be the twilight that comes before a great dark settles over the world. I dare hope and pray that it is the twilight that comes before the dawn. At any rate, what that new world will be must be affected whether or not we Baptists make our contribution to it. Not that I think we are alone in that obligation. We share this responsibility with all the people of Christ in every land. The sweet music of Christianity is a symphony and not a solo. Our place in the orchestra is distinct and peculiar, but we do belong in the orchestra. But if the worst should come to the worst and a great dark settles over the world in our day, we must still reflect the light that is the Light of the World until, in the mercy of God, who will not always chide nor keep his anger forever, there comes another dawn.

* * *

No Stop-Lights in Missions

Those who travel—and almost everybody does—are familiar with stop-lights. As we pass through the crowded cities and towns we are constantly delayed by the red signals to stop. Sometimes at dangerous crossings on country roads there are warning lights. But, have you noticed that in ascending the mountains, where the roads are perhaps more dangerous than anywhere else, there are no stop lights? There are precipices on one side and steep walls of rock on the other, but the only way we can go is forward. There is no room to turn around. We must keep going, with faces toward the top. Dangers? Yes. The roads are crooked, and most of the time we can see but a few feet before us, but the only way is to look ahead. And so it is as we set out upon our up-grade mission program. There are no stop-lights. There may be dangers and warnings; but we must go ahead. The top of the mountain beckons us on. The light says "GO." These are the only orders we have, and they come from the One who controls the road and who sees the top as we ascend. Older missionaries are returning to the fields and younger men and women are heeding the call. Again the light says "GO." And in the light of His countenance the road will challenge us for our best.

—ARTHUR R. GALLIMORE

66 A Debtless Denomination, If—99

W. R.
Pettigrew
Charleston,
South Carolina



WE BAPTISTS are not in debt because "we bought strawberries in January," or tried "to keep up with the Jones." We are in debt for the same reasons great business concerns find themselves in debt: unpredictable developments in the economic life of the world; the necessity of borrowing to meet emergencies; and because credit rightly used may be a positive factor in progress.

Someone has said, "Show me a man who is considered successful and I will show you that this man knows how to get and use credit." As Baptists we have used credit, and the dividends, both material and spiritual, have proved the wisdom of its use. We had rather have our gains and debts by far, than to have neither gains nor debts.

The day has come, however, for us to pay these debts, just as the day always comes for the payment of any obligation. We have set ourselves to the worthy goal of paying them by 1945.

WHY SHOULD WE PAY OUR DEBTS?

We should get out of debt because debt becomes a tremendous liability in times of emergency. A world at war thrusts upon us unpredictable upsets and hazards which may demand unhampered and emergency action in kingdom work. An army flung into enemy territory must be highly mobile; must be able to move in or out immediately. Our missionary forces are flung in a world at enmity with God. We need no weight of debt tied to Zion's chariot wheels in these days.

Now that credit has served us well in saving and establishing our work, we feel it is time to do away with the expense of paying interest on borrowed money, and use that money thus saved to help us go forward on a cash basis. For the last several years we have operated on a cash basis, paid debts and interest, and made progress. Since this has been true, may we not say that a new era will dawn for Baptists when we have no debt, and can and will operate on a cash basis?

WE MUST GET OUT OF DEBT SO WE'LL BE ABLE TO MAKE THE MOST OF PRESENT OPPORTUNITIES

When the doors to Bithynia were closed to Paul and Timothy, doors opened to them in Macedonia. The same thing is happening to Southern Baptists today. Doors in the Orient are closing for the present, but doors in the South American countries are thrown wider open every day. Our nation's "Good Neighbor" policy is more and more taken by them as sincere and unselfish, and is a real asset to Baptists in their efforts to discharge a neighbor's greatest obligation—WINNING THEM FOR CHRIST.

This is the great, present, challenging opportunity to Southern Baptists. God grant our debts may not hinder our taking advantage of this great day. We must pay our debts to be free for larger conquests.

WILL WE PAY OUT BY 1945?

That depends, first of all, upon a devoutly-hoped-for spirit and morale to take hold of our people.

Christ must actually come to mean more than our lives, our loved ones, our homes, and our wealth. There must possess us a spirit that makes us disdain mere writing (as I am doing) or mere speaking about great kingdom matters, and that sends us into actual and immediate sacrifice and action. No great, unusual victory will ever be won unless we turn to God for this work of grace in our lives.

Now a word as to our methods; for paying our debts by 1945 depends also upon methods. We are now paying on our debts by gifts through the Co-operative Program, and the Hundred Thousand Club. We know of no better method of financing our regular kingdom work than the Co-operative Program. The Hundred Thousand Club has accomplished great good. However, we are confident the denomination will still be in debt in 1945 unless we go further than these two means of money raising. Bluntly, there must be a "special" offering or offerings. And as we face this fact, let us not be afraid.

(Continued on page 47)

"It Works"

MRS. B. A. COPASS, *Seminary Hill, Texas*

"Dirt, Debt, Devil." Such was the caption of one of Spurgeon's sermons which fell into the hands of a young girl years ago, and it made impressions which are yet vivid.

This trio of alliteratives not only seem to have an affinity in sound, but in meaning. Because the life of the average woman is spent in combat with one or more, or all three, it is small wonder that woman hates each singly or in combination.

Some months ago an article in the *American Magazine* credited Isaac F. Marcasson with saying women own an equal share of the wealth of the country; have sixty-five per cent of the savings bank accounts; have forty per cent of the title to homes; are beneficiaries of about eighty per cent of the life insurance now in force in the country; and control eighty-five per cent of the buying power.

Regardless of the truth or inaccuracy of these statements, certain it was that the Baptist women of the South were greatly concerned because of the emergency, due to debt, presented to the Convention at its annual meeting in Washington, D. C., May, 1933. Missions were lagging; institutions were threatened; causes were suffering.

Woman's Missionary Union at heart, was committed to another plan; but be it said to its credit, since the Convention launched the Baptist Hundred Thousand Club, W.M.U. has been loyal in its promotion and participation.

There's an old saying that wherever you find a fine horse, there's the touch of a woman. Surely Ben Hur in his victorious chariot race must have heard a feminine voice cheering on the side lines. I've a strong suspicion that Helen of Troy knew more than she revealed about the wooden horse.

And now comes "the touch of a woman" as Southern W.M.U. pledged one million dollars in Baptist Hundred Thousand Club memberships—or its equivalent—toward the goal of "A Debtless Denomination by 1945." A new impetus was given.

The plan is no longer an experiment. As Marconi said of his invention of wireless telegraphy when quibblers sought to know *how* it worked, "It works—that is sufficient."

Pursuance of this plan was "worked" in restoring Baptist credit; reinforcing Baptist morale; encouraging other gifts to Baptist causes; saving enough interest to pay the salaries of eighty-one foreign missionaries for one year; reducing the Southwide debt to less than \$3,000,000. ("Thank God," says Dr. Dillard. So say we all.)

We confidently expect Centennial Year to be Victory Year. Ultimately, why not now?

Southern Baptists, if we had a mind to, could pay this debt in one year and hurt no cause.

What if we matched Spurgeon's trio—"Dirt, Debt, Devil"—with Baptist Responsibility, Resources, Religion?

Here again "the woman's touch" will be helpful. More individual Baptists must be led to feel responsibility. A real Christian is honest, and so will pay his debts.

Group memberships need to be greatly multiplied. Yes, they are tedious, and only the patient women who magnify the littles will be faithful here. "Never, in the course of human conduct, have so many owed so much to so few." I should hate to be a slacker, here. Constituting our resources are 25,000 Baptist churches, representing approximately 5,000,000 members with their holdings, (material). Not all Baptists are poor. Would that they were all honest stewards.

The crux of the matter is the quality of our religion. We sing, "I love thy Kingdom, Lord," but if our gifts to promote it are the measure of that devotion, what a weak, unworthy love it is! We act as did some children in a poem found in an old school reader:

"'I love you, Mother,' said little Nell,
'I love you more than tongue can tell';
Then she sulked and pouted all that day,
Till her mother was glad when she went to play

"'I love you, Mother,' said sturdy John,
Then, forgetting his work, his cap went on,
And he was off to the garden swing,
And left her the wood and the water to bring.

"'I love you, Mother,' said thoughtful Fan,
'Today I'll help you all I can.
How glad I am school doesn't keep!
And she rocked the babe till he fell asleep.

"'We love you, Mother,' again they said,
Three children on their way to bed;
And how do you think that mother guessed
Which of them really loved her best?"

When so much of this world is now occupied by the forces of Hate, if Southern Baptists, by sacrificial giving and sacrificial living, would, in true humility, demonstrate to a war-torn world the lifting power of a great Love, we could Pay-as-we-go and Pray-as-we-go with love's healing message to the nations.

Then closed doors would again be opened.

What You Have Done for Us

B. GRAY GRIFFITH, *London, England*

IT is really impossible to state in words what your help has meant to us in Britain. Perhaps I can express myself best by saying that it has led me back once more to the ninth chapter in Paul's second letter to the Corinthians, which culminates in that great outburst of praise—"Thanks be unto God for his unspeakable gift." I have sometimes thought that the word "unspeakable" could be better translated as "indescribable;" for in verse after verse Paul has been trying to describe something, and at length gives it up. There is nothing left for it but just to thank God.

Such has been your help to us at this particular time. At the first hint of our need you sprang to our aid. It was all so spontaneous and so sincere. We realize that it is more than sympathy and that it has been born of the grace of our Lord and Saviour which we hold in common. It is really the fruit of the Spirit. So it has come home to the hearts of our own people. They have turned to praise; they have turned to prayer also; and if I may be allowed to say so, you yourselves are richer because of the thanksgiving and the prayers of many in this land on your behalf. They have thanked God for you; and they have prayed God for you.

Your help has also become a conscience. You may be sure of that. With a sense of relief, it will not deter our people from doing their utmost. The very atmosphere we breathe today calls for the best from everybody, and this challenge of Christ in lands across the seas is awaking the deepest and most abiding response. Since you in America have come to our help in this way, we feel we must be worthy of it; and as you have not failed us, so we will not fail the good cause which binds us together.

It may be of interest to you if I indicate specifically what your help means to us. Let us begin at home. As you know, your first remittance came at a time when we had become aware of the power of the enemy in a destroying way. For our Mission House was bombed and afterwards our temporary premises destroyed by fire and water. Many of our records have been lost, and we shall have to look for a new home. The Mission House was our security at the bank for our overdraft, so it did not surprise us that when the House was almost entirely destroyed we had a letter from the bank asking us what we were proposing to do. Then came your

first remittance, which gave us the opportunity to think and plan. The Government has asked for particulars of the damage done; but there is no possibility of rebuilding while the war continues, and any grant that we may receive for rebuilding will not be made until peace comes. We have therefore had to seek new premises, and of course this is a costly business. But with due care in the way of economy at home, and with your help, we have arranged that while the headquarters of the Society will remain in London, a part of our staff shall be transferred to Kettering. This has its own romantic interest, for it was in Kettering, in 1792, that the Society was formed.

Young men and women in our churches are offering themselves to us for service abroad. Because of your help I am glad to say that all the recruits who have been accepted by the Candidate Board will go forward with their training.

Now for the work abroad. Among the institutions that are under our charge is that of Serampore. One of our staff who had served there for thirty years died suddenly. His place had to be filled. We were offered the services of Dr. Bjerrum, one of the Danish missionaries whose support was no longer forthcoming since the occupation of Denmark. Through your help we have been enabled to accept him on the staff. This also has its own romance, for your readers will remember that in the very first days when the East India Company and the Government of the time refused a home for Carey and his friends, the King of Denmark offered hospitality to us at Serampore, then a Danish possession. We are glad, and I am sure you are, that after all these years we are able to do some kindness to our friends from Denmark.

I would emphasize also the training of the Christian womanhood in India, and Ceylon, where we now have sixteen boarding schools, one high school for Muslims, two schools for Anglo-Indian boys and girls, four day schools for girls and four schools



Bridge near Soochow, China

for training Christian women teachers. Year by year from these institutions come candidates for baptism. What is true of India is true also of Congo. In our Mission, the accession of women to the church in Congo was not nearly as rapid as that of men; but in the last few years that has largely been remedied, and now many of the older women are going out to neighboring villages, in groups or singly, to win their fellow-women for Christ. In some of the most disturbed parts of China the work has largely been maintained by women, both in the public worship and in evangelistic activities. All the work for and among women will proceed fully because of your help.

Our medical work has always been a pride to us, but we had been forced to prepare some schemes by which there would have had to be serious curtailment. Needless to say, each place could claim that

it should be maintained on as high a level as possible, but that seemed quite out of the question. Now our hospitals in India and on the Congo will be fully staffed with both doctors and nurses. The training of nurses and the relief of suffering and such preventive work, as, for example, is done on the Congo among victims of sleeping sickness, will be continued. As most of your readers will be aware, medical work in China has been very difficult since the Japanese invasion. Our hospitals in Shansi have been closed, but we are glad to say that the hospitals at Sianfu in Shensi and at Cheeloo and Chowtsun in Shantung (and with the help of the Chinese the medical work at Tsingchowfu), have now all been re-opened.

May I conclude by a word from Paul? "The administration of this service is abundant by many thanksgivings unto God."

*Travelling
by
Shentza
in
China*



Stewardship

W.M.U. DEVOTIONAL TOPIC, FEBRUARY

A family portrait, in which each Christian may discover his or her own likeness, pictures the sons and daughters of a rich and loving father. The children and grandchildren had been scattered through all parts of the world, some knowing little or nothing of the wise and great father of them all.

Meanwhile, that loving parent never ceased to be interested in each individual member of his large family. Deciding to divide his wealth among them, he entrusted to those who were near at hand an equal portion for each son and daughter, asking that they attend to the distribution.

Some of them acted promptly, making personal sacrifices in order to deliver to their distant brothers and sisters their father's gift of love. Many delayed, always intending to carry out, some day, their father's wish. Others there were who deliberately kept what rightfully belonged to their brothers and sisters.

Who then is a wise and just steward?

"Steward I—and not possessor
Of the wealth entrusted me.
What, were God Himself the holder
Would His disposition be?"

KINGDOM FACTS AND FACTORS

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

* * *

God's Word in a Changing World

One of several books that have appeared in recent years, reinterpreting the Christian missionary enterprise in the light of the changed and changing world, is by Professor Godfrey E. Phillips who heads the department of Missions in the Selly Oaks Colleges, Birmingham, England. It was written before the present war, just before. For the most part it is wise, evangelical, conservative, but it also takes full cognizance of the demands for altered methods. Three matters of especial importance and pertinency in the book are here presented.

In one section Dr. Phillips is showing some special advantages the missionary has for helping in the new situation, when native churches are properly taking chief responsibility. After other special services are stated, this is said: "But there is a deeper need from which the missionary naturally shrinks in humility, yet which from time to time is voiced with great insistence by indigenous leaders, and we may not escape its challenge. It is the need for depth of spiritual living, for men and women of God. There is something wonderful in the way in which true holiness gets recognized and welcomed in even unlikely places. The younger churches make many demands of the missionary, but underlying them all is one which is best not much talked about, the demand for the saintly life." If missionaries may not engage in formal missionary work under present and prospective conditions in Japan, so long as they are permitted to remain, they can, by the grace of God, do two things: counsel their Japanese friends, and meet the need for "saintly living." Thus will they be truly and effectively missionaries, possibly more effective than ever.

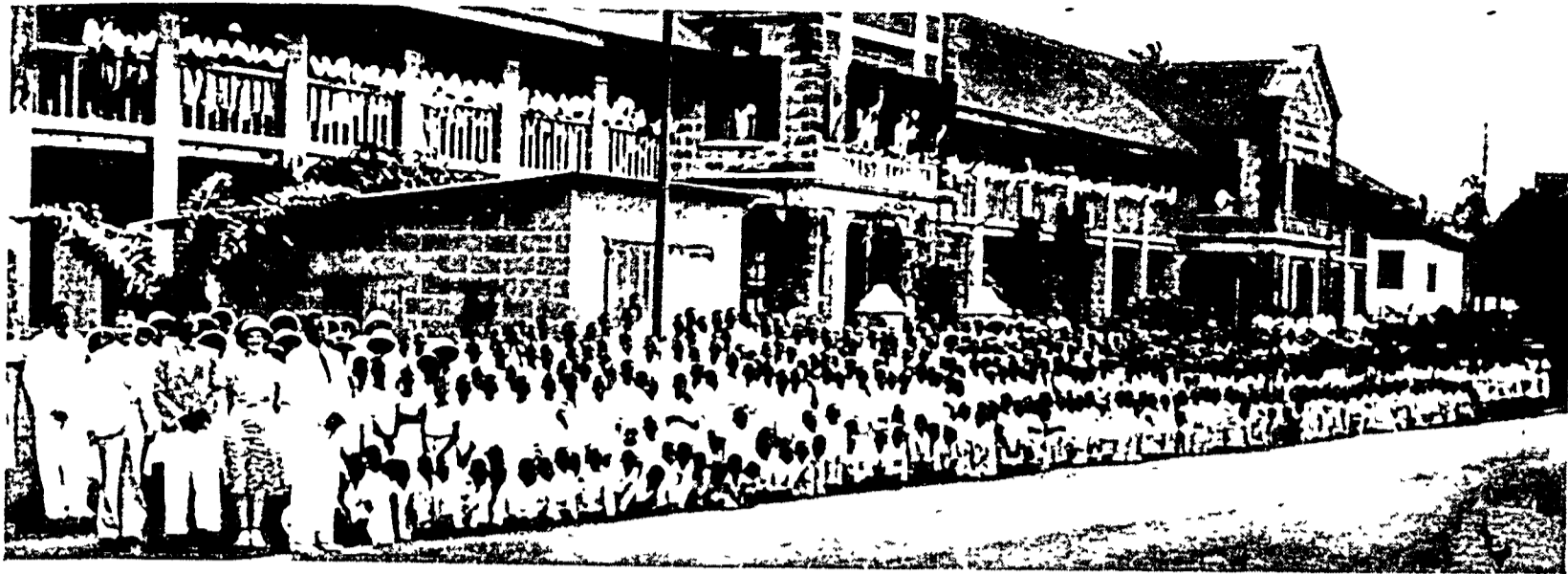
THE OLD TESTAMENT AND MISSIONS

Dr. Phillips discusses the proposal which has been advocated in certain quarters in recent years to omit the Old Testament from missionary material among peoples of other religions. "Let their own religious traditions be their 'Old Testament.'" While the discussion in this book is brief, it touches with a firm hand all the vital points. The objections to the Old Testament are "irrelevant if our message is news of the mighty acts of God, centering in Jesus Christ, in other words, of a historical revelation. We have a tale to tell of what God has done, and part of that

tail is told in the Old Testament and not in the Scriptures of any other religion. We cannot tell even about Jesus Christ Himself without those records which give to the very word 'Christ' its meaning, and this is only an illustration of how the New Testament generally is unintelligible without the Old." No strong and lasting Christian Church can be built up without the Old Testament, because such a Church will not really have the New. "Our task is to translate the story of God's revelation in history into terms which each people can understand, not to reduce it to a few abstract principles acceptable to those who do not believe in any revelation." The purpose of God in history is one and unchanging. This purpose is revealed and carried forward by the grace of God working in unbroken continuity. The record of it, from Abraham to and through Paul and John, is all of a piece. The eternal Christ, historical and redeeming in Jesus, is its mediator, author and finisher. Through Him God "built the ages," for "His plan of the ages was laid down in Christ Jesus." He must have His historical setting in the facts of Hebrew history and their Old Testament interpretation. Otherwise His God and our God is lost to Christianity and to the world.

THE NEED FOR FAITH

Another emphasis in this work is on the need for a deep, comprehensive, and patient faith in those who give themselves to "this gospel of the Kingdom." "From the time of the Hebrew prophets onward, faith in the living God has enjoyed a deep certainty of his reign, so near at hand that its powers are present to those who believe, yet to be consummated in such a day and hour as not even the Son of Man on earth could know. That certainty must suffice us." "The long story of the spread of our religion in the past bids us be sober. But it also bids us be certain, and labour faithfully in the deep peace and contentment which certainty gives." Still we must add that we must seek in the unfaithfulness of "Christians" much of the reason this story has been too long. And we must not be contented except "in the blessedness of doing the will of the only Lord great enough to satisfy our own need and the need of the whole earth." Let us cultivate faith without which "it is impossible to please" God.



Baptist Academy at Lagos

And He Taught Them

I. N. PATTERSON, *Abeokuta, Nigeria*

IT REQUIRED fifty years and forty-eight missionaries, for Southern Baptists to establish in Africa six churches with a total of 385 members. The average length of service of these pioneers was only about six years, before death or disease cut them short. There were no trained African helpers, and the few schools established to provide such training either died or suffered greatly from a lack of continuity in missionary service. For the most part, the Gospel was preached, during those years, by the halting tongues of inexperienced missionaries, who died or retired before being able to gain fully the confidence of the people, or to understand their psychology. Those of us living today can scarcely imagine the difficulties which our heroic African pioneers faced.

Yet, in the light of our Master's example, who, having only three years in which to lay the foundation of His Kingdom, gave much of that time to the training of the Twelve, it seems as if greater results might have been accomplished if the pioneers had given themselves largely to a teaching ministry. For if Africa is to be won to Christ, it must be done, for the most part, by people with black faces. Blessed, therefore, are those missionaries who realize that a missionary's greatest worth cannot be measured by his eloquence in the vernacular, and who give themselves to the calling out and training and sending forth of young African men and women to be evangelists to their own people. Such a ministry requires great patience, deep humility, and genuine self-sacrifice. In comparison with missionary work of a more spectacular nature, it is often discounted in the home land; but the redemption of Africa depends largely upon work of this kind.

To understand the strategic place of the Christian school, one must know something of the gross ignorance of the people. In America there are schools enough for every child, provided at public expense; in Africa, the Government does not furnish enough schools to educate even one per cent of the boys and girls. In the Abeokuta province, where the writer lives, the Government maintains *one* small school—one school in a province of 400,000 people! Therefore, if it were not for the hundred or so Christian schools supported by the missions, the young folks of the area would be almost totally deprived of educational opportunity. In America, most of our children are brought up under at least enough religious influence to enable them to know what it means to accept Christ, whereas in most African communities, before the people can understand what it means to follow Christ, there must be "precept upon precept . . . line upon line . . . here a little, and there a little." Without Christian schools, the redemption of Africa would be accomplished very slowly.

During the last fifty years, our mission has become increasingly conscious of the need for elementary schools to provide at least enough knowledge for intelligent acceptance of Christ. Altogether we have a hundred or more of these schools scattered over the land, but these meet only a tiny fraction of the tremendous need. Many of the schools are conducted under conditions that are heart-breaking and by teachers of very limited education and experience. Some of the schools stop with the second grade, others with the fourth or sixth grade.

One of the prime purposes of these schools is to

**MISSIONARY
INTEREST**



*African
idolatry
persists
in many
debasing
forms*

teach the students to read and write their own language, so that the Bible will be an open book to them and they will be able to accept intelligently and serve effectively the Christ of that Bible. A large percentage of our Christians are now coming from these "bush schools," as we term them. Rapidly these young Christians, with at least a modicum of enlightenment, are taking over, from their wholly illiterate elders, the leadership of our churches.

In recent years, we have begun to develop a number of secondary schools, some of which go through the twelfth grade. The purposes of these schools are more varied and the curricula much wider than in the elementary schools, yet we have earnestly striven to keep the evangelization of Africa as the dominant theme running through all our work. At the present time, the urge toward this higher education is simply tremendous. In the olden days, it was sometimes necessary to offer monetary inducement to pupils to get them to come to our Christian schools; now the problem is to take care of even a reasonable portion of those who beg so ardently to come. At the beginning of 1940, there were approximately 500 students trying to get into the Baptist Boys' High School, whereas by over-crowding every classroom and employing all the teachers we were able to pay, we had only seventy-five places available. This recent line from a letter written by Brother B. T. Griffin, acting principal of the Baptist Boys' High School, shows that despite the disruptions of war, this tremendous urge toward educa-

tion remains unabated: "I was very surprised last Saturday when close to 500 boys came to this center for the entrance examination." What applies to this school applies to our other similar schools. Emerson once spoke of the world beating a path to the door of the one who would "build a better mousetrap," but we have found that if we maintain a good school, even in the jungles of Africa, it will not take long for the feet of eager African Youth to beat a path to the door of that school.

These students are coming from various tribes, scattered over a wide territory. Many of them are from pagan and Mohammedan homes. If we win the lost, and send forth the saved with a passion to serve their people, only God and eternity can measure the influence of these Christian schools.



Native Africans

**MISSIONARY
INTEREST**

JUDGMENT WITHHELD

From beautiful Japan there come cries of heartache and wonderings mingled with a calm confidence in God. In far-away America one cannot possibly appraise this nation's present pains of change and attempt for growth that are causing many kinds of strange procedures during these war-time months. May we prayerfully say that it behooves the people in America to suspend harsh judgment and to offer instead sympathetic prayers unto God for Japan—for the national Christians, for the missionaries, and for those hundreds of secret believers now facing the testing of their allegiance to Jesus Christ. Let us pray for Japan and for China.

—I. G. C.

ENCOURAGING GROWTH

Secretary Wu Gi-Djung of the Kiangsu Baptist Convention reports the following encouraging Kingdom growth in Central China: "In 1938 we had a net increase of 436 members to our churches; in 1939 we had 831, which is about twice as many as we received the year before, making a total of 1,267 in two years. Already this year has brought to us very good reports.

"From December, 1938, to March, 1940, we had *three new churches* organized: Wusih Second Baptist Church, Yangchow South Gate Church, and Soochow New Birth Church. These make a total of forty-three churches in six districts."

—I. G. C.

The Ministry of Healing

DR. H. GLENN WALKER, *Ogbomosho, Nigeria*

IN WRITING of the ministry of our Lord, Luke, the physician says, "And he sent them forth to preach the kingdom of God, and to heal the sick." Thus through the ministry of healing we later disciples are able to follow one of the paths of service laid out by the footsteps of the Great Physician.

One day the native dispenser from Oyo came to me saying that the Chief of the Mohammedans of that city had a large tumor on the inner side of his knee, and that he wished me to remove it. He added that the old man considered his case so serious that he was unwilling to come to the hospital in Ogbomosho, lest he might die away from home.

The dispenser had been authorized to say that the chief had plenty of money, that he would gladly pay for the operation, take care of all traveling expenses and of whatever amount I wished to charge him.

We went down to Oyo, and I operated on the knee, removing the tumor and applying the necessary dressings. The chief was greatly relieved and, during his days of convalescence, he was frequently visited by the dispenser, who was also the Baptist pastor in Oyo. Always he told about the Son of God, the Saviour of the world.

The old man's recovery was complete, and great were his joy and gratitude—not mere formal thanks but deep and genuine appreciation which expressed itself in action.

In return for what the Christian physician had been able, with God's help, to do for him, the old chief wished to offer some worthy expression of

gratitude. It came in the form of an invitation to establish our work in a part of the city where we had never before been permitted to secure land for a church. Along with the invitation, this Mohammedan chief gave a large personal contribution toward the erection of a Christian church in the midst of his followers.

Although he has not outwardly confessed faith in the Christians' Saviour he has openly declared his faith in the Christian's surgery, and has sent other Mohammedan patients to us.

Believing that prayer changes things—even the established beliefs of Mohammedans—let us pray fervently that God will, through the ministry of healing, touch the hearts of these brothers and sisters for whom Christ died.

CLEANSE THE LEPER

Leprosy, that dreaded disease, is very prevalent in Africa. In the province in which I live there are between 5,000 and 10,000 lepers. That loathsome disease which is communicable may affect any part of the human body. It is often curable if dealt with in its early stages, but its victims are shunned and ostracized.

In Ogbomosho, in the leper colony which was established by that great medical missionary, Dr. Basil Lee Lockett, there are about 400 patients receiving treatment. Recently they had the joy of dedicating the Lockett Memorial Baptist Church, with not a penny of debt.



*Grass-roofed Cottages, Leper Colony,
Camp of Hope, Ogbomosho, Nigeria,
West Africa*

*Iron-roofed Leper Building at Camp
of Hope, Ogbomosho, Nigeria, West
Africa*



The thing that has endeared the lepers to me is their complete reverence in the Lord's house. That was where I met them for the first time, and they fell on their knees and offered to God the most earnest prayers I have ever heard. It made me feel so humble to hear these outcasts of humanity thanking God for each of their blessings.

One of the boys in the Baptist school was Musa, the son of a Mohammedan farmer. Musa had dreamed of becoming a rich man and of having many wives, but never had he dreamed of becoming a Christian.

Then one day it was discovered that Musa had leprosy, and great was his distress. Rushing home he brought his father to talk to Missionary Patterson who was in charge of the school. Both were in tears as they asked Mr. Patterson what could be done.

That kind Christian man told them that he could come and be treated. Mr. Patterson wrote me a letter, and we took the boy into our school. He had cried much about losing his schooling. I talked with him on admission. He spoke English without a flaw. He said he would never become a Christian, he had promised his father to stick by the faith. He said his father was going to send him money and help him

get over his sickness, and that he must not show his gratitude by becoming a Christian. The weeks went by and no money came, his father thought he had sent his son away to die, that there would only be a waste of money. We helped the boy, and Mr. and Mrs. Patterson sent part of their meager salary, and the B.T.U. of the Baptist Boys' High School took an offering. I noticed that his attendance at Sunday school and church was better, that he hung on to every word as the pastor preached and often he would call me aside and ask me about some Scripture.

It came Christmas vacation, and he asked to go home. He told me he was going to see his father and show him that his spots were almost gone, and that he would have new clothes and money when his father saw him. But there is no love in the pagan heart. The boy borrowed money to return.

I could see tears in his eyes at times, when the message and invitation were given. Finally he gave his heart to Christ. He has given up all hope of a home with relatives; he has turned his back on the old world that he knew and he is looking forward. Not only has he been cured of leprosy, but he is now an earnest follower of the Great Physician who has healed his soul.

"A DEBTLESS DENOMINATION, IF—"

(Continued from page 38)

Some of our leaders would have us class the words, "special offering" in the category of profane words, and those who take them, as heretics. The Book teaches the giving of the tithe (the regular) and the offering (the special). Jesus did not underestimate the "regular" meal Martha placed on the table, but He commended to all generations the "very special" offering of the alabaster box.

"Special" offerings will not hurt the regular giving of our people if they are correctly timed and taken.

"Special" offerings surely will not hurt the spiritual life of our people and our churches. "Bringing home the bacon" has been my "regular" business since I've been the head of a household. I can't recall the spirit of the family taking the form of a happy demonstration when I brought in the groceries. That is the "regular" and expected thing. Now and then, on "special" occasions, I take home a "special" package—a box of candy. That has never hurt the spirit of things around my home.

Leading our people in the making of special and sacrificial offerings over and above their regular giving for the payment of our debts, will be done, or we'll place our motto, "A DEBTLESS DENOMINATION BY 1945," in our collection of great unfulfilled dreams, instead of in our collection of victory trophies.

* * *

Winning Africa's Youth to Christ

ISABELLA MOORE, *Oyo, Nigeria, West Africa*

"Follow me" are two simple but precious words, spoken by our Lord and Master. "Follow me," and a young man in darkest Africa asked, "Can a Mohammedan follow the Jesus way? If so, then I, a Mohammedan, come believing that He is the Way, the Truth, and the Light."

One day as I walked through a room in one of our mission houses, I saw lying on a table a number of papers. I paused to look at them. A group of students had written that Miss Reagan and Miss Sanders had pointed them to the Christ. Those young men are now seeking to become better Christians. In our Baptist Hospital in Ogbomosho one day, an intermediate boy thanked God for the missionaries and native teachers who had pointed him to Christ. "Follow me," and thirty fine young men in Africa accepted the Master's call.

A junior boy heard these words, "Follow me"; he accepted Christ and became a witness for his Master. Later, in a heathen compound, he was found singing, reading God's Word, and preaching to those who had not heard the message. Before

he had returned to his home in a heathen compound, he had come asking for information regarding the organization of a Sunday school and a B.T.U. Back into a home untouched by the Master's hands he went to lift Christ up to his own people.

One day as they walked along a path leading to their home from the market-place, three African girls heard the Master call, "Follow me." Later they accepted the challenge, and followed Christ in baptism.

The Youth of Africa are following after something today. It is Mohammed or some other false god. Fear and superstition have caused them to build around themselves customs and weird ideas, but one by one as they hear the Master's, "Follow me," they come to Christ, seeking the life more abundant. Upon African youth, Africa depends, for from the young come our leaders, and they are our hope for tomorrow.

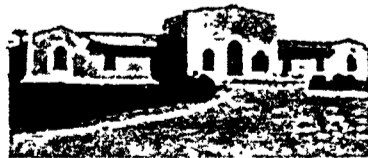
Youth throughout Africa are seeking to overcome evil with good. I never think of Africa without hearing the call of the young, "Come show us the way," for Christ is their supreme need. When the Youth of Africa hear the Gospel, understand and believe, they are saved and changed in just the same way that people of any race and color are transformed. Shall we, then, harden our hearts and close our minds and indifferently turn away from the call of these Christless millions in Africa?

God help us to see that they are human beings just as we are, with souls as precious to God as are ours, and that they need only the chance to hear and believe, to become worthwhile and useful Christians. Our institutions have one supreme aim—the winning of the lost to Christ, and the developing of the saved into efficient Christians and church members. Our aim in B.T.U., as in the Sunday school, is to win them to Christ. Though many have found Jesus, there are untold millions of young people in Africa looking to us to show them the Way.

Shall we let them travel in the path of superstition, or follow after Mohammed, or shall we "go and tell," in order that they may be free from ignorance and superstition, and enlisted as disciples of the Lord of all races?

What part do you want in winning African Youth?

* * *



Dormitory



Main Building

Girls' School, Abeokuta, Nigeria

**MISSIONARY
INTEREST**

NIGERIA WEST AFRICA



Children of the Home for Motherless Babies (Miss Ruth Kersey, superintendent)



Family of Nigerian Baptist pastor



Ogbomosho mission family (seated, left to right): Mrs. H. P. McCormick, Kathleen Anne and Billy McCormick, Miss Kathleen Manly, Dr. J. C. Pool, Mrs. Pool, Mrs. Long, Betty McCormick, Dr. George Green, Dr. Leonard Long, Mrs. Green; back row: H. P. McCormick, Miss Charlotte Greene

Nigerian mother and child



Native carriers with Dr. George Green's luggage



"Ginia"—car of Miss Eva Sander Ogbomosho



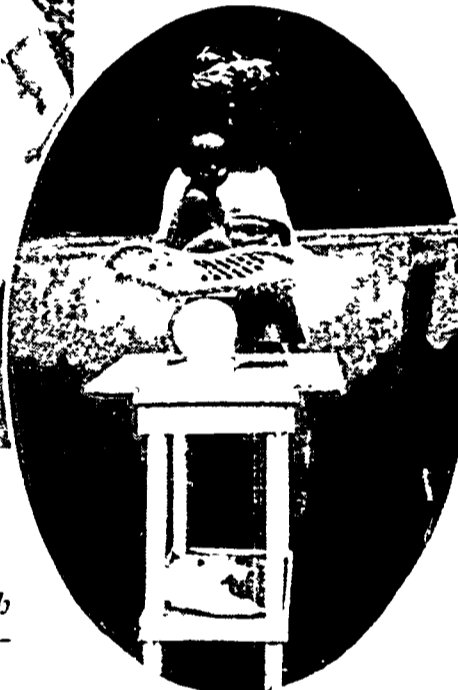
Missionaries' rest home



Yoruba hair dressing



Missionary H. P. McCormick with his family and school boys

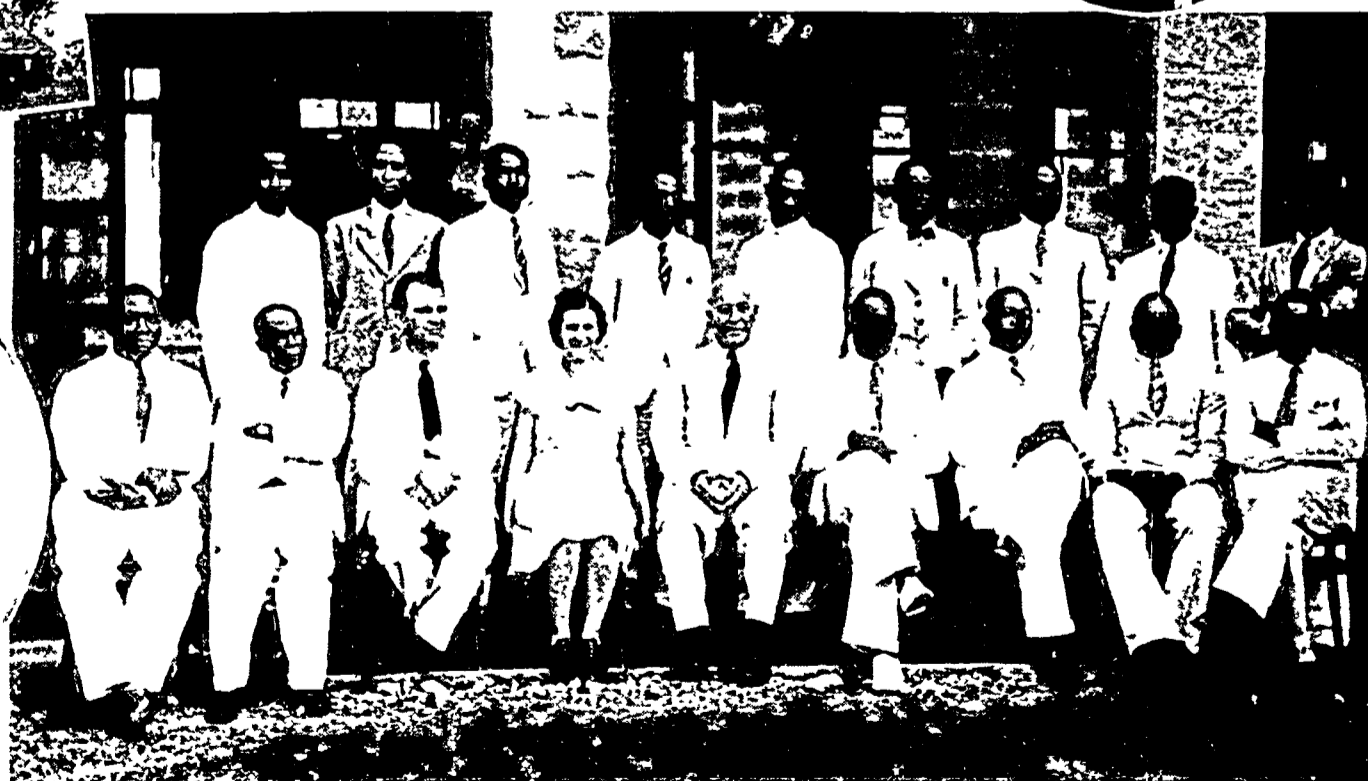


Having his own weigh, at the Baby Clinic, Ogbomosho



Business section of Lagos, Nigeria

Staff of high school, Baptist Academy, Lagos, with Mr. and Mrs. B. T. Griffin and Mr. A. Scott Patterson



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CHARLES E. MADDY, *Editor in Chief*
NAN F. WEEKS, *Associate Editor*
ARCHIBALD M. McMILLAN, *Managing Editor*

Contributors

W. O. CARVER, Professor of Missions Southern Baptist
Theological Seminary
J. H. RUSHBROOKE, President Baptist World Alliance
GEORGE W. SADLER, Secretary to Europe, Africa, and the
Near East
GEORGE GREEN, M.D., Secretary for Nigeria
M. T. RANKIN, Secretary for the Orient
W. C. TAYLOR, Secretary for Latin America
W. DEWEY MOORE, Secretary for Italian Mission
MARY M. HUNTER, Manager of Department of Literature
and Exhibits

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Take Heed to All the Flock

There has come to the Foreign Mission Board, through the officials of the Baptist World Alliance, an earnest appeal for help from the German Baptist churches in the Cameroons. This German Mission in the Cameroons adjoins our Nigerian Mission in the Niger Delta. All of the German Baptist missionaries working in the Cameroons have been interned in the British prison camps of Nigeria. The young churches and native pastors are left without support and missionary guidance in this critical hour. By all means Southern Baptists should hear and heed this Macedonian call from this orphaned Mission in the heart of dark Africa.

We have cabled Dr. Green, superintendent of our Nigerian Mission, to visit these German churches at once and send us his report, together with his recommendation regarding the relief of these churches in the British Cameroons. We should send a new missionary couple to Nigeria immediately, so that an experienced missionary couple now at work in Nigeria can be released for this new appeal from the regions beyond. We call upon our people to pray for these German missionaries now in prison and for the little flock of believers left without a shepherd. Let us pray, too, that God will give us the

men and money for this new work, so clearly laid upon us by the Holy Spirit.

*And the King shall answer and say unto them,
Verily I say unto you, Inasmuch as ye have
done it unto one of the least of these my
brethren, ye have done it unto me.*

* * *

Going Back to Kettering

The British Baptist Foreign Mission Society was organized in the little midland English town of Kettering, on October 2, 1792, 148 years ago. There were thirteen men present participating in this momentous event. They took an offering for missions and received £13, 25. 6d. William Carey was too poor to make an offering, but pledged the proceeds from the sale of *The Enquiry*, a comprehensive and unanswerable argument for foreign missions he had recently published. Years later Sidney Smith, brilliant writer, wit and critic, made merry in the *Edinburgh Review*, over this launching of a world program of missions on £13, 25. 6d, by thirteen "nobodies" in the midlands of England—not even one man of weight and influence from London being present. And to add to the folly of it all (the writer went on to say), one, William Carey, an unknown and humble shoe cobbler, had offered himself to go to India to carry out the program of these thirteen deluded men in the backwoods of England.

Now, after a lapse of 148 years, the great Mission House of the British Baptist Missionary Society in London has been destroyed by German bombs and the officials of the Society find themselves homeless. A letter from Dr. B. Grey Griffith, one of the secretaries of the Society, brings the thrilling news that the Society is moving back to Kettering. How fitting and inspiring, that after all the glorious triumphs of Carey's work in India during these 148 epochal years, the Society he inspired and helped to organize is going back to Kettering to carry on in the same room in this dark hour for English Baptists, where the work began in 1792. England was engaged at that time in a life and death struggle with her continental foes. Today she faces the darkest hour in her long history. These English Baptists are an intrepid, unconquerable breed, and they will carry on to victory and triumph just as their forbears did in Carey's day. We honor these British Baptists and are proud that some of the same blood that flows in their veins has been transmitted to their American cousins. We love them for their works' sake, and pledge to them our continued support, our wholehearted co-operation, and our unceasing prayers in their behalf.

Hope Deferred Too Long

During the past eight years, crowded with the problems of missionary administration and expansion in many lands, we have found time to give intimate and careful consideration to the difficulties and needs of our Nigerian Mission. In addition to this, it was our great joy and privilege to visit our Nigerian Mission in the summer of 1938, and to see at firsthand something of the amazing progress and the appalling needs of the Baptist work throughout this coveted crown colony of Britain.

The first need, as we were able to appraise the situation, was for the immediate and adequate reinforcement of the greatly understaffed and overworked missionary personnel. Since our visit to Africa, thirty months ago, twenty-one new missionaries have been appointed to join the thirty-three already in active service in the Dark Continent.

The second pressing and acute need in our Nigerian Mission is funds for the establishment of a publishing house and bookstore. For more than five years our Baptist churches in Nigeria have been gathering funds for the launching of the publishing enterprise. Already they have in hand more than five hundred pounds (British) for this purpose. Money has been given by Woman's Missionary Union for the erection of the home for the missionary couple who must be sent to direct this work. The couple we send must have special gifts for writing and the creation of literature; some knowledge of printing and book-making is essential. This is now the most pressing and acute need confronting our Nigerian Mission.

The king of Ibadan, a city of 235,000 people—the largest native city in all Africa—has given us the land for our new missionary compound. Here will be located the church, school, home, and publishing house. We are still searching for God's man and woman.

Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

* * *

Uprooted Again

In July 1937, when Japan began her campaign for the so-called "New Order in East Asia," many of our missionaries were compelled to flee to the coastal cities and the Philippines for safety. Some of those who were sick and aged were brought home. It was a sudden and unexpected emergency and the Foreign Mission Board was compelled to ask the churches for extra gifts with which to meet the critical situation so suddenly thrust upon us. Our people responded generously and we were

enabled to meet all the extra demands coming upon us at that time. Southern Baptists gave a total of \$53,957.44 for this emergency fund.

Now, many of our missionaries have been uprooted again. The United States, fearing trouble with Japan in the Far East, has insisted that the Board bring home mothers with children and all who are sick or physically below par. About 130 missionaries and children of missionaries have returned to America. If the threat of trouble grows more ominous, we shall have to bring all of our missionaries out of Japan and China, but we sincerely hope and pray that this calamity will not come upon us.

We still have left in Japan and China 157 active missionaries, and these will remain, unless the danger increases.

This forced evacuation of our missionaries has already cost the Foreign Mission Board not less than \$35,000 beyond the budget as fixed by the Board at the October meeting. If we have to bring home all of our missionaries from the Orient, it will cost us a total of \$75,000. Truly this is a dark hour, but our faith is undimmed and we go forward with absolute confidence that God leads on, and that He will give us grace and strength for every need.

*My God shall supply every need of yours,
according to his riches in glory in Christ Jesus.*

* * *

Four Crowded Years Ahead

As an organized body, the Southern Baptist Convention will soon look back upon ninety-six years of history—a period crowded with marvelous triumphs and victories for the coming of the Redeemer's Kingdom.

In four more years the Convention will be celebrating a century of gospel triumphs. We profoundly hope and pray that these next four years will usher in an era of peace and righteousness and good will among all nations and all peoples throughout the whole world.

If the world, mad now with the lust for power and earthly glory, can come to sanity, and blessed peace and liberty can again abide with the nations, the years ahead for gospel opportunity and triumph will be unprecedented and glorious. The new century stretching ahead for Southern Baptists will be challenging and glorious for the task of making Christ known to the nations.

We have four years in which to set our denominational house in order and get ready for the inspiring and thrilling years of the new century of Baptist triumph and expansion that beckon us on. The first and immediate task claiming our attention is the payment of the debts of the Convention.

Every board and agency of the Convention should strive earnestly, in season and out of season, to be out of debt by the meeting of the Southern Baptist Convention in May, 1945. Upon the success of the Hundred Thousand Club we are primarily dependent, and we would urge upon all the friends of the Foreign Mission Board to join the Club and thus have a part in paying all of the debts of the Convention before we come to the celebration of our Centennial in 1945.

* * *

Here Is Co-operation

The Baptist World Emergency Relief Committee, appointed at the Baltimore Convention, announces through its chairman and secretary, Drs. George W. Truett and Louie D. Newton, that Southern Baptists have given a total of \$184,671.38 for the relief of the British Baptist Foreign Mission Society. The committee asked the churches for \$200,000 for this purpose and the response has been most gratifying. The amount donated thus far has been sent forward according to instructions given by our British brethren. We are confident that the entire sum asked for will be received before this issue of *THE COMMISSION* comes from the press. This is the right kind of co-operation—the kind that Southern Baptists believe in and practice. Having finished this worthy task, our churches will go right on with their program of relief and the committee will send aid to the Danish and German “orphaned” missions. As far as our resources will permit, we will assist these needy boards, in this fearful hour of brutal war and wanton destruction now raging throughout three continents.

The Need Is Still Appalling

Three and one-half years ago, Japan began her savage and unjust war on peace-loving and defenseless China. Our missionaries were in the very midst of the on-sweep of Japan's modern and relentless total war on China's teeming and helpless millions. The Foreign Mission Board had work in twenty-four of the leading cities of the eastern seaboard of China. Twenty of these cities have been captured and looted by the Japanese. Our work has suffered severely and our Board has lost not less than \$600,000 worth of mission property.

Our missionaries in China sent out at once an S. O. S. call to the churches of the South, for funds for the relief of the millions left homeless and starving through Japan's undeclared war on China. Some people responded to this worthy call at once, and others gave later as the need became more desperate. Up to the present time, our Baptist churches have given a total of \$76,674.87 for Chinese relief. These funds have been sent to Treasurer J. T. Williams in Shanghai, and through the generosity of our people in the churches, the missionaries of our Board scattered throughout the war desolated areas, have saved untold thousands of Chinese refugees from starvation and death. The need is still acute and appalling in its magnitude. Millions in China will die of cold and hunger this winter unless the people of America come speedily to their relief.

We therefore appeal to our Baptist churches to take up at once this matter of Chinese relief and send the gifts to the Foreign Mission Board to be forwarded to our missionaries in China.

CALABAR HYMN

O Thou, Who on the far Judean hillside
 Didst send Thy servants into all the Earth,
 Bidding them go and tell to every creature
 The wondrous tidings of a Saviour's birth;
 Didst in the fullness of Thy time and purpose,
 Cause that to this land also they be sent;
 And gav'st them wisdom, that they taught its people
 To preach to others still in darkness pent.

And since that time Thy guiding hand has ever
 Pointed the path, sustained them in the way
 Though five score years have passed Thy work
 increaseth

As with our fathers, Thou'rt with us today,
 Thy work increaseth! young men, youths and
 children

Are trained here for tasks as yet unshown:
 'Twas thus in years past, still now in the present
 Young lives grow strong to face their ways
 unknown.

Accept, O Lord, the praise to-day we offer
 For all the loving kindness of the past;
 And hear us as we pray for all whose service
 In this place rendered, at Thy feet is cast.
 Give guidance, Lord, to those who guide Thy
 servants,

Teach, Master, those who daily teach the young;
 Give them to bear their part with all Thy servants
 That this fair country may to Thee belong.

—R. A. BANFIELD.

A Missionary Mother

By Blanche Lydnor White, Corresponding Secretary of Virginia W.M.U.

We have quoted it often, "Behind every great life one will find a great mother," but we have neglected, in our missionary education, one very important and intensely interesting theme. Why haven't we studied the mothers of our missionaries? Of course, we have frequently, in the biographical sketch of a missionary, touched on the mother's influence on his life, but that "touch" has been very incidental.

One day in October, I stood with other friends in old Mount Lebanon Baptist Church in Northwest Louisiana. Our guide was Mrs. M. L. Jenkins, of Mansfield, Louisiana, a missionary in her own right, whose forbears had worshiped in that church long ago. She had brought us there to point out the spot where Dr. J. B. Hartwell had stood when he was dedicated to his great missionary work in China.

Pausing before the pulpit where he stood that Sunday morning in 1858, we thought of the mighty forces which were set in motion when Jesse Boardman Hartwell turned his face toward the then-little-known field in Shantung Province, North China. He was not the first to go there to represent Southern Baptists. That honor and privilege belong to the Martyr, Landrum Holmes. But no one can question the statement that he was the greatest of all North China pioneers. The story of almost all of our work in China can be told by reciting the biographies of Shuck, Graves, Simmons and Greene, of South China; Shuck and Yates, of Central China; Hartwell, Pruitt, Lottie Moon, T. W. Ayers, of North China; Sallee and Lawton of Interior China. And what a story the biographies of the mothers of these missionaries would make!

We thought of the courage it required to go to the very section where, a short time before, Missionary Holmes had been murdered by a Chinese mob. We thought of the picture we had seen so frequently of Dr. Hartwell and the first Baptist of Shantung Province, the man whom he, himself, had won to Christ. We thought of the Bush Theological Seminary in Hwanghsien, which he founded; of the pastors and the churches and the other disciples who had wrought well, and those who are now serving—all because one day, in old Mount Lebanon Baptist Church, a young man was set apart for foreign mis-

sion service. We were standing beside the spring from which a stream of the Gospel of Jesus Christ now connects America with China and unites both with the Throne of Heaven.

In the pocketbook of one member of that group, a three-page list of unmet needs on foreign fields kept burning and burning. For one need listed was one thousand dollars to keep the North China Seminary open during 1941.

But Mrs. Jenkins recalled our wandering thoughts with a greater story than any our memories were



Rev.
J. B. Hartwell

recalling—one I had never before heard. That Sunday morning long years ago, the mother of Jesse Hartwell had sat in her accustomed place in the Mount Lebanon Baptist Church. With her teacher-preacher husband she had come from South Carolina some years before to answer the call for someone to lead in the first Girls' School established by the Baptists of Louisiana. Now, her son was pressing farther on to spread the Good News among a pagan people. The service moved on smoothly, as it had, no doubt, been carefully planned. Suddenly, there was an unexpected interruption. A woman stood

and, from her pew, charged the young missionary candidate. With clear eyes, undimmed by tears, she looked into her son's face. With a voice that rang out without betraying any other emotion than a consecrated determination to give gladly her best to God, she blessed and commissioned him. "God bless you, my son! Go and preach the Gospel to the heathen."

I left the place on which the feet of J. B. Hartwell stood that day, and very humbly bowed in the pew of his mother. If we of this generation are worthy to stand where she stood, the doors of Bush Theological Seminary in Hwanghsien will not close for the lack of a thousand dollars needed to keep them open.

Two grandchildren of that lady-of-long-ago have also served in China. One was the charming, talented Charles Hartwell, of whom it was written, during the years of the depression: "He worked himself to death." The other was an older sister, Miss Anna Hartwell, whose service stretches from the year 1892 to 1940. In December, 1940, at the request of the United States Government and of the Foreign Mission Board, because of the threatened disturbance between our nation and Japan, she came to America. No one can say whether or not she will return when conditions are more settled.

The service of the Hartwells in Shantung Province covers more than eighty-two years. Across that service I should like to write a new tribute—a salute to the lady of 1858 who was brave enough to commission publicly her beloved son to mission work beyond the seas.

* * *

Southern Baptists in Latin America

The last tract in the *Rainbow Series*, picturing the past and present work carried on by Southern Baptists on foreign mission fields, was published late in 1940. This new tract contains valuable information about missionary activities in Mexico, Brazil, Argentina, Uruguay, and Chile; a roster of the missionaries on Latin American fields; and a map locating Latin American mission stations.

The tract is for free distribution to Southern Baptists. Copies of this and other tracts in the *Rainbow Series* will be sent to you upon request.

Southern Baptist in China
 Southern Baptists in Japan
 Southern Baptists in Europe
 Southern Baptists in Nigeria
 Southern Baptists in Palestine

Other free tracts are:

The Church School of Missions
 Foreign Mission Graded Series
 Study Course Books

STUDYING
 MISSIONS

SOME RECENT BOOKS

A Bible Revival. W. W. Hamilton. Broadman Press. Price \$1.00.

These messages by a great leader outline the need, the essential preparation and some of the results that will attend a series of meetings where emphasis is given to New Testament evangelism. Under "Preparation," the author calls our attention to a truism needing recognition by all our churches: "We do not need a worked-up meeting, but we do need a prayed-down revival." Attention is called to certain ways in which we may actually hinder a heaven-sent revival and limit the power of the Holy Spirit; and emphasis is also given to practical means of promoting and encouraging the efforts of both pastor and evangelist. While each chapter constitutes a complete sermon in itself, this little volume is also a very helpful manual on a greatly needed subject.—M. H. Z.

* * *

The Spade and the Scriptures. James C. Muir. Broadman Press. Vols. 1 and 2, cloth, 60 cents each; paper, 40 cents. College edition, two volumes in one; cloth, 75 cents.

Generously illustrated with copies of photographs, this excellent textbook tells, in a fascinating manner, of the way in which "the spade" in recent excavations has demonstrated the accuracy of "the Scriptures." The vivid word pictures carry the reader in fancy to those remote lands and times when the inspired Word of God was in the making; the material evidence unearthed by "the spade" of the scholar bears mute witness to the psalmist's statement, "The testimony of the Lord is sure."

—N. F. W.

* * *

Grace Abounding. J. E. Skinner. Broadman Press. Price \$1.00.

Running the whole gamut of Christian experience, the writer sets forth convincingly that no area of life is denied God's grace, if only the channel be kept open to receive it. "The issues here involved are not fancied, but real; not temporal, but eternal." The conditions under which one receives God's favor and grows in grace are clearly described. Mastery of these principles would transform many half-hearted Christians into living witnesses of "the grace of our Lord Jesus Christ."

—M. H. Z.

The Challenge of the Cameroons

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

IT'S A FAR CRY from the Africa whose civilization was the earliest known to man, to the portion of the continent that is best known to Southern Baptists. But the very distance which separates the two Africas is illustrative of both the variety and the change which are characteristics of this vast continent. How, within the shadow of the portion of Africa which produced Tertullian and Augustine, teeming millions of the most depraved pagans could live and die, generation after generation, century after century is not easily understood. However, a look at the coast line, a consideration of the hazards of crossing the desert, an examination of marshy areas near the coasts, a rethinking of climatic conditions and an appreciation of the attitude of the nations to the encroachment of the foreigners—all these help one to see why, for so many years, Africa was called the Dark Continent.

It is said that in the year 1415, after Prince Henry of Portugal had prepared his fleet, he went to Lisbon to say goodbye to his dying mother. Knowing that he was awaiting favorable circumstances under which to sail away on the first of modern missions of exploration, she said: "What wind blows so strongly against the side of the house?" When she was told that it was a northerly wind, she replied: "It is the wind most favorable for your departure." Jean Kenyon MacKensie, who reports the incident, declares: "That was the first of a long series of such departures, and the mother of Prince Henry of Portugal was the first of a long series of mothers to feel the north wind driving her thoughts to the south and to Africa."

Many years before this and scores of years later, Africa was known as the Dark Continent, but the world never forgot that it had in its confines far more of gold dust and many more than the thirty Negroes that were taken out of Sierra Leone in 1441. The passion for the wealth of Africa which kept expressing itself in subsequent explorations and exploitation of African resources, both material and human, became a world scandal.

In 1876 King Leopold of Belgium summoned in Brussels a conference out of which grew "The International Association for the Exploitation and Civilization of Africa." In 1878 H. M. Stanley accepted Leopold's invitation to return to the Congo for the purpose of opening a road, building a chain of stations and concluding agreements with native chiefs. This was too much for the other European powers,

and soon the scramble for Africa was on. We shall not now go into details as to how Africa was literally carved up and parcelled out amongst the nations of Europe. Suffice it to say that this procedure was so thorough that only two portions of the continent—Abyssinia and Liberia—were left free to determine their own destiny.



Praying and pleading that the open sore of slavery might be healed, David Livingstone was one of the primary factors in the new enslavement which was soon to be visited upon the people whom he was trying to set free. His discoveries, and his and Stanley's reports concerning them went a long way toward stimulating the interest that meant the partitioning of the black man's continent.

But it did something else and that is our chief

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concern: it fanned into a flame the flickering faith of those whose responsibility it was to share the gospel message with all mankind. Persons who had been indifferent were stabbed wide awake and made conscious of their responsibility in this matter of evangelizing the world.

Southern Baptists responded by sending Thomas J. Bowen and Henry Goodale to Nigeria in 1849 and their fellow recruits a few years later. These labored and others have entered into their labors. Many of them fell in the fight for freedom, but still others volunteered to carry on. For a period there were no Baptists to keep the spark of love alive but a godly African woman, whose husband was an American Negro, prayed and toiled and, on one occasion called into co-operation a Methodist missionary who, under her direction, immersed some Baptist candidates.

So dreadful was the climate and so frequently were missionary ranks decimated by sickness and death that we never, in the early days, had more than a mere handful of missionaries on the field at one time. But so splendidly did they live and labor that today we are building on their foundation. Our fifty-three missionaries of 1940 are an answer to the prayers of those who labored, all too often with the most meager equipment, in the earlier days.

The Yoruba tribe at first delimited the labors of our missionaries but what had been happening since the beginning of Christianity happened here: the Gospel burst the bonds of these boundaries and overflowed into other areas. Native government employees and traders took their new religion, their new way of life along with them. Scattered abroad by the circumstances of their day, they "went everywhere preaching the Word." Little groups were found worshipping in unlikely places and their requests for leadership placed a heavy responsibility upon those who had to do with the training of teachers and preachers. As one of our missionaries said, "The very success of our work embarrassed us because we could not meet the needs." The Yoruba Baptist Association became the Nigerian Baptist Convention. The latter name has become a misnomer because there are many Baptists outside Nigeria with whom we should associate ourselves. In Togoland, Dahomey, Gold Coast, Liberia, Sierra Leone there are hundreds of Baptists who would profit greatly by fellowship with those of like faith. In many instances they are getting improper and unworthy conceptions of the church, of worship, and of Christianity itself because they are denied contacts with fellow Christians of like minds.

A new challenge has come to Southern Baptists in the pitiful appeal from our German Baptist brethren in the Cameroons. The cruelties of war have meant

for these friends not only separation from the source of their support, but life in a concentration camp in Nigeria. Writing from the internment camp to his friend and former college companion, Professor Malthaner of the University of Oklahoma, Missionary Helmut Simoleit urges: "Please do not forget the work in the Cameroons and ourselves. As we are not able to work in the Cameroons, we use our time to pray for the work more than ever before. Please, will you give this letter also to Brother Emil E. Wilde and send greetings to my father."

The Cameroons are at the very door of Southern Baptists in Nigeria and the Baptist Christians there are saying to us: "Our missionaries are in an internment camp; will you please come over and supply the spiritual leadership we so desperately need." Surely Southern Baptists who have responded so generously to the appeal of their British brethren will head and heed the call that comes from Christ and the Cameroons in this time of crisis and change!

* * *

A Giant

There were giants in the earth in those days.

Genesis 6:4.

A spiritual giant was W. J. David of Lauderdale County, Mississippi, who, in November 1874, was appointed by the Foreign Mission Board of the Southern Baptist Convention as a missionary to Nigeria, West Africa. Strong enough to break the personal ties which bound him to America, brave enough to face loneliness, privations, and perils in a non-Christian land, consecrated enough to lay his all on the altar of service to God and man, this twenty-five-year-old hero went forth to help to win the Dark Continent for Christ.

Sailing from America in January, 1875, and reaching Africa a month later, Mr. David labored tirelessly, winning converts and establishing churches.

When, in 1878, he returned to America for a much needed furlough, he married Nannie Winston Bland, the lovely daughter of a Baptist minister of Virginia. Together they sailed for Africa in 1880.

To the missionary hero, W. J. David, a need was invariably a challenge. Handicapped by the inadequacy of buildings and equipment, he set to work.

While on his second furlough in America, Mr. David secured gifts of money (\$5,000) and of materials (long leaf pine lumber, framing, and roofing). Then, chartering a small sailing vessel, and loading it with his building materials, he set out with Mrs. David on a fifty-seven days' voyage to Africa.

Today, in Lagos, Nigeria, the imposing First Baptist Church stands as a testimony to the dauntless courage, the tireless perseverance, and the consecrated zeal of that spiritual giant, W. J. David.

All Things Through Christ

I can do all things through Christ which strengtheneth me.—Philippians 4:13.

INADEQUATE are any words in describing the quiet courage and innate poise of the missionaries of the Orient during these strenuous days of divers rumors, of advised evacuation, and of separation of parents and children. Already three ships have taken away from China's shores more than one hundred missionaries and children of missionaries.

Standing on the jetty we bid these friends of God goodbye, we bow our heads in prayer as we see husbands and wives separate for the cause of Christ—the mother taking the children to safety in America, while the father remains to carry a double program, in order that God's work may continue during these days of vast opportunities and manifold doors open to hearts hungry for fellowship with God's Holy Spirit. "God will take care of you," echoes over the restless Whangpoo as the launch glides away carrying to the big ocean liner fifty of China's 184 active Southern Baptist missionaries. And the Chinese Christians smile through their tears while pledging to carry on for God.

FAITHFUL AND LOYAL

Old North Gate Church, the first Baptist church of Shanghai, the child of Shuck and Yates, the church nurtured and guided for nearly half a century by Miss Willie Kelley, is making definite plans for building for God a house of worship. With part of the gifts of the Southwide W.M.U., Alabama and North Carolina women, the members have paid for their lot chosen in one of the most desirable sections of the city.

Daily the members come into the present church, later to be used as another mission of this great church of God-guided activity; and to the treasurer they make their special love-offering toward the building fund.

One man who had already pledged \$10,000.00 (national currency) came adding another \$1,000.00 in memory of his mother who had gone to heaven five years ago. Instead of burning incense before her grave or before an ivory tablet bearing her name, he came into the house of God to pray a prayer of gratitude for the years of influence of his mother and to make a gratitude-gift to God.

A man, humble of home and of job, came bringing \$100.00 saved from his sales of simple wares spread upon the sidewalk. One wonders how he could ever realize \$100.00 from so small a business. One marvels more at the power of God's love that led him to live so simply and eat so cheaply that he

might have this glorious part in building for God.

A woman comes from her one-room little house to bring \$100.00 that she and her husband have saved. They rejoice that God has answered their prayer and given them ways and wisdom for saving this \$100.00 within one year from the day they made their pledge-prayer.

Long is the list of sacrificial gifts from the Christians, who, in spite of the throes of war, "look up and laugh and love and lift." May Southern Baptists join their Chinese comrades in Christ in praying that they may reach their goal of \$500,000.00.

CHRISTIANS YET

Let us pray for the Japanese Christians, is our repeated heart-cry. And to this plea we add our prayerful, earnest request: Regardless of what the future holds; regardless of its probable changes of nomenclature, our Christians in Japan will still be *Christians*, and their belief will be Baptist doctrines. No one in the West can fully understand the helplessness and sufferings of the Christians of Japan. To stand by them in such a time as this is our privilege as well as our responsibility.

RELIGIOUS EMPHASIS WEEK

At the University of Shanghai our week of special evangelistic services closed three days ago and now we are joy filled, not only because scores signed cards but, most of all, because the Religious Emphasis Week opened to us so many doors of opportunities. Some of our very highest type of students have come to Christ and hundreds more are vitally interested in understanding the way to God.

Many are the honest doubts and serious problems facing our students. Some of these recently converted young people have parents who bitterly oppose their children's turning away from the ancestral worship or Buddhist ritualisms of their family. Many are of official rank and of great national influence. To win these select young people to Christ is to make Christian some national leaders of tomorrow's China.

Please pray for the Youth of China. Puzzled yet alert, China's young people are ready to listen to the message of the one, true, living God. Realizing the failures of the world, they are eager to find and to follow someone dependable, powerful, loving—even God.

Isabelle Grace Coleman

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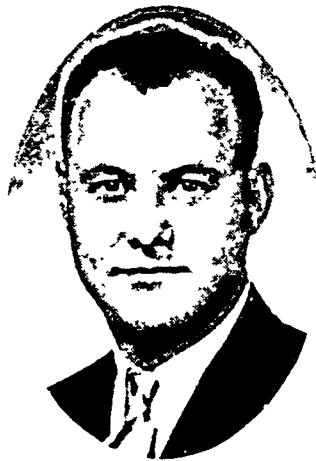
Cleo Morrison

Gertrude C. Ward

Fern Harrington

Cecil S. Ward

Oz Quick



New Recruits

CECIL S. WARD—I was born at Bessemer, Alabama, June 13, 1909. As my father was a mining contractor, we had occasion to move quite often and so I attended several elementary schools; but I completed all my high school course in Bessemer High School, graduating in 1927. One year after graduating from high school, I entered Alabama Polytechnic Institute (Auburn), but attended there only one year.

When I was about fourteen years of age I gave my heart to Christ, trusting Him as my personal Saviour. I was already a member of a church, not a Baptist, and at the time of my conversion I made no change in my church affiliation.

On June 26, 1930, I was married to Miss Gertrude Craig, a young lady with whom I had gone while we were in high school. Shortly after our marriage I united with the First Baptist Church, Bessemer, Alabama, being baptized by Dr. Charles H. Stevens, pastor. It was at that time I first became interested in Christian work.

In 1932 I felt, with a constraining urge, that I was called to preach the Gospel. After much prayer and private consultation with my pastor, I surrendered to preach. Soon thereafter, I was called to a church outside Birmingham, Alabama.

I entered Howard College, Birmingham, in the fall of 1932, where I remained three years, graduating in 1935 and receiving my A.B. degree. During this time I served as pastor of churches. The greater part of the time I was with the Second Baptist Church, Bessemer, Alabama.

In the fall of 1936, I entered the Dallas Theological Seminary, Dallas, Texas. In 1938, I transferred to the Southwestern Baptist Theological Seminary, Fort Worth, Texas, where I received the Th.M. degree.

In April, 1939, during a missions day program, in the chapel of the Seminary, Dr. Baker James Cauthen was the principal speaker. At that service my wife and I surrendered for foreign mission service. It was one of the greatest experiences in our lives, both of us feeling that God had definitely called us to serve Him on the foreign field. Much joy has come to our hearts since that decision.

* * *

GERTRUDE CRAIG WARD—On November 24, 1909, I was born at Bessemer, Alabama, where I spent the early part of my life. When nine years of age I accepted Christ as my Saviour and was baptized.

After graduating from Bessemer High School in 1927, I spent one year in Alabama College, Montevallo, and the following year and a half in Howard College, Birmingham.

During my high school days I met Cecil Ward, whom I married June 26, 1930. Shortly after our marriage we entered together into Christian service, working in the Sunday school and B.T.U. of the First Baptist Church, Bessemer. In 1933, after Mr. Ward surrendered to the call of God to preach the Gospel, I re-entered Howard College to prepare myself for a life of Christian service. I received the A.B. degree in 1935.

In the fall of 1936, we moved to Dallas, Texas, where Mr. Ward entered the Dallas Theological Seminary. While there he was pastor of churches, in which I also helped, teaching in the Sunday school and sponsoring B.T.U. work. Being unable to take seminary work there, I was employed by the Dallas Gas Company, serving in the credit department.

After our two years in Dallas, Mr. Ward transferred to the Southwestern Baptist Theological Seminary, Fort Worth, Texas, where I too entered, studying music and religious education.

In April, 1939, during a missionary program, my husband and I yielded to the call to foreign mission service. At the time of our surrender we did not know where the Lord would have us go, but after seeking His will, He has turned our hearts toward China. Much joy has come to us since we yielded to serve Him on the foreign field.

* * *

CLEO MORRISON—On November 22, 1908, I was born at Telephone, Texas. My early life was spent on the farm with my parents, four brothers and two sisters, and of course, we learned to work. My mother died when I was five years old but I have been blessed with a good stepmother. Though rather unassuming, my father and stepmother have been instrumental in leading all seven of the children to Christ.

At the age of fourteen, on the last night of the summer revival, I accepted Christ, and was baptized the next day. A year and a half later Rev. H. T. Money was conducting a revival in a schoolhouse during the Christmas holidays. At one of the night services I heard God's call to me to be a foreign missionary. At first I refused to make a surrender, but in my home that night, I won the victory.

Because no high school was accessible I entered Burleson College Academy in 1927. I finished the academy course and one year's college work. Then, because of financial conditions, I began to teach. I received my B.S. degree at East Texas State Teachers College, and have had ten years of teaching experience.

In the meantime I drifted far from my call. I let the devil make me believe the Lord would be pleased with my teaching and doing local church work. In March, 1937, in my church at Telephone, I rededicated my life. I gave up my school not knowing how I would get through the Seminary, but soon after entering, I received a scholarship.

During these recent times the Lord has seemed very real and very near to me, and I feel it is my duty and also my privilege to tell others about Him. I want to show my appreciation to God for His goodness by giving the rest of my life as a missionary.

* * *

FERN HARRINGTON—Perhaps because I was the first-born, my young parents felt an unusual sense of responsibility when, on September 28, 1914, my life was entrusted to them. When I was five years old they moved to a stock farm near Atlanta, Mis-

souri, 160 miles northeast of Kansas City. There they established their home. Thus it was my privilege to grow up with three brothers and a sister in the wholesome surroundings of a progressive rural community of the Middle West.

At thirteen I accepted Jesus Christ as Saviour, and had a definite impression at the time that God would some day call me into His service. But with the activities of high school and college this impression faded from my mind.

Challenged by the needs and opportunities of the rural school, I secured a teaching position at the close of my sophomore year. Thus with a year's experience as a background, my last two years in college were made more vital.

During Foreign Mission Week of Prayer, December, 1936—my senior year—I realized, for the first time, that God had planned my life for China and after much prayer and careful consideration of all that such a step involved, I surrendered my life unreservedly to Him to be used wherever He might lead. I received my B.S. in Education from Northeast Missouri State Teachers College, Kirksville, May, 1937. Through a scholarship provided by Texas women, I was able to enter Southwestern Baptist Seminary, Fort Worth, the following September, for definite religious training, where I spent the three happiest years of my life. I received my Master's degree in Religious Education, May, 1940.

With inexpressible peace and joy and gratitude for His divine leadership, I now stand at the beginning of a new chapter in my life: Serving the Lord in North China.

* * *

OZ QUICK—On August 23, 1915, I was born in Dalton, Missouri. In 1920 my father and mother moved with all six of their children to Hardin, Missouri, where there was an adequate school system. My father continued in his business there, as manager of the Hardin Grain Company. There my father and mother and all the little Quicks went to the Baptist church. My brothers and sisters, older than I, were soon converted and became members of that church. When I was about eight, I too was converted and continued in that church.

My school life in Hardin was happy. In high school I played football, basketball, and went out for track; but my chief interest was in Boy Scout work and in church work. My pastor was scout master. During my last year in school, after praying about it and talking to my pastor, I decided definitely to dedicate my life to the service of God. It was not hard. I wanted to do it. After this I made plans to attend William Jewell College where my studies would prepare me for seminary work. My

**FIELDS
AND FACTS**

teachers there were Christian, and Dr. George W. Sadler was my pastor. Here my interest in missions was quickened and I wanted to give myself to missionary work; but was not sure that God was leading; so I waited. In William Jewell I worked as janitor and in the summers worked at my father's grain elevator to earn money to attend school. With my parents' help I was able to go through without stopping.

Following my college work, opportunity was afforded me to attend the Southern Baptist Theological Seminary where the studies were interesting, inspiring, and hard. There missions was presented with all its challenge and opportunity for service. The first year there I worked in a church, Van Buren, in Louisville. The last two years were spent in the Highland Park church where I became preacher for our junior church and assistant pastor. This last year I purposed definitely to become a missionary if it was God's will; and since that time there has been no doubt about what I should do.

* * *

Being a Missionary

NOTE. Shortly before her death in March, 1937, Miss Nelle Putney of Hoyun, China, sent to Mrs. Fred Pfau of Richmond the following lines which reveal that noble missionary's loneliness and courage and trust.

Out where the loneliness presses around me,
Looking on sights that are sordid and drear,
Strangely abiding—yet surely God called me,
Why do I wonder if Jesus is here?

Strangeness of living—strangeness of people,
Have I not come with the Gospel of cheer?
Why is my heart then depressed with its burden?
Isn't my Comrade—my Jesus, out here?

God! teach me quickly to do without friendships,
How to let go of those things that were dear,
How to be rid of this self that is binding me,
Surely my Master, my Jesus, is here.

He, who though God, took the form of a servant,
Humbled Himself unto death without fear;
Lonely, forsaken, despised and rejected,
My blessed Saviour, my Jesus, came here!

Father, forgive me my failure in serving,
Heartache, depression, regrets disappear,
Born of the Cross, a new courage infills me;
Jesus, my victory, my life, is out here!

NELLE LEE PUTNEY of Hoyun, South China

A Touching Story

In a letter to Executive Secretary Charles F. Maddry from Miss Lydia F. Greene, of Canton, comes the following account of efforts to save starving Chinese children:

"When I came from furlough, I stayed in Hong Kong for some months as it seemed that I was needed to look after the three kindergartens that we have there. It did not take very long to get things there to working smoothly, and I realized that my Chinese teachers could carry on very well without me. I made two trips to Canton and God laid conditions here very heavily on my heart.

"There are so many little refugee children here, and no one was doing anything for them, I felt that they were very definitely my responsibility. So, as soon as I could arrange to do it, I moved back to Canton. I have been here nearly two months now, and I am happier than I have been since I came back from furlough. Canton is not a very desirable place to live just now, but I am finding great joy in being of some service here.

"I hope that it will be possible for the three of us who are here—Dr. and Mrs. Hayes and I—to stay on, and try to meet, at least in part, the great need on our compound. We are feeding 1,000 people daily at the Tung Shan Church—that is, we are giving them one bowl of porridge each morning, which is hardly sufficient to keep them alive, but is the best that we can do.

"The people come to the church very early in the morning—most of them are there before daylight, and they wait until nine-thirty for the food that we give them. This interval of waiting gives us a very great opportunity. Seven-thirty each morning finds me busy with a group of seventy-three children. I could have many more if I only had more help. The Chinese workers do not come to Canton very readily, and, so far, I have been able to get only one of my teachers to come and help me. The two of us have our hands more than full.

"Many of these children are slowly starving, so, with some special gifts that have come, I am able to supplement their food some by giving them fresh green vegetables. I wish you could see them, and could realize how much happier they are since they have been going to the kindergarten. They are learning rapidly, too, and I know that God will bless the seed that we are trying to sow in their little hearts. I am sure that you will be remembering us as we try to meet, in part, the great opportunity that is ours."

To help save some of these little ones, staff members of the Foreign Mission Board recently sent Miss Greene \$27.00. Any contribution sent to Richmond will be forwarded at once to China.

NEWS FLASHES

By Gene Newton

Here and There

Rev. and Mrs. Eugene L. Hill of Canton, China, who have been located in Louisville, Kentucky, are now making their home in south Texas where they are seeking to regain their health.

Miss Alma Graves of Japan is studying at the University of North Carolina in Chapel Hill.

Hawaii affords an attractive stopping place for evacuees from China who want to continue their missionary work in a needy place.

Rev. and Mrs. C. A. Leonard, Rev. and Mrs. Victor Koon of Manchuria and Rev. and Mrs. H. B. Ramsour, Jr. of Japan have gone to Honolulu to work with the Baptist Mission. The address of Mr. and Mrs. Leonard is 3632 Kalih Street, Honolulu, T. H., and that of Mr. and Mrs. Koon and Mr. and Mrs. Ramsour is 3619 Bethshan Road, Honolulu, T. H.

Miss Georgia Mae Ogburn and Miss Ruby Howse have at last secured permission to enter Chile. Miss Ogburn, who has been studying the language in Buenos Aires, was joined by Miss Howse in November. On December 13, 1940 these two new missionaries for Chile arrived in Santiago.

A cablegram was received on December 9, 1940 from Rev. and Mrs. Maurice Brantley and Dr. and Mrs. H. D. McCamey stating that they had arrived safely in Capetown, South Africa en route to Lagos, Nigeria.

Dr. and Mrs. A. B. Deter arrived in the United States in December, having left their work in Curityba, Brazil because of the health of Mrs. Deter. For thirty-nine years Dr. and Mrs. Deter have served in Brazil and it was indeed difficult for them to come away. They are living at 2607 Reagan Street, Dallas, Texas.

Congratulations!

Rev. and Mrs. H. B. Ramsour, Jr. announce the arrival of a son, David Lawrence, on December 7, 1940 in Honolulu. In sending the announcement Mr. Ramsour asked that David be listed as a missionary prospect for 1965.

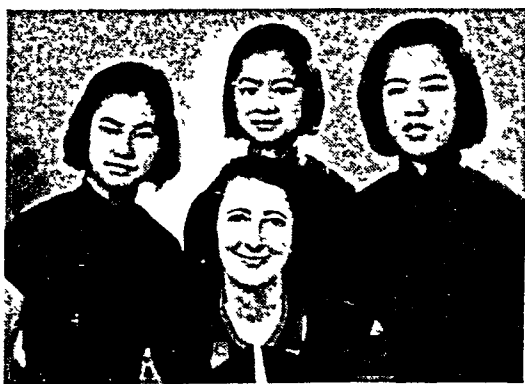
Sympathy

To Mrs. W. H. Carson of Nigeria goes our sincere sympathy in the loss of her father, Henry Schimmel, on December 4, 1940.

After an emergency operation in Mexico City, Mrs. Orvil W. Reid passed away on December 6, 1940. Mr. and Mrs. Reid were appointed missionaries to Mexico in 1938 and since that time have been studying the language in Mexico City. The Foreign Mission Board shares the sorrow of Mr. Reid and the small son in their loss.

Sacrificial Giving

From Miss Minnie Landrum comes a letter telling of the Day of Prayer in Rio de Janeiro. Thirteen members of the Woman's Missionary Society and two members of the Young Woman's Auxiliary made an offering of more than one hundred dollars. This represents real sacrifice on the part of women and girls who make their living washing and cooking.



Miss Velma McConnell, missionary to Shanghai, China, and three young friends she has brought into the Sunday School.

Marriages

On November 27, 1940, Mrs. B. L. Lockett, for many years a missionary to Nigeria, became the wife of Dr. E. P. Alldredge of Nashville, Tennessee.

Dr. and Mrs. J. W. Shepard, former missionaries to Brazil, announce the marriage of their daughter, Ida Martha, to Mr. Douglas MacRae on November 29, 1940.

Christless Lives

One of the newly appointed missionaries to China spent two weeks in Japan en route to Peking. One of the paths she took ran by the rear of the village homes. The families were gathered around the dinner tables, sitting in their customary position on the floors. This missionary writes: "There was no laughter such as we see around the dinner tables at home. All was solemn and drab. We left on the train with a first insight into life in the Orient deeply rooted in our minds. The blankness of these people's expressions reflect the meaninglessness of their lives without Christ. How keenly I felt the barrier of a foreign tongue which shut me off from any possibility of telling them of the meaning of life in Christ."

American School in Nigeria

Mrs. H. R. Littleton of Iwo, Nigeria, writes that the missionaries in Iwo are trying to have a school for their children as nearly like an American one as possible. They have a definite routine, including a daily chapel service.

A Visitor from Argentina

Miss Ruth Garcia of Argentina is a student at Blue Mountain College, Blue Mountain, Mississippi.

CURRENT
CHRONICLES

FROM THE FRONT

COMPILED BY
Archibald M. McMillan

INTERNATIONAL

Orphaned Missions

To save the work of missionaries whose home support has been cut off by war, an American committee headed by A. L. Warnshuis has reported gifts of \$263,400. Among the missions thus aided are those with bases in Germany, Denmark, Norway, Holland, France and Belgium.

Elsewhere in this issue are given facts about the plight of German missions in Africa and the ways in which Baptists can help out. A visitor reported that in the home of the treasurer of the French Protestant Mission in Africa, the children would cry out after a meal, "Mama, I'm hungry."

The courage of Norwegian missionaries in Africa was exemplified by one who knew his mission had only a few dollars in the bank, but still could say, "After all, nothing matters but the burning heart."

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Ministers in Chains

As President Roosevelt said in his latest talk on national defense, such practices as putting "the servants of God in chains and in concentration camps are not simply the transient tools but the very altars of modern dictatorship." At present, Pastor Martin Niemöller and an unnumbered host of other Christians are herded in Nazi camps. Despite this, church congregations have grown remarkably and sales of the Bible have shot up from 830,000 copies in 1933 to 1,225,000 in 1939, topping Hitler's *Mein Kampf* by about 200,000. The German people respect these courageous ministers for giving first allegiance to God and the Church, not to Hitler and the State.

MISSIONARY
INTEREST

Spread by Persecution

Roman persecution drove the post-apostolic Church underground into the catacombs and over the splendid Roman roads into all parts of the Empire. The Church grew so strong it overpowered the State. Subtle Japanese persecution may drive the Church temporarily underground in occupied China, and overland in unoccupied China.

Attacks of pagan Nazi forces have strengthened the Church in England. A prominent British minister writes:

"We have to look forward to the future, and to the responsibility which rests upon the Church in the reconstruction of our civilisation. This, indeed, has already begun. I suppose that the flooding into Somerset of hundreds of thousands of folk from the cities constitutes one of the greatest revolutions in the history of the country. As I stand in the porches of village churches to shake hands with the congregations, I meet, nearly everywhere, people from devastated homes or militarised areas. Village choirs are reinforced by children from London, country altars are served by town boys, congregations are increased by their parents. Many a child, untouched by the Church in the huge understaffed industrial areas, is learning of the example and teaching of Jesus Christ in village churches and schools. Here is a fine bit of reconstruction being done, and done by the Church. The country clergy, the teachers and many others are finding fresh inspiration while town and country are brought into a new and closer relation."

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AFRICA

Women at Work

With women waiting to enter Nigeria, those now "at the front" in Africa are working overtime. Miss Neale Young of Ede, president of the Nigerian WMU, had planned to sail for America toward the end of 1940, but canceled her passage when she heard that

"no ladies would be allowed to return." Busy though she was with WMU work and preparations for the December week of prayer, Miss Young found time to write Executive Secretary Charles E. Maddry a description of a Thanksgiving service held recently, attended by the local king and all his chiefs, at which "the hill was black with the crowd who came."

Miss Ethel Harmon of Oyo is doing something never tried in Nigeria before—taking a religious census of the towns and villages. Native pastors are flocking to her to help and learn the technique.

Under the daily supervision of Mrs. Mary McCormick of Iwo are over 500 Africans. "Then the town of Iwo," she writes, "with its 55,000 needy villages within a radius of fifteen or twenty miles bring up to nearly 100,000 the total who have no other medical center."

Mrs. McCormick continues, "Fortunately for me, they don't all come to the dispensary, but they come in numbers large enough to keep my six native helpers busy, and would come in much larger numbers if I had more time to give to the work."

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Bush Trip

A vivid description of a visit to six African mission churches has come from Dr. Ray U. Northrip. Two native women carried part of the food, water and bedding, and they also had on their backs a baby apiece, one of them only three months old and still nursing. With Dr. Christie Pool and Pastor Sam, a seminary student, this young missionary pedaled his bicycle along a treacherous path and carried it over rocks, fallen trees and across streams in order to get a first-hand view of Baptist work being done in that section of Ni-

geria, West Africa. Despite aching limbs, Dr. Northrip took every opportunity to witness for Christ. In the twelve-by-twenty-foot Adu Baptist Church, with a grass roof and mud walls plastered with dung, a service was held with a congregation of forty-one. Sleep that night was hard with water dripping and livestock wandering all around. At Iregba the congregation numbered 112, but only seventy worshiped at Iressa Adu because most of the women were nursing victims of a smallpox epidemic. Of the men in the audience, one wore red pants resembling pajamas and another a green felt hat. While forty-six worshiped at Adu Yorin, naked babies played on the church floor. Dr. Northrip wrote:

"We made the last four miles to Jabata by moonlight. It was much cooler traveling, but the rocks and stumps became more dangerous. We visited the king at Jabata and invited him to the services. He wouldn't promise to come that night because he said he had been to church just last fall. That statement almost made me homesick. We had more than one hundred in our services, most of them being heathen or Mohammedans."

Great opportunities for mission work were seen here and at Ote nearby, where this group led the first service of a new church built of grass.

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EUROPE

From Evil, Good

Though war rages all around, Dr. Moore recently wrote: "We are all well and in good spirits." In another letter Mrs. Moore stated that conditions caused by the war had made some formerly indifferent individuals more responsive to the appeal of the Gospel.

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Land of the Free

Dr. George W. Sadler, secretary to Africa, Europe and the Near East, reports that Mrs. Earl Hester

Trutza and her husband have been able to make arrangements whereby they can come to the United States. "Mr. Trutza had hoped to resume his studies in the Southern Baptist Theological Seminary last fall," Dr. Sadler reports, "but he found himself in the Rumanian army instead. Recent information is to the effect that his passport has been visaed, and it is supposed that they are en route to the U. S. A."

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Lives and Money

A young couple in Belgrade, Jugoslavia, are not only giving their lives in Christian service, but have offered all of their own meager salaries as well in order to help keep alive the work they love. For lack of a needed \$2,000, Mr. and Mrs. John Allen Moore have already applied to the struggling Baptist seminary in Jugoslavia the funds provided for their language study. Mr. Moore says that they will add every available penny of their salaries if necessary and, without the help of a single servant, his lovely young wife will cook for the whole school. Would that more in the home land shared this passionate longing for a trained Baptist ministry in Belgrade and around the world.

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Argentine girls recently baptized in Bahia Blanca

LATIN AMERICA

Argentina Advances

Progress in his part of Patagonia is reported by Missionary George A. Bowdler of Cipolletti, although

work in this city itself suffered after the departure for the United States this summer of three of his children, good workers all: George Albert, Jr., now at Columbia Bible School in South Carolina; William Garton, at the Stony Brook School in New York; and Betty Hodges, at Montrose School for Girls in Pennsylvania.

In Neuquen, capital of that territory, there has been erected, apart from the regular mission funds and with a debt of only \$300, a brick building for worship, which is gradually being paid off by the people themselves, who also meet all current expenses.

"The building," writes Mr. Bowdler, "has an ample auditorium, an additional small room outside, and space in the corridor for another Sunday school class. The edifice is quite presentable, as buildings go here, and in fact is a worthwhile addition to the district. We hope now that we can far surpass the efforts made in the beginning in a private house and that we can meet the counter-propaganda of the Romanists who continually dog our footsteps."

Missionaries William Lowrey Cooper and Vernon Leroy David have been "ploughing through the mud" in a car as they conduct evangelistic services in many sections of the State of Cordoba. This campaign will extend through January and February. Throughout this year they plan Sunday school and Baptist Training Union institutes and enlargement campaigns.

From Buenos Aires Miss Martha Thomas reports that the new Blanche Sydnor White Training School building is being greatly used of God to prepare Argentine girls for Christian service.

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Ill-Housed but Happy

Great work is being done in the interior of Brazil by Mr. and Mrs. Walter B. McNealy, even though their rented home seems nearly ready to cave in on them. Returning from Rio de Janeiro to this house in Goiania, Mrs. McNealy

MISSIONARY INTEREST

wrote: "We found our house and furniture just about ruined from mold. Cobwebs were hanging from the ceiling like curtains artistically draped. Flies, mosquitoes, bugs of every description and even frogs had taken up lodging. It was somewhat like Noah's ark, only I believe there were more than two of every kind of insect. Everything in the drawers, trunks and wardrobe had to be washed before using. Not all houses here are like this. Ours happens to be a rented house, built mostly of mud. When it rains, it rains inside as well as outside. The house is not yet a year old, but the plastering is falling in almost every room." If these missionaries had their own house it would eventually save quite a bit of rent money, for in the boom town of Goiania high prices are charged even for a leaky house like this.

Along the Shoestring

Progress is reported from all parts of the slender republic of Chile. Missionaries L. D. and Ora Wood tell of an associational meeting held in Santiago at which the

Sunday school and Training Union work were greatly advanced.

Among the most promising men in the Santiago Seminary, writes Mr. Wood, is an intelligent, consecrated Arab who spent seventeen years of his life in Palestine. He recently said, "I did not live until four years ago, when I found Jesus as my Saviour." Mr. and Mrs. Wood declare: "As we learn more about the work in this needy field, we are more and more convinced that the greatest single factor in the development of Chilean Baptists will be the Seminary and Training School."

THE NEAR EAST

On the Job

Though danger in the Near East has caused many to flee for safety, three of our missionaries have chosen to remain in Palestine. They are Mr. and Mrs. Roswell Owens, and Miss Kate Ellen Gruver. Southern Baptists will not soon forget Miss Gruver's heroic words in which she affirmed her determination to serve, despite threat of



Kate Ellen Gruver

danger, refusing government aid and asking only the chance to continue, without bravado or foolhardiness, the Christian work to which she has given her life.

THE ORIENT

Birth of a Nation

Though State Department action has forced from Japanese-occupied China many missionary women with children, great opportunities for mission work in West or "Free" China are opening up which should draw to the Far East more missionaries than have ever worked there before. Other denominations have followed the westward trek and already are working to help build a new China; Southern Baptists should not lag behind. Before the semi-annual general meeting of the Foreign Mission Board in April, at which a West China mission probably will be established, THE COMMISSION will publish articles by foremost authorities on the birth of a nation in "Free" China.

G. H. Q. in U. S. A.

Publications Pull Together

The editors of THE COMMISSION want to see the State denominational papers have 500,000 subscribers by 1945, just as these Baptist editors doubtless would like to see THE COMMISSION double its circulation and become self-supporting by 1942. Likewise Baptist journals in Birmingham, Atlanta, Nashville and Richmond are co-operating to promote the entire mission program at home and abroad. In the December issue of *Royal Service* use of THE COMMISSION was urged; both these publications will feature home missions in March. "United we stand."



Mrs. Walter B. McNealy (shown at right with Walter, Jr.) instructed and entertained these little Brazilians in a Daily Vacation Bible School

MISSIONARY
INTEREST

Our Missionaries' Birthdays

February

Far be it from me that I should sin against Jehovah in ceasing to pray for you.—I Samuel 12:23.

- | | | | |
|----|---|----|--|
| 1 | Alice Maude Griffin (Mrs. Bennie T.),
Abeokuta, Nigeria, West Africa | 16 | Sammie Guynes Johnson (Mrs. L. L.),* 304 W.
Georgia, Shawnee, Okla. |
| 1 | James Alexander Herring,* 27 Tindal Ave.,
Greenville, S. C. | 16 | Miss Ola V. Lea, Box 1581, Shanghai, China |
| 3 | Miss Mary Lucile Saunders, College of Chinese
Studies, Peiping, China | 16 | Rev. John Mein, Caixa 38, Maceio, North
Brazil |
| 3 | Rev. P. D. Sullivan, Curitiba, Parana, Brazil | 17 | Rev. Walter Leighton Johnson, c/o Box 116,
El Paso, Texas |
| 3 | Georgia Cantrell McCamey (Mrs. H. D.),
Baptist Mission, Ogbomoso, via Lagos,
Nigeria, West Africa | 17 | Christine C. Chambers (Mrs. R. E.),* 16724
Plainview St., Detroit, Mich. |
| 4 | Mina Garrett Jackson (Mrs. J. E.),* 1219
Fiske Ave., Brownwood, Texas | 17 | Rev. A. Scott Patterson, Lagos, Nigeria, West
Africa |
| 5 | Rev. Robert F. Elder, Calle Bolanos 262,
Buenos Aires, Argentina | 18 | Mrs. L. M. Duval,* 226 Douglas Avenue
St. John, N.B., Canada |
| 5 | Miss Lila F. Watson,* c/o Mrs. Charles Calla-
han, Lafayette, Ala. | 20 | Rev. Harold Hall, Yanchow, Ku., China |
| 5 | Meta LaTuille O'Neal,* 512 Fifth St., S.W.,
Birmingham, Ala. | 20 | Rev. Ivan V. Larson, Tsingtao, Shantung, China |
| 6 | Miss Hattie Mae Gardner, Shaki, via Lagos,
Nigeria, West Africa | 21 | Dr. J. H. Humphrey,* Buffalo, Oklahoma |
| 6 | E. Mona Hall Tatum (Mrs. E. F.), Yangchow,
Ku., China | 22 | Miss Agnes Graham, Casilla 185, Temuco, Chile |
| 7 | Miss Mattie Baker, Caixa 2971, Sao Paulo, Brazil | 23 | Miss Flora Dodson, Canton, Kt., China |
| 8 | Miss Katie Murray, Chengchow, Honan, China | 23 | Miss Alma Graves,* Franklinton, Louisiana |
| 9 | Gladys Yates Blackman (Mrs. L. E.), Box 456,
Wahiawa, Oahu, T.H. | 23 | Dell Spencer Mewshaw (Mrs. R. E. L.),* 1527
S. 4th St., Waco, Texas |
| 9 | Bessie Kemper Johnson (Mrs. W. L.), c/o
Mexican Baptist Seminary, El Paso, Texas | 24 | Euva Majors Bausum (Mrs. R. L.), Kweilin, Kt.,
China |
| 10 | Alice Wymer Reno,* c/o Ida Cribbes Home,
Conneautville, Penna. | 24 | Mamie Sallee Bryan (Mrs. R. T.), P. O. Box
1581, Shanghai, China |
| 11 | Mary Hammond Baker (Mrs. C. A.),* 7029
Feret Street, New Orleans, La. | 24 | Miss Lora A. Clement, Kong Moon, Kt., China |
| 11 | Miss Clifford I. Barratt, Pochow, An., China | 25 | Mrs. J. McF. Gaston,* De Land, Florida |
| 12 | Dr. John B. Hipps, Shanghai University,
Shanghai, China | 25 | Mary Lou Appleman Gillis (Mrs. C. O.),
Mozart 366, Buenos Aires, Argentina |
| 12 | Miss Ruth Randall, Caixa 485, Rio de Janeiro,
Brazil | 25 | Louise Heirich Hill (Mrs. Eugene L.),* 64 W.
Seminole, McAlister, Oklahoma |
| 13 | Cora Hancock Blair (Mrs. M. S.), Calle Maipu
3132, Rosario, Argentina | 25 | Miss Florence E. Lide, Hwanghsien, Shantung,
China |
| 14 | Miss Velma Frances McConnell, P. O. Box 1581,
Shanghai, China | 26 | Rosalee Mills Appleby (Mrs. D. P.), Rua Pousa
Alegre 605, Bello Horizonte, Brazil |
| 15 | Miss Juanita C. Byrd, Shanghai University,
Shanghai, China | 26 | Ymogene Martel Alexander McNealy (Mrs.
W. B.), Caixa 590, Goyania, Goyoz, Brazil |
| 15 | Miss Martha Linda Franks, Hwanghsien, Shan-
tung, China | 27 | Pauline Pittard Gillespie (Mrs. A. S.),* Reids-
ville, N. C. |
| 15 | Miss Olive A. Lawton, Tsiningchow, Shantung,
China | 28 | Rev. J. V. Dawes,* 1201 Flower Street, Ingle-
wood, Calif. |
| 16 | Rev. E. M. Bostick, Jr.,* Saluda, N. C. | 28 | Annie Jenkins Sallee (Mrs. W. E.), Kaifeng,
Honan, China |
| | | 28 | Edith Felkel Humphrey (Mrs. J. H.),* Buffalo,
Oklahoma |

*At present in this country.

BROADMAN BOOKS

● You will be pleased to know that books published by your own denominational press are becoming more and more popular in an ever widening circle of friends.

In his annual report to the Convention, Dr. John L. Hill, Book Editor, said: "So far as we are able to judge, the business of book publishing is definitely on the up grade with us. We are receiving more manuscripts, having more inquiries, publishing more books than at any time within the eighteen years of my service. . . . The reception of our books by our people is both gratifying and encouraging. Our own problem is that of being able to meet worthily the increasing opportunities before us."

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