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(Continued on cover page 3)

"PRAYER FOR CHINA"

By Rev. G. I. Miles

The following verses, published in the Southern Baptist Missionary Journal, in March, 1847, were sung "at the Third Baptist Church, Philadelphia, on Lord's day evening, January 10, 1847, after a sermon delivered by J. L. Shuck; his wife and Yong Seen Sarng being present. The last two stanzas were sung with the congregation standing."

Light of Gentiles, we implore thee,
Let thy rays on China shine,
Let the wide "celestial empire,"
With its teeming souls be thine.
Light celestial!
China soon shall feel thy beams.

May the heralds of the Gospel,
Filled with holy love and zeal,
On thy promise, firm relying,
No misgivings ever feel.
Light celestial!
On their pathway brightly shed.

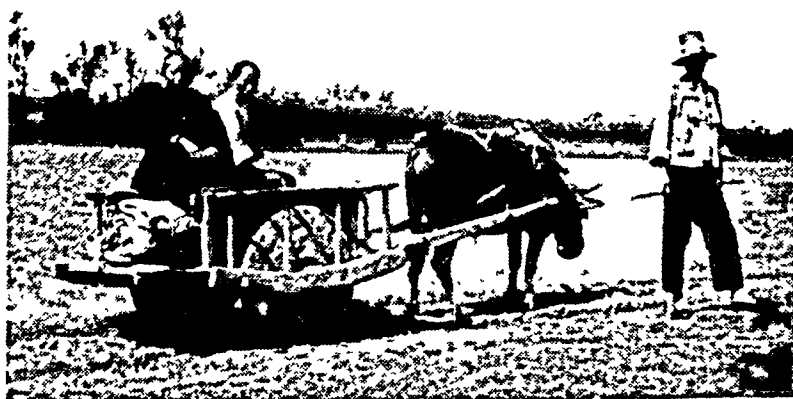
Grant them every needed blessing,
Round them build a wall of fire,
In their hands thy good work prosper,
Many souls bestow for hire.
Light celestial!
Be their glory and their joy.

Light is breaking! and we praise thee,
For the seed already sown,
For the sheaves thy servants gathered,
And returning—to us shown.
Light celestial!
Show the waving harvest soon.

Let thy servants we have greeted
In the house of prayer tonight,
Soon to China's darkened millions,
Hold *Thee* up: Celestial Light.
Light celestial!
Radiant, glorious, on them shine.

Then, when they with myriads ransomed
Out of every tongue and tribe,
Round thy throne with rapture gather,
And to thee all praise ascribe.
Light celestial!
May we all, thy beams enjoy.

Preaching by means of posters



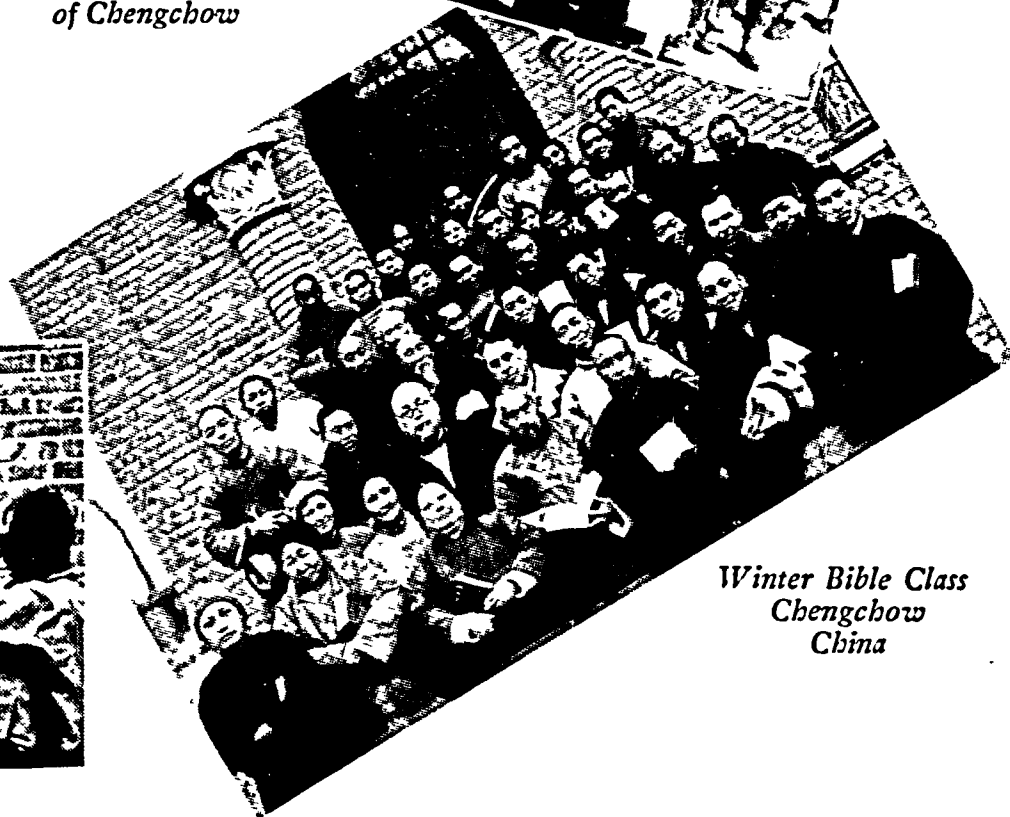
*En route
to a
meet-
ing*



*Entering
Hsuehtien*



*Sunbeams
of Chengchow*



*Winter Bible Class
Chengchow
China*

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CHARLES E. MADDRY, *Editor in Chief*

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THE COVER—shows Miss Willie Kelly in the Chinese garden of Mrs. Chang, wife of the former Minister of Foreign Affairs.

THE COMMISSION

VOL. IV

APRIL, 1941

No. IV

PERPETUAL EASTER JOY

*Mrs. George W. McDaniel**

Christianity is the only religion with an empty tomb. We worship not a dead Christ, but One Who is "alive for evermore." They alone who accept His teachings may claim its blessings, chief of which are joy, hope, and peace. This does not mean that Christians have a corner on the joys of earth, to use a commercial term, but rather that they are the rightful heirs of true and lasting joy.

When one contemplates the promises of Christ to His followers while on earth, one is astounded that sorrow or despair should ever overwhelm a child of God; and when one considers what is in store for the Christian in the next world, it is amazing that he should ever be downcast or desolate here.

Christ's advent to earth was heralded by "good tidings of great joy." As He instituted the Lord's Supper, He "gave thanks" even in the hour symbolizing His sacrifice.

In that heart-to-heart talk with His disciples (John 14), He foresees and abolishes for His trusting friends *grief* and *fear* as he utters those blessed words, "Let not your heart be troubled, neither let it be afraid."

His sympathy for our human sorrows was expressed in tears, at the tomb of Lazarus, but it was further emphasized in His declaration to His companions, "I am glad for your sakes that I was not there." Not only for the sorrowing sisters, but also for you and me, the rich blessings of Love's delay far outweigh the tears.

The word "rejoice" and its derivatives are used more frequently in the Bible than almost any other word.

The messages of Jesus are bound about with hope and joy and peace. His three "Good cheers" compass for us life's crises:

I. *Forgiveness*—"Be of good cheer, thy sins be forgiven thee."

*Mrs. George W. McDaniel, whose husband was, for more than a quarter of a century, the pastor of the First Baptist Church, Richmond, Virginia, is the author of the two comforting and inspiring books, *The Stewardship of Sorrow* and *Love Looks at Death*.

Mrs.
George
White
McDaniel



II. *Companionship*—"Be of good cheer, it is I, be not afraid."

III. *Victory*—"Be of good cheer, I have overcome the world."

Paul who, next to Christ, has given the world most comfort, sums it all up for us, after the angel of God appeared to him in this assurance, "Wherefore be of *good cheer*, for I believe God and that it shall be even as it was told me"; and "Rejoice in the Lord always, and again I say rejoice."

Never since that first Easter morn has the world needed so sadly this message of cheer as today. All around the earth Christianity is meeting such opposition; the foes of Christ seem to be wreaking devastation upon the strong-holds of the Faith. Though all is *not* well with the world, the other part of the slogan is true, and "God is in His heaven."

"The Lord God omnipotent reigneth" has new meaning for us in this troubled hour, and Christ's assurance that He *has* overcome the world is now the re-affirmation of our courage. Following upon the comfort in John 14, Jesus gives us this reassuring summing up—"These things have I spoken unto you

that *my joy* might remain in you, and that *your joy* might be *full*."

Thus is vouchsafed to us, even in this world chaos, that joy which will be *permanent* and *limitless*, if we "Endure as seeing Him Who is invisible."

To rejoice is not alone our inalienable *right*, but our compelling *duty*.

To chant a perpetual Miserere is disloyalty to Christ. This constant reckoning with human fear is traitorous, when we have been promised "the joy of the Lord which shall be our strength."

We owe it to this anguished world, and to Christ to exemplify the Easter message. The finest line from Dante is probably this, "In His will is our peace."

What! Peace amid this turmoil? Yes, amid bombs and shrapnel the Christian can find peace through the Prince of Peace. Perhaps the *only* peace today is in the hearts of God's children. It *can* be there—it *ought* to be there, for He has said, "My peace I give unto you."

Joy? When the earth is deluged with terror and agony? Yes, "That *your joy* might be *full*." Amid the screeching sirens, His child can sing the "Hallelujah Chorus," for ours is the promise "I have overcome the world."

His bequests, secured for us on that first Easter are Peace, Joy, and Hope. If we accept His will, we may claim the bequests, and make Easter not *perennial* but *perpetual*!



Dr. W. T.
Conner

The Holy Spirit in Missions

W. T. CONNER*

We talk much of "forward movements." But most of our "forward movements" are put on by feasting and speech making. That might explain why so many of them become sidetracked. If we ministered to the Lord and prayed more we might move forward instead of sideways into the ditch.

It was to this spiritually-minded group that the Lord spoke, not just to Paul and Barnabas. Is it not thus always that the Lord works? If God wants a certain man to do a specific work, does He not always make known His will to a spiritually-minded group? I have seen individuals insist that the Holy Spirit was calling them to foreign mission work or some other form of Christian activity, when few if any others were convinced. You can count on it that, if the Lord wants a certain man in a specific work, He will tell somebody else about it besides the man himself.

But the Lord will not necessarily tell the whole church. It seems here that at first only the group of prophets and teachers heard the call. If we wait for everybody to get ready, we shall never step out in forward spiritual movements. Sad to say, the missionary enterprise has always been a minority movement among Christians. But the Lord does speak to listening ears. He makes known His mind to hearts attuned to His will. Can we furnish the listening ears?

2. The Lord directs His chosen workers to their fields of labor.

Our Master does not call us to work for Him, and then leave us to grope in the dark about where we shall labor or what type of work we shall do. He clearly leads us, just as He led these men in such matters.

On the second missionary journey, Paul and Silas

The account of Paul's missionary activity as recorded in Acts (chapters 13 to 28 inclusive) is a thrilling story. Any Christian will be thrilled and encouraged if he will sit down and, with a good map, carefully review this record. I would like for us, with this story in mind, to take a brief look at the work of the Holy Spirit in Paul's missionary activity.

Even a casual reading of the account will reveal to us that the Holy Spirit did these things:

1. The Holy Spirit called Paul and Barnabas to be missionaries. That is plainly stated in Acts 13:1-3. In the church at Antioch there was a group of prophets and teachers. I infer from the account that it was a cosmopolitan group. They came from different quarters and perhaps from various social groups—a fitting company for the Lord to speak to concerning a missionary move on behalf of the Gentiles. The tie that bound this cosmopolitan group together was a spiritual tie. They ministered to the Lord and fasted, and while they were thus occupied, the Holy Spirit spoke to them and initiated a great forward movement.

*Dr. Conner is Professor of Systematic Theology in Southwestern Baptist Theological Seminary, Texas.

"were forbidden of the Holy Spirit to speak the word in Asia"; and when "they assayed to go into Bithynia," we read that "the Spirit of Jesus suffered them not." (Acts 16:1, 7.)

They went on to Troas and, by a vision, the Lord directed them to Philippi and on into Europe. Here, under divine direction, came one of the turning points of history, when the Gospel went westward to Europe rather than travelling eastward.

3. The Holy Spirit gave results in Paul's missionary activity.

The results of the activities of this man Paul and his associates are amazing. He left little spiritual democracies planted over much of the Roman Empire. The really big movement of that day was not the marching of the Roman legions; it was the missionary movement of this little Jew and his asso-

ciates, dauntless and true amid such imminent perils.

He had no wealth. He was only partially supported by the labors of others. With his own hands he worked as a tent-maker to sustain himself while carrying on his missionary work. He had no armies with which to fight. God gave him a small band of noble helpers as He always does give such a leader; but their weapons were not carnal, they were spiritual. It was only in the power of the Spirit that they were effective to the casting down of the strongholds of the mighty.

The same Spirit of God who called, guided, and empowered Paul and his companions, is still at work. May He lead Southern Baptists in a great forward missionary movement. We dare not follow any other leader; but if we dare to follow Him, He will lead to victory.

Our B. E. F. in Europe

MRS. W. E. CRAIGHEAD

Through news-broadcasts, "fireside-talks," the daily press, and other agencies we Americans are finally discovering that the war across the Atlantic is no social tea. We are becoming convinced that the outcome of this European conflict will affect our own "democratic way of life," both as individuals and as a nation. And so our complacency is gradually giving way to a concerned interest and a deep admiration for our first-line defenders.

As Baptists, our closest allies in Europe, in addition to our own missionaries, are the British E-vangelizing Forces. We Southern Baptists might be considered the arsenal, with the faithful British Baptist missionaries as the man-power, or fighting forces, in the struggle.

When the European war caused us to move our family from the Balkans to the beautiful, romantic land of Scotland, we came into full fellowship with some of the world's grandest Christians. Their background of struggle for religious freedom has left an indelible impress upon the people. A deep faith in God is seen in their serene, dignified determination to serve Him. Although so different in race and history, something in common exists between the fathers of Scotland's religious freedom and our modern champions of gospel truth in Rumania.

As we lived in the historic old city of Edinburgh, the scenes we were beholding, thrilled our souls. From our windows we looked out upon old Edinburgh Castle, now used as a Red Cross hospital. Descending steeply from the castle, we traversed "the Royal Mile," past the John Knox home, to the stately Palace of Holyrood, with its church of reformation fame. Along this road are the houses and

Mrs. W. E.

Craighead



courtyards of the old Scottish nobility, and the lodgings of Burns, Boswell, Johnson and many other brilliant literary figures. Of greatest interest to us were famous St. Giles Cathedral and Greyfriars Church, where, in 1638, the Solemn League and Covenant was signed by which the stout-hearted "Covenanters" of "auld Scotland" pledged their faith in Christ. The old burying ground of the Covenanters is still sacred ground today.

We recall the determination of our British Baptist friends not to allow their mission enterprises to suffer, in spite of increasing strain and destruction to life and property. Nothing daunted, appeals for sacrifices were made by pastors, and the people responded nobly. And oh, how much those regular, spirit-led prayer meetings in the upper room of Old Morningside Church, in Edinburgh, meant to us all! Defeat for such prayer-warriors seems impossible.

So, it was with great joy that we learned, after returning to America, of Southern Baptists' decision to assume the financial support of British Baptist missionaries. It is our rare privilege to share with the British in this world-wide mission task. May we do it nobly, as unto the Lord. And may this pooling of funds and prayers tighten the bonds of love and a common purpose with the British.

CHRISTIANITY AND WESTERN CHINA

PAUL M. A. LINEBARGER*

The present invasion of China is a human tragedy almost equalling either of the two World Wars which have beset our century. No nation was more deserving of the blessings of peace than the Chinese. Hundreds of millions of them are packed together, oppressed by an obsolete technology and by the wild, uncontrollable forces of modern economics and power politics which sweep around and into their lives. The millions of China need humane understanding, good care, diligent help, and every kind of co-operation from their neighbors, near or far. Instead, the Japanese, a people close to them both racially and geographically, have seen fit to invade this sorrowful country and to impoverish its poverty, attack its struggling order, and wreck its slender chances of peace. The Chinese are responding to this destruction in a very amazing way.

When I was in Western China last summer, I found that—face to face with the realities of high politics and bombing planes—the Chinese common people were taking a more practical Christian view of world affairs than do most Europeans or Americans. They are peculiar because most of them believe in returning good or at least magnanimous justice for evil, instead of falling into a ghastly auction of reprisals. On one occasion which I remember with peculiar distinctness I was talking to a Chinese friend who was not even a Christian, although he had gone for a while to a Christian school. I said to him: "Look at these bomb craters in the street. Look at those pitiful homes scorched and torn by the senseless bombing we have had today. Doesn't that make you angry enough to want to burn all Tokyo to the ground?"

He responded: "Just because the Japanese are foolish enough to act in a brutal and undignified way is no reason for us to do the same thing. If they murder our innocent common people and we respond by murdering innocent, ordinary Japanese, we shall simply prove to the Japanese that we are no better than they are. What would be the use of fighting a war on such a basis, if we are fighting for justice and liberty?"

"But it may be militarily necessary," I urged, "to send a few Chinese bombers over and do some random bombing, not because you really *want* to

kill the ordinary Japanese citizens whom you would kill, but because you would demoralize Japanese industry, force the Japanese Government to spend millions of *yen* on air raid protection, and hurt the morale of Japanese industry."

I confess that I had been so exasperated by the careless, random bombing on the part of the Japanese that I was not inclined (for the moment, at least) to take a long range or humane view of the war. My Chinese friend remained obdurate:

"The military value of such raids could not be as great as the moral loss. I do not think I am being impractical when I say that China's biggest asset is her clear case for peace and non-aggression. As long as any people in the world believe in honor or morality, they will, whoever they are, believe in China and in her cause. If we attack Japan, our war will simply be one more war."

This attitude is, of course, the expression of a finely cultivated mind, but I found the same thing expressed in simpler terms by all classes of society. The Chinese, almost alone among the people of Eurasia, have a real confidence in the triumph of right and justice over aggression and oppression. Those who are not Christians are imbued with this faith by the age-old humanism of the Confucian teachings. Those who are Christians find that Christianity deepens their faith in the moral presuppositions with which they have been brought up. The richness of spiritual experience intensifies the value of ethical convictions.

In Western China the Chinese are fighting not only Japan; they are fighting also the evils of their own past. The two provinces of Szechuan and Yunnan are by themselves fully comparable in wealth, area and population to France and Spain; the total area is still under the direct control of the National Government, and the armies of Generalissimo Chiang Kai-shek, have twice the number of any European power. In this enormous area there are all the resources of men, of courage, of faith, and of land; there are very few resources of industry, of machine technology, of modern hygiene, and of modern science. The fundamental strategy of the war consists in modernizing China, enriching it technically, commercially, and educationally in order to win. It is quite possible that long after Adolf Hitler is forgotten, the world will still experience the effects of this great compulsory regeneration.

Christianity in America thus faces an enormous challenge on two counts. First, the Chinese, who be-

*Dr. Linebarger, professor of political science at Duke University, spent last summer in Chungking, gathering material for a book on "Free China." While there he had frequent contacts with Generalissimo Chiang Kai-shek. Professor Linebarger's father was for twenty years adviser to Sun Yat-sen, the founder of the Chinese Republic.

lieve so deeply in principles of international justice and of a moral sense throughout humanity, must not be led to feel that this belief has been naïve and misplaced. Secondly, in the enormous material and intellectual reconstruction of China, the industrial Christian republic of America must not lose its opportunity to become China's friend and let it pass by default to the industrial atheist republics of Russia. These aims may be accomplished at home by a vigorous policy of non-support to China's enemy, and the clearing of our own conscience from the guilt which we bear for having financed the invasion of China and having continued to make that invasion possible with our imports from the invaders and our exports to them. America's task can be furthered in China by a vigorous reinforcement of the religious, educational, medical, and economic aid which we have been extending to the Chinese. A great new power is being generated. A military and political force of the first rank is rising in Western China. Christianity is more than welcome there and, in these hours of tragedy and crisis, is needed

more than ever. If Americans are conscious of their opportunity, as Christians and as defenders of their own civilization, they will take care that China, in her hours of greatest need and decision, is not left forlorn.

One American dollar will purchase in Western China about what twenty American dollars will buy in this country. A bottle of medicine may have a thousand times greater value in China today than at home. If the differential in material things is so great, think of the enormous leverage which our moral and religious help can exercise. With the overt attacks on mission and philanthropic work in Eastern China, the need for Christian aid rises in Western China. From what I have seen in the West—from the burnt cities, the refugee camps, the deprivation of the exiled millions—I realize now, as never before, that every Christian enterprise is there worth a hundred or a thousand times what it is worth here. If our need for churches, schools, and hospitals is great, that of the Chinese is incomparably greater.

JAPAN FINANCES WITH OPIUM HER CHINA WAR

For two decades China has been fighting the opium evil. Great progress was being made until, in 1937, Japan began her efforts for the "New Order in East Asia." Since that time in the area of occupied China, Japan has done everything possible to increase the use of opium and narcotics. In "China Information Service," we read:

"JAPAN CREATES MORE DOPE ADDICTS"

"Once more Japan is ordering the Chinese farmer to grow more opium poppies. Only this month a reliable press report from Peiping tells of a new Japanese order calling for the planters in Southern Chahar to plant opium poppies, and pointing out to them that the seeds will be supplied by the local puppet regime.

"Narcotic Trade Brings Huge Profit for Japan. From narcotic trade in Shanghai the enemy makes an average monthly profit of six million dollars. People in Shanghai who have discarded opium in favor of narcotics total upward of fifty thousand. In Nantow there is more white powder than rice. Every day after dusk can be seen lurking in one dark corner or another of small alley-ways between the French concession and Nantow, skeleton figures of pale-faced Chinese addicts. They will sit down, wrap a little white powder with cigarette paper, roll it and light it from one end and take a

few puffs. The miserable victims of Japan's narcotic invasion are doomed to die. Their death rate in Shanghai is estimated at several hundred each month. Yet the Japanese are not content. They are planning to establish a big factory in Shanghai to engage in the manufacture of narcotics on a mass scale.

"Nanking, under Japanese control, boasts of four heroin kings. As agents of the enemy and their puppets they monopolize the heroin import business in Nanking. They have under their employment 2,400 persons. Thousands of ignorant Chinese inhabitants of Nanking have been victimized. The poisonous drug exacts a daily death toll of twenty to thirty of the 480,000 population in Nanking. At least one out of four has become addicted to the use of heroin.

"In Peiping, the provisional government set up by the Japanese issued an order cancelling the opium suppression laws of the Chinese Government to usher in the "New Order in East Asia." All smokers, sellers, smugglers, traffickers and other breakers of the opium suppression law were set free. Then the much fought and yet unconquered evil of opium and other narcotics became more widespread, crawling and creeping like a poisonous serpent to every nook and corner of the Japanese dominated territory of North China."



Dr.
J. W. Shepard*

The ultimate triumph of Christianity in our sin-cursed world is yet assured in spite of the atrocious present conditions. The ancient apocalyptic prophecy that the "*Kingdom of the world is (to) become the Kingdom of our Lord and of his Christ*" (Revelations 11:15) is still true. We seem a long way from the realization of the reign of Jesus, but its final triumph rests first of all on the glorified Redeemer Himself who already sits with His Humanity on the eternal throne of His majesty on high and *He can never fail*. He shines on through the "lower lights" of His preachers and churches which, in spite of their imperfections, are being used through the martyr-testimony of many of His saints. In these tragic days they bring a new sense of the immediacy of God, a more complete understanding of the character of a true Christianity by contrast with a shallow, formal, ritualistic type which has failed in Europe. They present also a firmer hope in the power of a true faith to sustain in the midst of the tragedy of persecution, suffering, and wholesale death that rains from the skies above and the depths of ocean's caverns beneath.

The flickering lights of His churches must reveal anew the eternal fact that by prayer, and the Gospel preached in word and deed, the Kingdom of the Christ of history moves on to its glorious, ultimate triumph. All power in heaven and earth is behind the program of universal evangelization and this is no time to slump and give back. Ancient Rome crumbled before the prayers of His apostolic saints. This is a time when the real statesmanship of mission secretaries and denominational leaders should be met by a ready following in the missionary constituency

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Strategic South America

of Christian churches, and unswerving loyalty on the part of the missionary agents, as the necessity for adjustment of policies and methods may arise.

A WESTWARD TREND

A glance at the history of missions reveals that the stream of Christianity, from the days when Paul momentarily crossed over from Asian Troas into European Philippi, has been mostly westward. In Europe, because of contact with a pagan world the stream became turbid, and the religious inheritance of the Americans was largely contaminated. Divine Providence so ordered that the Puritanic part of the stream from Northern Europe was less engrossed with traditions of man. Thus it was that the Gospel came to have freer course in North America, and evangelical democracy took deeper root here, while the *Bible was not given to South America*, colonized by fortune-hunters and ministered to by priests and not by prophets. In the westward sweep of Christianity South America comes next in order, to receive the Bible in its entirety through universal proclamation.

We should follow the finger of God in history and be able to glimpse the majestic figure of the Christ as He moves ahead in the developments of our days in the Western hemisphere and the Orient. *South America is today thrust upon us as the greatest single opportunity for Christian missions for our times, if not for all past history.* She is rich in her natural resources and great in the possibilities of her people. An entire continent, twice the size of our United States, constitutes for missionary operations for a true Gospel, a field whose scope is so vast that it could absorb the entire force of our Foreign Mission Board for years to come.

BRAZIL—A GREAT COUNTRY

The Brazilian Republic alone, larger than our United States, is wide open to the work of the Gospel. The trend of its history, as that of other South American Republics, is distinctly democratic. Great patriots like San Martin and Simon Bolivar early led the peoples of South America out of European thralldom into democratic liberty. The population of these countries is growing rapidly, that of Brazil almost doubling within the last quarter of a century, and now standing around fifty millions. One of the

greatest deposits of coal and iron ore in the world is to be found in Brazil. Vast expanses of primeval forests of fine hardwoods, illimitable plains where countless herds graze, and the greatest coffee crop of the world constitute some of her untold material resources; but who will care for the souls of her multi-millions?

A CONTINENT OF OPPORTUNITY

Dire are the spiritual needs of the priest-ridden peoples of that "continent of opportunity." Out of an experience of a quarter of a century as a missionary educator in the far-famed, beautiful, federal capital of Brazil, Rio de Janeiro, I can sincerely say that her people are possessed of fine natural gifts. It is largely the responsibility of the clerical influence and leadership that more than fifty per cent of illiteracy yet prevails in the populations of that continent. This deplorable condition can be remedied only through a work of evangelization which inspires to education. *Proxy salvation is ministered by the Church through her duly appointed priests who through sacramental means profess to work by magic the salvation of the soul.* The result is delusion, blind devotion, ignorant enslavement of the masses to traditional belief in the magical efficacy of sacraments, in prayers to the saints, especially and universally to Mary, and in worship which, in the ignorant masses and spiritually deluded peoples, amounts to an idolatry as vain as that of abject heathendom. The spiritual new birth is unknown even to brilliant professors and advanced students of colleges and universities who were never accustomed to the Word of God because it was not given into their own hands for personal study and assimilation. The Roman Church does not admit of *private* interpretation. On such a traditional basis no true education can be built or right standards of life be established. Such a Christianity failed in Europe, and must fail in all the world if the Hebrew epistle is true.

A NEW DAY

For our evangelical missions in South America there is dawning a new day of opportunity which, taken at the turn, will lead on to vast conquests for the Gospel. A quarter of a century ago, books of many leading Brazilian authors breathed of suspicion toward the United States. But visits of a list of leading statesmen from the North, Elihu Root being the first, made a deep impression which was deepened yet more and confirmed by Theodore Roosevelt, William Jennings Bryan, Herbert Hoover, and especially by our Cordell Hull in recent international relationships. Thus the streams of South and North American democracy have flowed together in a

happy blending of common interests and a united front against the threatened inroads of totalitarian invasion.

A great company of missionaries led by our W. B. Bagby, Z. C. Taylor and others had long preceded these statesmen, laying foundations in the work of evangelization. *True democracy cannot grow in other than evangelical soil.* Millions spent earlier in laying the evangelical basis would have saved millions which are being used today to build and preserve American democracy. Even now, re-enforced though delayed efforts in building broad and strong the evangelical foundations will ensure the ultimate victory of New Testament democracy in the world. Today, abounding in opportunities is ours—Southern Baptists' day of great possibilities.

GROWTH AND ACHIEVEMENT

The growth of our Baptist missions in Brazil and other South American countries has been phenomenal. When we met in Bahia in 1907 to organize the Brazilian Baptist Convention, there were about five hundred Baptists in all Brazil; now there are fifty-three thousand, widely scattered from the Amazon to the north, to Saint Catharine on the southern border. When, in 1908, we opened our school in Rio with a dozen primary pupils, we did not dream that in thirty-two years it would grow into a college and seminary with a present matriculation of more than a thousand students. Many other fine Baptist schools have since sprung up in various strategic centers of the country. There is a readiness in the acceptance of the Gospel in Brazil which surpasses that in any mission field occupied by Southern Baptists. South America is a ripe and fast ripening field of missionary activity.

A PERSONAL APPEAL

Permit, in conclusion, a threefold personal word of appeal from one who gave to Brazil twenty-four of the best years of his life. The first word is to the young men and women who feel themselves called to the foreign work. You will find there a ripe and strategic field which will bless your lives with abundant fruitage in compensation for your faithful work. A second word is to the Baptist workers in South America, and especially to many who were my students in Brazil. It is an appeal for a united and expectant prayer to the Lord of the harvest that He thrust forth, at this time, a great group of new missionary workers to press out *into new fields in states yet unentered.* A third word must be to the constituency of the home base—a challenge to rise to the heights of tragic emergency in these fearful times and to *double at once the working force in South America.*



Miss Willie H. Kelly

A QUEEN in appearance and influence, Miss Willie Hayes Kelly has ruled beneficently over Baptist work in Central China, not because of any desire for domination on her part, but because her associates naturally look to her for leadership. Though she is temporarily in America, the Chinese want her to be back in Shanghai to help direct the building of the new First Baptist Church, an out-growth of the ninety-five-year-old North Gate Church which she joined the day after her arrival in China nearly forty-seven years ago. Alabama Baptists have offered to give her the trip across the sea when China's door again swings wide, but the Chinese Christians have spoken for the privilege of providing the means themselves to bring back their beloved Miss Kelly to lead them onward and upward.

Her Christian influence has been felt not only on the opposite side of the world, but in the lives of our denominational leaders. With words of firm but kindly counsel she has helped shape many a great career. Miss Kelly is using her sojourn here to good advantage. At women's meetings her words are eagerly heard, while to her home in Montgomery are coming friends of former years. I was privileged to be in the latter group and want to share some of the impressions I gained there. Part of our interview

CATHAY QUEEN

*By Archibald M. McMillan ***

was in the good old Soochow-Shanghai dialect, but for the benefit of most readers of *THE COMMISSION* it has been translated here into rather poor English.

Miss Kelly looked like a queen as she sat in her sister's* parlor, crowned with silvery hair and dressed in black with fringes of snow-white lace. Although she is, like Melanie, a "very great lady," she modestly warned me not to try making a "rose out of a cabbage." Born into a family of natural leaders, she is descended from the founder of Davidson College. Her great-grandmother would ride several hundred miles on horseback from North Carolina to visit relatives in Alabama. The plantation in Wilcox County, Alabama, where Willie Kelly was born on September 10, 1862, extended over several thousand acres, while she recalls that the slave quarters seemed as large as a village.

Worldly success would have rewarded her efforts in any field, but she chose to give her life to her Master's cause in China. After working several years in the Alabama State Mission office, she sailed for Shanghai on November 1, 1894. The church† she found there, with less than seventy-five members, including only twenty workers, was quite different from the great "First Baptist Church," with 1,100 members, which bade her farewell as she embarked on the s. s. WASHINGTON last November 20. The church members await only the return of peace and Miss Kelly to erect on their magnificent new site the plant she helped plan.

Not content to rest in the great port of Shanghai, however, Miss Kelly pushed out thirty miles westward from the city to help establish work at Quinsan. Traveling on a cramped "house-boat," accompanied only by her friend, Zung Tah Tah, she would not see a white face for weeks at a time but would speak only Chinese and eat nothing but native food. In the daytime chapel services were held, while at night the women returned to her room to worship again. Their only light came from a "Rayo" lamp

*Mrs. R. F. Anderson, 529 South Hull Street, Montgomery, Alabama.

†The Old North Gate church, established by Matthew T. Yates and J. Lewis Shuck in 1846, just one year after the Southern Baptist Convention was organized.

**Managing Editor of *The Commission*.

with vermicelli wick and peanut oil; their only source of heat was a flickering fireplace; but the room seemed aglow with Christian fellowship.

"In those days only women could work with women," Miss Kelly said. "Things are different nowadays, when a missionary like your father can baptize a woman in the bottom of a well. When the time came last fall to part from the women I had known so long, we lifted our voices, like the patriarchs, and wailed—and didn't care who heard us. It nearly tore my heart in two, but the separation may not be for long—and God knows best.

"In permitting the Chinese Christians to go through this red-hot crucible of suffering, God may be fitting them for greater responsibility and may also be using them to spread His Gospel westward to the hinterlands of 'free' China," Miss Kelly said. "If I had been younger, I certainly would have wanted to go to West China," she added, "though my 'children in Christ' at Shanghai also need someone to guide and strengthen them now."

Miss Kelly's home has repeatedly helped take care of war refugees. "Before I left, there were fifteen sleeping in my home and thirty-nine at Dr. Rankin's, while all fifty-four took their meals with me."

One of the fruits of her work in China is Mrs. Chang Chun (see picture). A nine-year-old girl when Miss Kelly "discovered" her in Quinsan, she has since become one of China's four leading ladies, standing right alongside the three famous "Soong sisters." Miss Kelly brought this girl to Shanghai and



The three famous Soong Sisters. Left to right: Madame Kung—Wife of H. H. Kung, member of Cabinet at Chungking; Madame Sun—Widow of Sun Yat-Sen, father of the Chinese Republic; Madame Chiang—Wife of Generalissimo Chiang Kai-shek

helped further her education, and witnessed her wedding to General Chang, now governor of Szechuan province and right-hand man to Chiang Kai-shek.

Among my closest friends at Harvard were Daniel Lew, a "natural-born" leader with a rich bass voice, and his brilliant wife, Allie Chang, a talented pianist. Not until my recent visit to Montgomery did I know that Allie Chang was the daughter of this splendid woman whom Miss Kelly had led to Christ. Thus those of all nations are united in Christian fellowship under the leadership of such characters as Miss Willie Kelly, whose greatest desire is to see Christ enthroned in the hearts of all men.

THE GRANDEUR OF HUMILITY

W. M. U. Devotional Thought—April

Whosoever would become great among you shall be your minister.

A wise old preacher has said, "There are some who glorify themselves into oblivion. There are others who humble themselves into everlasting remembrance."

The real test of life is its measure of service to God and man; and true greatness is always humble. It is the full head of wheat that bows, while the shriveled empty stalk holds itself high. David Livingstone, Mary Slessor, Wilfred T. Grenfell—names honored throughout Christendom—were so humble that they shrank from all publicity.

"The glory of love shines brightest
When the glory of self is dim,
And they have most inspired me
Who most have pointed to Him.
They have held me and have stirred me,
I've clung to their every word
Till I fain would up and follow
Not them, not them, but their Lord."

N. F. W.



Sailing Through Storms in China

M. THERON RANKIN*

A few months ago an ocean steamer on which I was traveling from Japan to China was caught in a severe typhoon. The ship was tossed about, on its sides and on its ends, by the waves which rolled over its lower decks and broke against its sides with shivering sounds. Within the liner chairs and tables were thrown across the saloon, and dishes from the dining tables were dumped on the floor. But to those of us who were able to be up there was a thrill of excitement in watching the ability of the ship to make its way through the sea, despite the storm. The captain altered his course, adapted his navigation to the set of the storm, and the ship sailed on; in due time it passed out of the storm and into Shanghai.

Storms in China continue to beat fiercely against God's Kingdom. After more than three years of heavy sailing we have only recently suffered the severe blow of having a large number of our missionaries (mostly mothers with children and some whose furloughs are due in the spring) leave the field and return to America. But the Kingdom moves on. The course is altered; the navigation is adapted to meet the storm; and the Kingdom sails on.

Early in December I left Shanghai for a visit to our mission work in South China. Blackout each night on the British boat on which I traveled linked the terror of the war in Europe with the chaos of the war in the Orient. As we entered Hongkong under strict war-time regulations, I recalled the peace-time freedom of that port in former years.

IN HONGKONG

Five days were spent in Hongkong visiting Chinese Baptist organizations. I found in the British Colony much of the work which formerly was conducted on our great Tung Shan Mission compound in Canton. Going first to the office of the headquarters of the Leung Kwong Baptist Convention I found our Canton friends and co-workers. Shortly after the Japanese occupied Canton, near the end of 1938, the Convention opened in Hongkong this office from which to direct its activities. Conversations with the secretary revealed the large service which Chinese Baptists have rendered from this city to preserve the results of missions in South China since the fall of Canton.

*Dr. Rankin is the Foreign Mission Board's representative at the head of all Southern Baptist work in the Orient. With headquarters in Shanghai, China, Dr. Rankin keeps in close touch with the Board's several Missions in China and Japan.

Baptists are exerting a wide influence for Christ among the several millions of Chinese people who live in Hongkong. Two new churches have been organized since the outbreak of war. One of these has recently completed a fine new building costing \$80,000.00. It was dedicated December 15. Plans have been made to hold, during the month of June, city-wide evangelistic meetings for all the Baptist churches. Three of the schools which were formerly in Canton are now conducted in Hongkong: one department of Pooi Ching Academy for boys, Pooi To Academy for girls, and Pooi In Women's Bible Training School. Together these schools have about two thousand students.

The agencies for Christian service of the Leung Kwong Baptist Convention are administered through nine boards. Arrangements were made to call together the members of these boards in order that we might get a view of the present condition of the Convention's program as a whole. Brief reports were made on the following phases of work: Evangelistic, Educational, Medical, Theological Training, Christian Literature, Sunday Schools, Young People's Organizations, Home for Aged Christians, and Orphanage. The scope of this work extends over a wide area of South China and lies partly within Japanese occupied territory and partly in sections of Free China which have been under heavy military attack for two years. Means of transportation have been disrupted and intercommunications between the sections are difficult and dangerous. Some of the work has been seriously upset and circumstances here and there have necessitated the alteration of plans; but through all this, the Kingdom sails on in the storm. No phase of the work has been completely discontinued. Large numbers of souls are being won to Christ through the churches, and Chinese Baptists press on to serve the Kingdom through the various activities of the Convention.

MACAO AND CANTON

A short voyage of four hours took me from Hongkong to Macao, a Portuguese Colony just off the coast of South China. There I visited the main department of the Pooi Ching Academy which is conducted in one of the most famous and beautiful of China's old gardens. But a beautiful garden does not afford dormitory and classroom equipment for a thousand high school boys. As I walked over the grounds and through the buildings with the principal I felt a thrill of confidence while observing



New Chinese Baptist Church and educational plant, Hongkong. The cost, \$80,000, was secured entirely by the members.

how this great school has met the storm of having to abandon its commodious and well equipped plant in Canton and reorganize itself in this Chinese garden. From this school we went on to see the Leung Kwong Theological Seminary and the First Baptist Church, both of which stand forth as lighthouses of God's Kingdom in these days of storms.

A night's voyage by river steamer took me to Canton. How can I describe this city in which I lived and labored for fourteen years? It is tragic beyond expression. Two years after having been ravished and occupied by Japanese forces, this wrecked metropolis has less than one quarter of its former population of one million people; and most of those who are there are destitute in their poverty. It is a ghost city, inhabited by people whose eyes haunt one with their misery and tragedy.

In Tung Shan, on our Mission Compound, I saw almost a thousand of these people, as they sat in rows on the grounds of the Tung Shan Baptist Church, waiting for the bowl of rice gruel which they receive every morning from our missionaries and their Chinese co-workers. I watched them as they came to the free clinic of the Leung Kwong Baptist Hospital, about three hundred daily, sick in body and heart.

I have never beheld more human misery than I saw in Canton, and nowhere have I ever observed a more beautiful ministry of compassionate love, a ministry that follows in the footsteps of our Sav-

iour. Such a service is made possible by relief funds supplied by Southern Baptists and by the fearless devotion of a small group of missionaries and Chinese Christians who are finding strength for their tasks in the truth expressed by Jesus when He said, "Whosoever shall lose his life for my sake, and the gospel's, the same shall save it." There are storms in Canton, storms of physical suffering and of soul struggle. But God's Kingdom sails on in the storms, and "the people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up."

KWEILIN

The city of Kweilin, situated in the northeastern part of Kwangsai Province, is one of the important centers of Free China. The journey there by land is now hard and hazardous. I was fortunate in being able to secure an airplane passage directly from Hongkong. Flying at night, with all lights out, over Japanese occupied territory and into Free China, after one has been required to sign a statement declaring that the Aviation Company will not be held responsible for anything that may happen while in flight if military action should be taken against the airplane on which one is flying, is a thrilling but not too comfortable experience. But this, too, is a part of the on-going of God's Kingdom. Hundreds of people are taking such journeys in China every

(Continued on page 120)

Kingdom Facts and Factors

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

ANNUAL SURVEY

As usual the January issue of *The International Review of Missions* was devoted to a survey of missions throughout the world in 1940. The 128 pages so occupied provide most interesting and, on the whole, highly inspiring reading. It has, of course, been a very unusual year and there are items of extraordinary interest in every part and phase of missions. The wars are increasingly affecting the Christian task in every land. "Nevertheless," say the editors, "few will read these pages without finding signs of a creative power at work, or being reminded of the permanent obligations that belong to God's Kingdom." Any close student of missions would already know that this is the case. It is good to have assembled here many facts confirming this observation.

The work of the Bible societies is one of the thrilling features. The American Society "distributed nearly 7,000,000 copies of the Scriptures in whole or in part, in forty-one countries, about half of these items in the United States. They were published in one hundred and thirty-five languages." The British and Foreign Bible Society brought out translations in nine languages in which the Bible had not before been printed, making 741 languages now in the Society's list. Their total circulation surpassed that of the previous year by almost three-quarters of a million, or a grand total of 11,763,666. There was a great increase in distribution in Europe. Smaller Bible societies add to the total.

Financial support was, on the whole, gratifying for increases. Most of the British societies, up to October, surpassed their receipts for the corresponding period in the previous year. This part of the story reveals some amazing examples of heroic devotion.

The maintenance of international Christian fellowship across and above the barriers of war is stressed in this survey and is supported by citing examples all along through the hundred and twenty-one pages devoted to evangelical missions. The most imposing and gratifying evidence of Christian consciousness and conviction, deeper and wider than all racial and national antagonisms, is to be seen in the efforts to care for missions disrupted or hindered by war conditions. All around the world one meets this. The British Government was long very lenient even in the matter of German missionaries in areas where their presence might be very dangerous to British interests. When Germans could no

longer be permitted, British societies in many cases came to the rescue and took over much of the responsibility, or busied themselves in enlisting help from elsewhere and assisting in adjustments to save work that was threatened with abandonment.

The caring for "orphaned missions" is one of the finest examples of bearing one another's burdens. The accounts and explanations of this in the survey constitute an epic of the Christian spirit. Naturally the greatest sums of money for this work have come from America—the United States and Canada; but the examples of sacrificial giving in this interest are found in Scotland and England, and even more in the Scandinavian countries, in Holland and among the Swiss and French evangelical Christians. It is amazing. Of course, as the war progresses, it becomes increasingly difficult and impossible for these European groups to find the money, or to devise ways of getting it to the destitute missionaries and missions.

The heroism of "the younger churches" is manifested in their assuming increasing burdens amid these conditions of their deep material distress. Example after example is found where their extreme poverty has produced a rising stream of liberality. In the Dutch East Indies, cut off from home support, the churches have undertaken to induce the membership to give five per cent of income to missionary support.

American help has been generous; but has not yet risen to the measure of our duty and opportunity. "Very wisely the relief has been organized in America on denominational lines, and natural kinship between the American churches and certain of those on the (European) continent has been used to the full . . ." Here the Lutherans stand out. What we in America should reckon on is that for a long time we must carry a greatly increased share of the missionary extension of the Gospel.

Spiritual success of missions in 1940 is very evident. It is demonstrated in unprecedented numbers of converts in some countries; even more in other evidences that do not submit to tabulation and mathematical exhibits. The editors conclude their survey by summarily stating three impressions. "First is the impression of a vast work steadily going on." "The second impression is of a living Church." "Less obvious, but perhaps more important than the others," is the evidence of "a call of God, in and through the events of time, to set first things first . . ."

Some criticisms can be offered in a fraternal,

Christian spirit. While the stress on church union is less than in previous surveys, it is quite prominent. It is good to see that Christian unity comes in for more appreciation and that "the fabric of organization" is explicitly subordinated.

The prevalence of the union of Church and State is accepted without question and at certain points the survey takes special satisfaction in political support for missions and churches.

Partiality for certain denominations still marks the survey, but less offensively than in 1939. The omission of Southern Baptists would seem to be deliberate, especially in giving facts about fraternal help to the "orphaned missions." Northern Baptists are recognized.

KETTERING AGAIN

Our readers probably all know that the building of the Baptist Missionary Society in London was demolished by German bombs. It is now roman-

tically interesting to learn that the Society is located in the very house in which it was organized, October 2, 1792. The building was purchased in 1922 by a noble layman and presented to the British Baptists for a memorial museum. It has ample space at least for temporary needs. We shall hope and pray that the Germans do not find this building, even though it is in an industrial town in the Midlands.

Dr. Julius Richter, of Berlin, until Latourette the ablest and most prolific historian of missions, died during the year. This writer was glad for his friendship, and we exchanged courtesies both by correspondence and when each of us was in the other's city. He was at one time "Missions direkter" (executive secretary) and then the distinguished professor of missions in the University of Berlin.

Roman Catholic Missions made very great progress during 1940, gaining numbers in both China and Japan, and making marked progress in India.

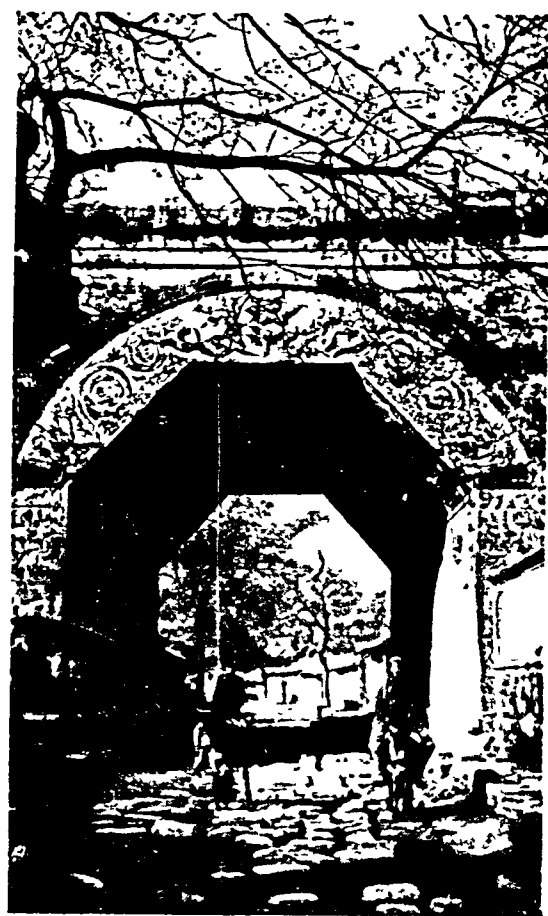
Nigerian Baptists in Training

J. CHRISTOPHER POOLE

Every school day we have had a thirty-minute worship period. Wednesday afternoons we have gone into the town of Ogbomosho and have preached to people in the streets, market-places, compounds, and wherever else we could get people to listen to us. These street services have been outstanding experiences for everyone in the school. We have come in contact with heathenism and Mohammedanism in their own elements, and have taken the Gospel of Christ to those who know Him not. Only eternity can tell the impact of the witness of these groups of young preachers on fire for Christ among their unbelieving brethren. Some of our greatest challenges have come from the meetings we have had out in the open air. We have preached to old heathen priests at the thresholds of their shrines; at the doors of the mosques we have pled for belief in Christ; to the hungry multitudes, as they surged to and fro in the open places of the city, we have pictured the only Saviour. Sunday evenings we have had special services in English for the students and for the missionaries of Ogbomosho. During the year the students and teachers of the school held an open-air revival in one of the big squares of the town. The churches of the whole town co-operated with us, and it was a splendid meeting. It had a far-reaching effect.

Every one of our students is definitely engaged in work in a church either in Ogbomosho or in a near-by village. During the year we had one man who rode native motors to a church about fifty miles away. Two others went to villages about ten to fifteen miles away. One of these villages is called Ikoyi. This is a Mohammedan town and the Gospel has had little opening there until now. We have a small building and a few believers. The pastor has worked faithfully and has done some constructive things during the year. The other village is called Olla. There we have a large church and the pastor has had a big job taking care of the field. One student has been pastor of a small church here in Ogbomosho and his work in that church has been one of our most marvelous achievements of the year. One of our native teachers is pastor of another church in Ogbomosho and he is leading them forward in a challenging program. The other native teacher has begun preaching in the most needy part of Ogbomosho, and has found a ready response there. His labors in that neglected section of Ogbomosho have planted the seed for another church in the town. We are praying that he may be able to continue with the good work he has begun, and see it grow into a prosperous church.

A DEBTLESS DENOMINATION BY 1945



Wall of China
Hankow Pass



Pastor Lee Wun Pian of Shuichow Baptist
Church with his family



Dr. J. H. Humphrey and a
native Christian



Hoh Wai Ching and
Missionary Lorene Tilford



Mr. Au Yon and his family



Moon Gate,
Bei Hai, China



Bible women on
Tsinan mission
field



Peter Lee



Mrs. Lai and
Miss Kate Murray



Blind Chinese preacher



Mrs. He, a radiant
Christian



Baptist pastors
and
evangelists

CHRISTIANITY IN CHINA

上海第一浸會堂歡送吉靈女士返美紀念芳華月共攝
THE FIRST BAPTIST CHURCH OF SHANGHAI FAREWELL RECEPTION TO MISS W.H. KELLY
November 16, 1940



THE COMMISSION

A BAPTIST WORLD JOURNAL

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VOL. IV

APRIL, 1941

No. IV

A FEARFUL PRICE FOR CHURCH UNION

For more than a decade the Christian Council of Japan, made up of representatives of the several co-operating denominations, have been working, in season and out of season, for organic church union. The prime movers in the undertaking were the missionaries of the Northern Methodist Church. As far back as 1907, they began a movement for the unification of all branches of Methodism in Japan. Last year, the Northern, Southern, Canadian, and Protestant Churches united to form the Japan Methodist Church. This Church is now by far the largest Protestant group in Japan. It was easy and desirable for this union to be consummated, because there was no doctrinal question separating them.

Last year, the two Baptist groups, Northern and Southern, united and organized a joint Convention and began the conduct of a joint Theological Seminary. The Japanese Baptists did it themselves, without the interference in any way of the two groups of American missionaries. To indicate their devotion to orthodox Baptist principles, they adopted the New Hampshire Confession of Faith.

The union of Methodists with Methodists and Baptists with Baptists in Japan was desirable, and came about in the most wholesome way.

The Japanese Government Takes a Hand

The wave of intense nationalism, aggravated by war hysteria and anti-foreign feeling, prompted the Japanese Government to step in at this time and force an organic union of all the denominations doing mission work in Japan. The union was forced down by the Government, encouraged and abetted by the Christian Council of Japan and certain militant church groups dominating the Council.

The churches established by the Foreign Mission Board of the Southern Baptist Convention certainly never wanted any such un-scriptural and illegitimate church union. With our Baptist churches it is a hard and bitter choice. They must either conform to the decree of Caesar or be suppressed.

The Methodist Church Enthusiastically Approves State Sponsored and State Dominated Church

Dr. Ralph E. Diffendorfer, Secretary of the Methodist Foreign Mission Board of New York, accompanied by Bishop Baker, a Methodist Bishop, has just returned from a special mission to Japan and, in the February *World Outlook*, the Methodist foreign mission magazine, he gives the impressions of his visit. We quote here some of his reactions to the accomplished fact of organic church union as promulgated by the militaristic and autocratic Government of Japan. The heading of the article and quotations follow:

Methodism Helps to Build a New Church

The most spectacular development among the Christian forces of east Asia today is not the bombing of mission properties here and there, nor the jailing of Christian leaders, nor the evacuation of missionaries from Korea. All these things are true and a constant administrative care for those who stand guard over the Christian and missionary enterprise. But the most significant development of the present crisis is the emergence of a united Christian church for the Japanese empire. . . .

The union, which may be consummated sometime around the first of April, 1941, may represent for the time being a rather loose federation of the old denominational bodies. A requirement will be that the new All-Japan Church of Christ must be entirely self-supporting. Moreover, non-Japanese missionaries will be removed from all places of administrative leadership. The doctrine of the new church will follow the Apostle's Creed. As to polity, the principal feature is a concentration of power in the hands of one "director," the Torioha. There shall not be too much democracy in the new church. The director shall be alone responsible, and his election is not valid until it has been recognized by the government.

There are a number of reasons why Japan was a peculiarly fruitful field for Christian union. The myth of national

origins deeply possesses the Japanese mind. The shadow of two thousand years of total isolation, when Japan was the whole world, still falls across every attitude of the people. The deep, almost intimate respect which every Japanese pays his emperor, and the family-wise structure of society make for a national solidarity that is unlike any other collective order elsewhere in the world. . . .

While there is some apprehension concerning the pressures which may lie behind the current unification, nevertheless there is reason now to consider the All-Japan Church of Christ a prophetic development for the whole of Christendom. . . .

In April of 1940, however, the Religious Organizations Control Law was passed. It scrupulously avoided any frontal attack upon the religions themselves (and Buddhism and Shinto are included within the provisions of this law as well as Christianity), but became very definite in regard to what kind of organizations would be permitted to carry the religious content. It was a comprehensive and detailed control which proceeded from the Ministry of Education. Doctrines, ceremonies, church structure, and the nature of the pastoral office were all subject to approval or disapproval by the government. The government seemed to be particularly desirous of concentrating authority and insisted that each church body have a responsible head. The government was pressing for uniformity and found the nearly fifty separate Christian denominations in Japan bothersome and unnecessary.

As 1940 wore along, the denominations began to assemble and remodel themselves along lines laid down by the law. The National Christian Council met for interdenominational council. A special session of the Methodist General Conference was called last autumn, and the structure of the church adapted to the legal requirements.

Partly from pressure of the government and partly from their own desires, a more radical union of the Christian forces seemed a logical conclusion to the rising conflict. October 17 was to be celebrated in Japan as the 2600th anniversary of the founding of the empire, and it was to be an observance with a decided accent on loyalty. The churches determined to show their loyalty and their contribution to the new order in east Asia by announcing on that day their plan of union.

These quotations from the illuminating article of the Methodist Mission Secretary will be sufficient to give the readers of *THE COMMISSION* some idea of what is taking place in religious circles in Japan. The issues are grave and the future for virile Christianity in Japan is ominous indeed.

Future of Southern Baptists in Japan

The new Religious Organization Control Law of Japan goes into effect March 31. Unless the Government recedes from its position, our Baptist churches will in that state cease to exist as independent churches. We have sent out to Japan the funds for the payment of all budget promises of our Board for the first quarter. This includes funds for pastoral support, schools, colleges, theological seminary, woman's missionary training school, publishing house and kindergarten work. *No further funds will*

be sent after March 31. All missionary assistance will be withdrawn at the same time. Eight missionaries have already been brought home, and eight remain. Some of the younger ones will be transferred to other lands. It is our hope that some of the older missionaries will be allowed to remain and live for Christ as individuals. Maybe, in the Providence of God, this wave of war hysteria will pass and Baptist churches will be allowed to resume the function and life as independent New Testament churches.

Southern Baptists may be certain that their Foreign Mission Board is NOT going into any form of church union, organic or otherwise, in Japan or anywhere else on earth.

* * *

THE GOAL IN SIGHT

At the meeting of the Southern Baptist Convention in Baltimore last June, a War Emergency Relief Committee was constituted to handle all appeals for relief from war ravaged lands. The Committee met at Ridgecrest in July and organized, with Dr. George W. Truett chairman and Dr. Louie D. Newton, secretary. The Foreign Mission Board was instructed to receive and disburse all funds raised.

This Emergency Committee made its first appeal to the Baptist churches of the South for a gift of two hundred thousand dollars for the relief of our British Baptist Foreign Mission Society. There has been a most generous and gratifying response to this appeal. We have received to date, in round numbers, \$190,000.00. We feel confident that the Committee will be able to report the full \$200,000.00 in hand by the meeting of the Convention in May.

We give here a most appreciative letter we have received from Mr. H. L. Taylor, the Treasurer of the Baptist Missionary Society:

DEAR MR. BUXTON,

Thank you very much for your letter of December 9.

We are very glad to learn that contributions are still being received by you towards your effort on behalf of the Baptist Missionary Society and that such additional contributions will be sent on to us in due course.

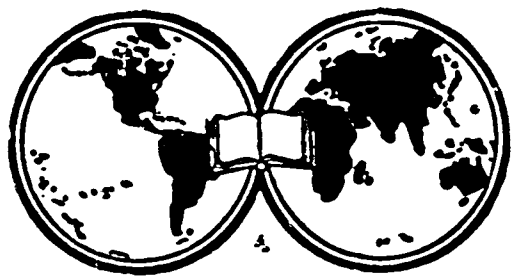
I can only again express our very deep gratitude to you and all concerned not only for the gifts of money but also for the time, thought, and energy which has been put into its gathering.

In due course we shall send you a statement showing exactly what has been done with the money received from you as we are anxious that the contributing friends shall have details concerning the disposal of their gifts. Full details will also be given in our own published accounts so that our supporters in this country may know the extent of the help which has been received from our American brethren.

With all good wishes,

Yours sincerely,

H. L. TAYLOR, *Treasurer*
Baptist Missionary Society



World Trends

Items of Social and Missionary Interest

CHARLES E. MADDY

TWO SCORE AND SEVEN YEARS

In 1893, forty-seven years ago, the Foreign Mission Board appointed as missionary to China, Miss Willie H. Kelly, a gifted and consecrated young woman, of Alabama. It was a time of transition in our work in China. The pioneers and foundation builders, such as J. Lewis Shuck and R. H. Graves in the South, and Dr. and Mrs. Matthew T. Yates in Central China, and J. B. Hartwell and J. L. Holmes in North China had finished their work in the Orient and had gone to their eternal reward. The Tatums, the Bryans, the Greens, the Moon sisters, and others were already beginning their work in China when this vivacious and attractive young woman with the Irish name, went from Alabama and joined them in the Yangtze Valley. For some years Miss Kelly was identified with the church and school, founded by Dr. Yates at Quinsan. This city is in a rich agricultural region, teeming with a vast population settled in thousands of villages.

Later Miss Kelly moved to Shanghai and became identified, in a very intimate and influential way, with the Old North Gate Church, founded by Missionary Yates.

For forty years now, the Old North Gate Church and its affiliated systems of schools, have been the supreme thought and consuming task of this unique and devoted missionary. The church with its varied activities has long since outgrown its old quarters. From time to time additions have been made, until every available inch of land was covered and it became apparent to everyone that new quarters must be secured and larger buildings erected for the church and the various school activities.

The North Gate Church appealed to the Baptist women of the South to help them build. Woman's Missionary Union loved Miss Kelly and her work. Beginning, therefore, some five years ago, that organization has been giving \$5,000.00 a year toward this project until the North Gate Church has already bought and paid for a large and magnificent site for the new church and allied schools. Because of the high rate of exchange on American money, the church has saved several thousand dollars on the transaction, and it is now ready to go forward with the building enterprise as soon as the trouble with Japan is over.

The large block of land, selected and paid for, has on it several buildings that may be used for school purposes while plans are going forward for the permanent edifices.

The Foreign Mission Board has deeded the valuable North Gate property to the church in fee simple and, at the right time, this will be sold and the proceeds invested in the new and permanent home for the church.

Acting upon the advice of the United States Government, Miss Kelly, along with many other missionaries, came home some weeks ago. It is still our hope that after this political trouble is over in the Far East, she may have the privilege and joy of going back to China to participate in the planning and dedication of the new North Gate Church and to see her beloved Chinese friends established in their new church home. This is the goal of which she has dreamed and for which she has prayed and labored for a generation. It would also be the crowning achievement of fifty years of beautiful, Christlike service in the Celestial Kingdom.

* * *

OUR NEW VENTURE AT HONOLULU

Our newest Mission—the one at Honolulu—is getting off to a good start. The following missionaries are now located in the Hawaiian Islands and are at work in this new Mission: Dr. and Mrs. Charles A. Leonard, Rev. and Mrs. Victor Koon, Rev. and Mrs. L. E. Blackman, Rev. and Mrs. H. B. Ramsour, Mr. and Mrs. J. D. Belote, and Miss Hannah Plowden. Dr. Leonard has been made chairman of the Mission and Mr. Belote treasurer. Several new preaching places have been opened up and preaching halls have been rented.

Woman's Missionary Union has given us four thousand dollars for the purchase of a chapel, and soon we hope to announce the opening of work on another island.

Pray for our new Mission in Honolulu.



A TIMELY GIFT

President Van of the University of Shanghai writes us of the serious plight of the University in the loss of eleven missionary teachers who were compelled to withdraw from China because of the threatened trouble between Japan and America. The University was appealing to the Foreign Mission Board for increased financial support. The Board itself was facing a serious financial problem in the matter of evacuating so many missionary mothers and children.

We knew, however, that Southern Baptists would want us to do something about the needs of the University of Shanghai. In the midst of our dilemma over this matter, we received a communication from Dr. Theodore F. Adams, pastor of the First Baptist Church of Richmond, saying that the endowment committee of that church had made a grant of \$2,500.00 for emergencies in China and expressing the wish that some of this amount might be used for the University of Shanghai.

For this generous and timely gift we are profoundly grateful. The University of Shanghai will now be provided for and we are glad.

* * *

MAYBE IT'S ALL IN GOD'S PLAN!

"The Jewish Magazine informs us that the five-year development program for commercializing the minerals in the Dead Sea in Palestine is progressing ahead of schedule. Last year's output of potash is estimated at from sixty to seventy thousand tons."

The Dead Sea is one of the richest deposits of chemical and mineral substances to be found in all the world. Throughout the centuries, back to the dawn of history, wars have been fought in Palestine. The land has been stripped and impoverished until it can support only a very small number of people, as compared with the time of Joshua.

God has promised Canaan to His Chosen People, and in the Dead Sea He has stored up chemical and mineral wealth sufficient for the re-habilitation of this marvelous land. This Sea is an inland lake without an outlet. It lies 1,295 feet below sea level and is a vast cauldron surrounded on all sides by limestone cliffs. The Dead Sea is forty-seven and one-half miles long and ten miles wide at its greatest breadth. Into this chemical basin the Jordan River pours 6,000,000 tons of water daily. For centuries the wealth of Palestine has been leached out and carried by the Jordan into this storehouse of Almighty God, against the day when He would need it for the rebuilding of a home for His Chosen People. Some of us are wondering if that time is not drawing near.



WE ARE STEADILY CLIMBING

Throughout the year 1940, THE COMMISSION made steady and gratifying progress. We had set as our goal, 20,000 subscribers by the end of the year, and before the close of January 1941, we had reached a total of 20,310. During the month of January 3,447 subscriptions were received.

As our objective for 1941 we are aiming at 30,000 subscriptions. If we can reach this goal, the magazine will pay for itself, and we can enlarge the size of it from thirty-two to forty-eight pages. We have enough material every month to fill another magazine the same size, and we must enlarge as soon as possible.

We call upon all of our friends to rally to our support and send us a long list of new subscriptions.

* * *

THE SAD PLIGHT OF THE JEWS

The social and economic condition of Jews throughout Nazi-dominated Europe is horrible beyond words to describe. The brutality and sadistic cruelty of the German masters toward the Jews as a people, surpasses anything ever perpetrated in the blackest night of the Dark Ages. The "Jewish Missionary Magazine" reports that of the 650,000 Jews who lived in Germany in 1933, 200,000 have fled from that country, 30,000 are in concentration camps, 20,000 have committed suicide, 8,000 have been murdered, and 90,000 have succumbed—many dying of slow starvation, or exposure.

In every city of Europe dominated by the "superior" German race, the ghetto of the Middle Ages has been re-established, with modern "improvements" and hellish devices of which the besotted rulers of the Dark Ages never dreamed. In Warsaw, the captured capital of Poland, a solid concrete wall, eight feet high, surrounding one hundred city blocks and closing two hundred streets, has been built. Within this enclosure 500,000 Jews are forced to live and work. No one can enter or leave this ghetto without a pass. The German masters have blandly given out the information that the wall was built for the "protection" of the Jews.

How long, O God, must Thy Chosen People suffer at the hands of wicked and lawless men? Shorten the time of their agony, if it can come within the purpose of Thy holy will.

Studying Missions

MARY M. HUNTER

Manager Department of Literature and Exhibits



The 1941 list of foreign mission graded STUDY COURSE BOOKS on world missions, and the approximate date of their publication will be given in the May issue of THE COMMISSION.

Watch for the information about the new series of foreign mission books.

CHURCH SCHOOLS OF MISSIONS MISSION STUDY INSTITUTES

The following resolution on Annual Church Schools of Missions, offered by Dr. J. W. Lowe, was adopted by the Southern Baptist Convention in Baltimore in 1940:

1. That we endeavor to carry this movement to our 25,000 churches as soon as possible.
2. That for the proper co-ordination of our work, all denominational agencies be urged to co-operate in the movement.
3. That 1,000 new Schools of Missions be our goal for the next Convention year.

The Church School of Missions movement is becoming inclusive. Formerly there were one or two schools in an association. Now, all of the churches in many associations participate in the schools. Formerly there were one or two associations in a state in which a few schools were held. Now, in some of the states, all of the associations co-operate with the churches in conducting Schools of Missions.

A Mission Study Institute was conducted the middle of February at Dexter, Missouri, for the Stoddard County Association. Later, Schools of Missions were held in every church in the Association.

The Nashville, Tennessee Association is planning to have a city-wide institute, beginning April 20, during which foreign missions will be presented by a missionary of the Foreign Mission Board.

The Baptist church at Bedford, Virginia, is planning a School of Missions for the week beginning April 6. They have asked for a foreign missionary.

The Baptist churches of St. Louis, Missouri, are planning to devote a week to the study of missions. They have asked for two of the missionaries of the Foreign Mission Board.

Eighty churches of the Ocoee Association, of which Chattanooga is a part, plan to have a School of Missions, beginning June 3. They have asked the Foreign Mission Board to furnish four or five missionaries.

An encampment made up of persons connected with Baptist churches in a large area around Bamberg, South Carolina, will be held at Bamberg in June. One of our missionaries will present the work of the Foreign Mission Board.

The Foreign Mission Board has at its disposal a goodly number of fine missionaries whose gifts should be used in Schools of Missions. Requests for the services of these persons, addressed to Dr. George W. Sadler, Foreign Mission Board, Richmond, Virginia, will receive prompt attention.

Miss Myrtle Zentmeyer of the Foreign Mission Board staff is available for Schools of Missions and Mission Study Institutes. Requests should reach the office in time to permit her to arrange her schedule in such a way as to include several schools in one trip.

All Things Through Christ

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

CHURCH ORGANIZED AT FAH HWO

New Year's Day marked the organization of a new church in Shanghai's Fah Hwo mission chapel, built by Deacon S. U. Zau in memory of his deceased wife. Mr. Zau is one of the cornerstones of Old North Gate Church. In addition to being a liberal giver to his own church, he has built two missions to which he contributes most generously and systematically. When Missionary Elizabeth Hale came to Shanghai from the College of Chinese Studies in Peiping in the autumn of 1935, she was invited to work in the Fah Hwo mission. Resultant of her five years of faithful, efficient work is this new church, beginning its career with fifty-five charter members.

PROGRESS OF OTHER SHANGHAI CHURCHES

Three of Shanghai's strongest Baptist churches have refused to let war and the destruction of war destroy their courage, zeal, and perseverance for the Kingdom. Grace Baptist Church, under the capable, enthusiastic leadership of Pastor Charlie Chi, has purchased an excellent site, on which there is a school building, and is raising a fund for a new church edifice. Since the original Grace Church and school compound were destroyed by bombs, the members have been carrying forward a full program in a rented theatre. Thirty-five recent converts were baptized this month.

The Cantonese congregation, whose school and church were also destroyed by the war, dedicated their newly renovated chapel on Christmas Sunday when thirty-nine new converts were baptized. The chapel is in a residence which has been converted into a school building. These Shanghai Baptists are also promoting a building program.

Old North Gate Baptist Church school is beginning its second semester in the edifice located on the new site purchased last summer. The building fund for a new church to be erected on this strategic corner is rapidly growing, while the membership increases, too. Fifty were recently baptized.

Baptists in China are marching with Christ along the kingdom way. They are building lives and edifices for God.

BEAN MILK AND RICE FOR WAR VICTIMS

Because Southern Baptists are giving to China Relief, Elizabeth Hale, missionary at Fah Hwo, gave cups of bean milk yesterday to ninety little, hungry children. Every day the milk is made and distributed

systematically to the children when they come to the mission chapel to hear the stories from the Book; to have their sore eyes, wounds, and sores healed; and to enjoy the beauty of Miss Hale's ministry.

As yet there is not enough money to buy rice for all the hungry people who have fled from the terrors of war to this haven of safety. But there is a locked pantry with *some* rice in it for emergency calls which sound the death knell unless food is obtained quickly. Would that Elizabeth Hale had rice sufficient to feed her flock, crowding around her—hungry for food and hungry for God!



Group I of the Evergreen Class, Shanghai University Sunday School

WHO DID IT?

In two of China's leading colleges are a brother and a sister. Both have Phi Beta records. Brilliant, attractive, philosophical, deeply interested in human suffering, these young people have sought to know the Great Healer and to be like Him.

But the father, a returned student from overseas, bitterly objects and punishes his children for merely considering Christianity. He absolutely refuses to let them be baptized.

One of these students wrote a Christmas essay for a newspaper. The appeal and impetus resulted in the largest Christmas offering ever received in that institution. Yet, the student-writer suffered for his thoughts-in-print. He cannot write any more.

The burning question is: *Who so hurt the father when he was a student that he thinks Christianity is hypocrisy?* Are there any Chinese students in your town? What will the second generation reap because of your ministry or lack of ministry?

Elizabeth Grace Coleman

SAILING THROUGH STORMS IN CHINA

(Continued from page 109)

week, and not a few of them are Christians going and coming on business for the Kingdom. We took off from Hongkong at three o'clock in the morning and landed at Kweilin as the light of dawn was climbing over the near-by hills.

Free China! China where Chinese are free, where there is hope, where life is emergent, where confidence and faith in the future of China lift the Chinese people back up each time they are knocked down by bombs, and cause them to build back entire blocks of shops and business houses even to the third and fourth times after they have been bombed and burned—that is Kweilin.

In this Free China there is fair sailing weather for God's Kingdom despite the disturbances of war. But alas! we Southern Baptists are not able to spread wide our sails to catch the full strength of the wind of opportunity. We have not the force in personnel to man such potentialities. Opportunities abound in Shiuchow, Wuchow, and Kweilin, our three largest centers of work in Free China. But we have only three missionaries in Shiuchow, four in Wuchow, and three in Kweilin. Before the recent request was made by the State Department for the evacuation of Americans from the Orient, we were developing plans for projecting a new Mission in West China. Even now we are considering plans by which we may be able to send to Kweilin a few men from occupied China. But restrictions on Americans traveling to interior points make it almost impossible for women and exceptionally difficult for men to go from the occupied areas to Free China. Moreover, unless we are prepared to abandon the work we are still doing in occupied China, few men can be spared from their present responsibilities.

Even so, we are considering plans in the direction of new and enlarged mission work in Free China. We are making arrangements for our Mission's treasurer's office to be transferred to Wuchow if we find it impossible to continue operation from Shanghai. We may be able to arrange for a few men to go in the near future to Kweilin and, if we have to abandon the occupied areas, we shall try to get others also into Free China.

BACK TO SHANGHAI

The airplane took me back to Hongkong in two hours and from there an ocean liner brought me to Shanghai in two days. On my arrival I found representatives from our China Missions and from the Chinese Baptist Conventions gathering for the annual meeting of the Board of Directors of the China Baptist Publication Society. For one of the few

times in the history of the Society a full representation from all the Conventions and Missions was present. Some had come from Shantung Province in the North, traveling over difficult roads from Hwanghsien to Chefoo, and thence two days by boat to Shanghai. Others had journeyed three days by rail from Kaifeng, in Honan Province. Two had made the voyage with me from South China. Because of their faith in God and in the on-going of His Kingdom, this group of God's children had come from these widely separated sections of China at a time of danger and uncertainty.

They had cause to be fully aware of the realities of the present situation. No one of them would attempt to predict what the future will bring. They realized that conditions may arise which would stop our publication work. But it has not yet been stopped; and these servants of God could not stand still, waiting for that time to come. With prayerful deliberations they projected plans for the China-wide services of the Publication Society. The spirit of this meeting was indicative of the spirit which exists in all areas of our Mission work in China today. Doors of opportunity are still open to us and we must move on to enter them as long as they remain open. By this faith God's Kingdom sails on in the storm.

We have seen few darker hours in our missionary lives than the one on November 20, when some thirty of our missionaries and about sixty of our children sailed away from China on the S.S. WASHINGTON. Allegiances were tested in that hour, as mothers and children waved farewells from the ship to husbands and fathers who stood on the dock. Some of us had shared with most of those families the problems and sacrifices involved in the evacuation. We had come to realize full well that people do not make such sacrifices for things which do not count deeply and vitally in their lives. Every divided family testifies to the primary place which God's Kingdom has in the allegiances of these people. As I watched the ship fade out of sight in the distance the words of our Lord came to mind "He that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me."

A few days later the fathers who were left on the dock took up their crosses and, with lonely hearts, went back to their stations; *but they went back*. And they are there today carrying on, some of them alone as missionaries. When I think of them and the others who are with them, as they witness out here, and when I think of their families, carrying on across the sea, I see a light shining through the darkness, and in the wake of that light I see God's Kingdom sailing on, out of the storm and into victory.

LAND OF ROMANCE

By Quentin Roosevelt

AS TOLD TO ARCHIBALD McMILLAN



Quentin
Roosevelt

Archibald
McMillan

In this feature written especially for THE COMMISSION, the grandson of the late former President, Theodore Roosevelt, has set down his observations of West China, based on his recent visits there.

West China is truly a land of mystery and romance, a land of lost horizons. This vast area where Southern Baptists may soon open up new mission work is blessed with scenes of natural beauty perhaps unsurpassed anywhere else in the world. West China is a land of great gorges and mighty rivers and waterfalls, a land of bleak deserts and snow-covered mountain peaks, a land whose Southern sections find tropical palm and red-leafed poinsettia growing.

My latest trip to the Orient took me over much of Free China, from Yunnan (south of the clouds) up to Chungking, the new Chinese capital, and from there over to Tibet. It gave me a vision of the marvelous work that could be done among these 200,000,000 people—nearly twice the population of the United States—who are working to build up a new nation in West China.

My mother and I were in Shanghai when the Japanese launched their attack there on "Bloody Friday," August 13, 1937. Twice we narrowly escaped death, once when we went exploring during the fighting, only to find upon returning that the place where our car had been left was blasted with a shell explosion.

Nearly two years later it was my privilege to take an extended trip over West China. In March, 1939, I traveled by boat and train to the British port of Hong Kong, where I again saw Madame Chiang Kai-shek, truly one of the world's greatest women. Through the straits of Hainan I journeyed on to French Indo-China, and thence up to Yunnan Province, where I spent two exciting weeks. During that time I saw air raiders driven off by anti-aircraft guns. From there, dodging Japanese airplanes much of the time, I went up to Chungking, China's wartime capital. On one occasion I took a secret trip to Chengtu on a government plane which was delivering payrolls to the Chinese guerrilla warriors.

My mission was to secure for Harvard University

information about an ancient civilization in Tibet. We had first found out about it through a scroll brought home by my father, Theodore Roosevelt, who had been hunting the giant panda in Tibet in 1928. Following his trail nearly a dozen years later, our party pushed onward toward Tibet, accompanied by soldiers, horses, and mules—thus scaring off bandits by a martial display. When I arrived at the southern border, where the inhabitants supposedly had been living for one thousand years, I met an English missionary who told me that none of the scrolls for which we were looking had been made for at least 150 years. At that point I had a stroke of good luck. I discovered a quantity of these rare manuscripts in the possession of an old priest, who happened at that time to be very much in need of money. Ordinarily, the priest explained, these scrolls would not be for sale, but because of hard times and the recent death of his brother, he might be willing to part with some of them. About two thousand of these priceless manuscripts, which had been passed down from father to son for generations, were exchanged for such articles as a pair of sun glasses, a helmet, and a mail-order stove.

From these scrolls, like which there are few others in the world, I have had the fascinating privilege of deciphering the story of a lost civilization. At first glance they would remind you of our comic strips. Crude but effective symbols are used to tell the story. Their history began with the picture of a crowing cock, which symbolizes early morning, or the dawn of history. Their sign of negation is an empty trap. From these scrolls I hope to unroll the story of this ancient civilization, which perhaps will prove to be more thrilling than the fictitious tale told by James Hilton in *Lost Horizon*.

Missionaries like Dr. Albert Leroy Shelton have already blazed the trail in Free China as far West as Tibet, and my travels in this territory convince me that West China is perhaps the greatest field in the world for pioneer mission work.



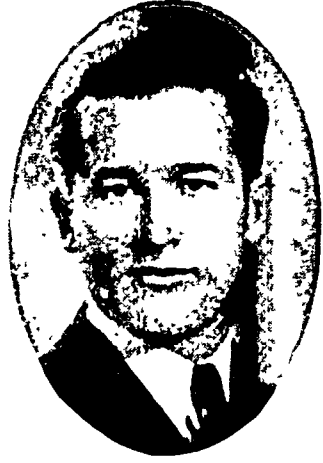
Mr. and
Mrs. P. D.
Sullivan



Mr. R. L. Carlisle



Mrs. R. L. Carlisle



Mr. and
Mrs. Rufus
Gray



Recent Missionaries



Janie Nooner Sullivan—Born July 28, 1907, at Sharon, Tennessee, I was the fourth child in a family of six. When I was five years old, my father died. Even though we were poor, my mother kept us in school, Sunday school, and church. Very early in life I learned that on Sunday morning, we were to go, without question, to Sunday school and stay for the preaching service.

During a revival meeting, in the little country church that we attended, I accepted Christ as my personal Saviour. I was then thirteen years of age.

* * *

Because of my mother's death, during my senior year in high school, I was forced to forego higher education. I had already met Patrick Sullivan, and on my twentieth birthday, we were married. The first two years were spent in Chicago, Illinois, where our older daughter, Bettie Jane, was born. In August 1929, we came home, to live at Martin, where Mr. Sullivan had secured work. We began immediately to attend church regularly. As a result, my spiritual eyes were opened, my life became more consecrated, and I began to desire to know Christ's will for my life.

After my husband's call to preach, we went to attend the Baptist Bible Institute in New Orleans, in 1932. There God revealed to me His plan for my life. It was on a missionary day while (then) Miss Helen Bagby spoke of the triumph of the Gospel, as well as the needs of Brazil. I am grateful to God that He has opened the way for us to go to witness for Him, in Brazil.

Patrick Donal Sullivan—On February 3, 1906, I was born in Martin, Tennessee—the oldest of three children. At the age of sixteen, I was deeply convicted of sin and my need of Christ as Saviour, and my conversion was very real to me.

When I was eighteen, I enlisted in the United States army for the Philippine Islands, and I served there more than a year.

After coming home in 1926, I met Janie Nooner who, about one year later, became Mrs. Sullivan. We immediately went to Chicago, Illinois, to live. There I secured work and attended a barber college at night, soon learning enough to open my own shop.

In 1930, while attending a service at the Speedway Terrace Baptist Church in Memphis, Tennessee, I felt unmistakably called to preach. After much prayer and meditation, and a complete surrender to the call, I entered the Baptist Bible Institute in 1932, where I completed the Th.M. course. It was during my first year at B.B.I., even the first missionary day, when Dr. Crabtree spoke on the spiritual needs and opportunities in Brazil, that God definitely spoke His will to my heart. My conversion, call to the ministry, and call to the foreign field are as real to me as life itself.

From 1937 to 1939, I attended Ouachita Baptist College at Arkadelphia, Arkansas, from which I received the A.B. degree. It was during our stay there that our second child, Patricia, was born.

I rejoice daily, because I am being sent out by our Foreign Mission Board, sponsored by Southern Baptists, to witness for Christ in Brazil.

Robert L. Carlisle, Jr.—Born November 17, 1904 at Wesson, Mississippi. At the age of thirteen I accepted Christ as my personal Saviour. I finished high school in 1922. I later took a business course and worked for a number of years.

In November, 1933, I was made happy because I had found definitely what God wanted me to do. The call had come to me to preach the Gospel, and I made a full surrender to the service. A few weeks later I enrolled in Howard Payne College at Brownwood, Texas, and I found much joy in the religious activities of the campus.

On June 2, 1934, Ruth Newport and I were married, and she returned with me to Brownwood in the fall. It was during this year that we surrendered for foreign mission service. We were happy as we looked forward to finishing college and seminary and going to South America to take the Gospel. We received our A.B. degrees from Howard Payne in the spring of 1937 and entered the Baptist Bible Institute the following fall.

In April, shortly before the close of our three years in the Seminary, we were appointed by the Foreign Mission Board to work in South America, for which field we sailed, October 19, 1940.

* * *

Ruth Newport Carlisle—December 22, 1907, in Shawnee, Oklahoma, I was born to Christian parents who were active in the Master's work.

At the age of ten I gave my heart to Jesus during a revival meeting. On that memorable day my mother and I prayed that I might live to His glory. I finished high school in 1925. That fall I entered Central College, Conway, Arkansas, and was graduated with an A.A. in 1927.

My next years were spent in teaching in Arkansas, and Texas. During high school and college days I enjoyed religious work. In a B.T.U. study course which I attended, an appeal was made for volunteers for special service. At this time I had an impression that I should do special work, but I tried to silence it by saying that I was teaching a Sunday school class and working in the B.Y.P.U.

In 1932 I met Robert Lee Carlisle, Jr., and on June 2, 1934, we were married at Combes, Texas. We went to Brownwood, Texas, to live and attend college. During the first year of our marriage we heeded the Lord's call to be foreign missionary volunteers. How happy we were! After a study of the mission fields we felt that God was calling us to go to South America. In 1937 we both graduated from Howard Payne College and entered the Baptist Bible Institute the following fall. It is with keenest anticipation that we look forward to serving our Master in South America.

Rufus Gray—one of five children, was born June 3, 1915, in Titusville, Florida.

From my earliest recollection my mother took us all to church. During a summer revival when I was nine years of age, I went to the minister and said, "I want to make Jesus my Saviour too." On February 3, 1925, Rev. H. D. Gober baptized me into the full fellowship of the First Baptist Church of Fort Pierce, Florida.

During the summer of 1934 I attended the Deland Baptist Assembly where I came face to face with the cross of Christ. As I prayed about the matter I knew that I was going to be a missionary. That night at the consecration service, I volunteered to go to the foreign field.

Upon my return home from that assembly I made plans to go to Furman University, Greenville, South Carolina, whose course I finished in three years, receiving the Bachelor of Arts degree. I then went to the Southern Baptist Theological Seminary where I was in attendance for the three years. While there I served as pastor of two half-time churches in Southern Indiana.

* * *

Marian Peeler Gray—was born September 24, 1915, in St. Matthews, South Carolina. Fourteen years later she was born into the Kingdom of God and was baptized into the fellowship of the First Baptist Church of Tampa, Florida.

At the age of eighteen while working in Greenville, South Carolina, she felt the call to surrender her life completely in service for Christ. To prepare herself for this she was enabled, through the help of relatives, friends, and President Geer, to enter the Woman's College of Furman University in the fall of 1934. While in college her endeavors to serve led her into many activities such as teaching each Sunday morning a class of Junior girls in a nearby Children's Home, teaching a class of adult Negro women on Thursday nights at the Phyllis Wheatley Center, and helping one winter in a small mission at Vardry Mill.

After receiving her Bachelor of Arts degree at the end of three years at the Woman's College, the Woman's Missionary Union of South Carolina granted her a scholarship to the Baptist W. M. U. Training School in Louisville, Kentucky. While at the Training School she did her field work at the Baptist Good Will Center, being co-leader of a group of Junior girls her first year, and leader of an adult recreation group her second year.

In May of 1939, a few weeks after receiving her M. R. E. degree from the Training School, she married Mr. Rufus Gray with whom she had been closely associated in school and religious activities since her freshman year at Furman.

Missionaries Write the Secretary —

THE PEOPLE WHO LIVE NEXT-DOOR

The January COMMISSION has just come, and I am so thankful and happy that Southern Baptists will concentrate more on our Southern republics. It certainly will pay to strike at this hour when almost every newspaper and magazine tries to bring about that closer friendship so desired. If secular papers and magazines, both here and there, if radios and government agents do their best to tie up these countries for political and commercial reasons, why not the Christians lay the foundation? After all no friendship can be lasting and genuine without those inner principles that Christianity alone can give. The children of light must be as wise as the children of the world.—ROSALEE MILLS APPLEBY, *Bello Horizonte, Brazil*.

KINDLINESS IN JAPAN

Every day we experience another evidence of the courtesy of these friends of ours and their desire to show extra kindnesses now. They come from all walks of life and from those of all ages. One day an old man holds his little child on his lap so we may have a seat on the over-crowded car; the next day a man in uniform steps back and urges us to get on the car before him, when it was highly probable he would miss the car entirely by so doing; the next a working man rises and insists on my taking his seat—I hesitate to do it because I know he is probably more tired than I am; then a young woman offers to hold my packages, and a little school boy translates a character that has me stumped. And last week another young man got off his bicycle and walked a half a mile out of his way with me to show me a house I was seeking; and when, on the way, he proudly pointed out to me his church I understood the light in his eye and the expression on his face which showed an inward peace and joy which come from only one source.—FLORYNE MILLER, *Tokyo, Japan*.

HARVEST FIELDS IN AFRICA

Mr. C. W. Knight has been doing some excellent evangelistic work since he arrived. Many of the neighboring towns have not had anyone to bring them the message of Christ except at intervals of a month or three to six months, and some of them less than that; and Mr. Knight has been taking four

or five of the students from the Seminary and reaching from four to five towns each Sunday. The hospital has donated the car for this work on Sunday and either Miss Manley, Miss Sanders, Miss Kersey or Dr. Northrip and I, go along to do any clinic work that might be necessary. I was very much surprised to find in these towns so near Ogbomosho, so many people who had never heard of Jesus.

—MRS. R. U. NORTH RIP, *Ogbomosho, Nigeria*.

THE WORK GROWS SO RAPIDLY

I am glad to report Mr. Christie feeling much better. He continues to travel but his rest days in this good climate have been better than medicine. He is just in from a trip—a church organization in the section where work was opened last year by the State Board. Eighteen members entered into this organization. The other nine preaching points established in this zone are doing well. The last one organized has rented a building for worship. It began in the home of a Christian—the only one in this place—who had been evangelized on one of his trips. Through his efforts the people of that mountain town are hearing the Gospel.

On the 5th of this month a flourishing preaching point in the Paribana Association some thirty miles from Rio de Janeiro was organized into a church with seventy members. The work grows so rapidly! For that we are glad, but how we do need more workers!—MRS. A. B. CHRISTIE, *Brazil*.

WORKERS ARE NEEDED

The time may come when our presence here may bring hardship instead of protection to our Chinese brethren. That time has not yet come. Our work is in a flourishing condition. The Seminary is still running though with a reduced attendance. Dr. Rankin told me that nothing had so released hope among our China workers as had the opening of this new Seminary. I am committed to this work heart and soul. Everything depends upon an intelligent and consecrated leadership in the churches. In the Central China Annual Meeting the question was asked, "How many Seminary graduates could we use now, if they were available?" By actual count it was found that forty Seminary graduates could be used at the present time, if only we had them.—HENDON M. HARRIS, *Kaifeng, Honan, China*.

FROM THE FRONT

COMPILED BY
Archibald M. McMillan

African Bird's Eye View

Southern Baptists' mission work in Nigeria, West Africa, which is divided, as in most places, into three classes—medical, educational and evangelistic—has been ably described by Missionary A. C. Donath and his wife. "Our medical work is centered in Ogbomosho," they write, "where we have a large hospital for general practice, a home for motherless babies and a leper colony. . . . In addition to the field work done by the doctors, a graduate nurse, with her native assistants, travels extensively in neglected areas giving medical attention and doing evangelistic work.

"The greater number of our missionaries," continue the Donaths, "are engaged in educational work. Our most effective work is done through well trained native pastors, evangelists and teachers. . . . All of our missionaries are engaged more or less in evangelistic work, although none of us is a pastor or regular evangelist (Mr. Donath served for several years as a pastor in Texas before going to Africa). Our work in Nigeria is divided into district associations. In centers where we have missionaries connected with educational institutions, it is their task to supervise the church work in their district."

An example of Christian growth is the town of Gbede, where there was not a single Baptist five years ago, but where a church and school now flourish.

A Few Lights Still Flicker in Europe

Despite the turmoil in the Balkans, Mr. and Mrs. Roy F. Starmer are supervising the process of rebuilding the Seminary and Training School in Bucharest, Rumania, which were damaged by the recent earthquake there.

In Belgrade, Yugoslavia, the Rev. and Mrs. John Allen Moore have received enough financial help to keep fanning the spark of life in their newly-founded Seminary with its six promising students.

The latest word from the Baptist World Alliance Washington office indicates that: Baptist headquarters in Paris have not been molested; Baptist churches in Estonia are still active despite the influence of atheistic Russia next door; Rumanian decrees suppressing Baptist work apparently are not being enforced. On the darker side of the picture Secretary W. O. Lewis reports the suppression of Baptist work in Lithuania, the closing of the Semi-

nary in Latvia, and Russia's banishment of Baptist ministers from eastern Poland to Siberia.

Missions with headquarters in Nazi-occupied sections of Europe are struggling to keep their heads above water, Dr. A. L. Warnshuis reports.

News comes from the Danish Baptist Mission in Urundi, Central Africa, that "since the invasion of Denmark sixteen new churches have been opened and a boys' and girls' boarding school started." Such people are "more than conquerors" but need our help.

Progress and Need in Latin America

A new couple beginning work in Argentina, Mr. and Mrs. D. F. Askew, show that though Baptists are advancing in such cities as Buenos Aires, they are only scratching the surface of what might be done. In Argentina's great port with 3,000,000 souls they have only fifteen churches, and in the interior the need is even more pressing.

Within a year real results have been achieved at Araraquara, Brazil, by Missionary F. A. R. Morgan, who has been instrumental in establishing a Baptist church and three preaching stations, with Sunday schools organized and Baptist Training Union work planned.

Hunger in the Near East

Still working to help supply the bread of life for the heart-hungry millions in the Holy Land are Mr. and Mrs. Roswell Owens and Miss Kate Ellen Gruver. Meanwhile Christian work in Syria to the north is struggling for its very existence. A report from the International Missionary Council on "Orphaned Missions" indicated that some of the Danish missionaries there were trying to live on twenty cents a day, that one mother with four children was being entertained for a month by a Syrian family, and that an Armenian innkeeper (said to be even sharper at trading than a Jew) had offered missionaries reduced rates.

Our Gain

Two possible benefits of the war and the forced evacuation of some of our missionaries are these: Native Christian workers in such countries as China will be forced into places of larger responsibility and the indigenous church movement probably will gain greater strength; Southern Baptists here in the home land can benefit from the wealth of experience of our missionaries.

NEWS FLASHES

Gene Newton

Arrivals

The following missionaries to China have arrived in the United States for furlough: Mrs. J. T. Williams, 1130 10th Street, Tuscaloosa, Alabama; Rev. and Mrs. M. W. Rankin, Seminary Hill, Texas; Mrs. Frank T. Woodward, 8162 Rugby Avenue, Birmingham, Alabama.

The latter part of January Rev. and Mrs. H. Leo Eddleman arrived in New York after a two months' trip from Nazareth, Palestine. Mr. Eddleman is studying at the Southern Baptist Theological Seminary in Louisville, Kentucky. Mrs. Eddleman and little Sarah are staying with Mrs. Eddleman's parents.

Transfers

Rev. and Mrs. W. Howard Bryant are moving from Santiago to Temuco, Chile, to replace Rev. and Mrs. W. Q. Maer during their furlough.

Rev. Orvil W. Reid, formerly of Mexico City, is now living at Guadalajara, Mexico, where he is continuing his evangelistic work and language study.

Since the evacuation from China of some of our missionaries, Miss Olive Lawton has been working in Shanghai, substituting where she is most needed.

Miss Josephine Scaggs has been transferred from Ogbomosho, Nigeria, to work in Benin City.

Sympathy

On January 27, 1941, Miss Zemina Hare passed away at her home in Orange, Texas. Last December she returned to her home, a very sick woman. We are glad her last days were spent with her family.

Miss Blanche Rose Walker, a fellow-missionary who was with her, has written of the passing of Miss Hare just after Pastor Corkern said, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

June 10, 1920, Zemina Hare was appointed Southern Baptists' missionary to Kaifeng, Honan, China, where she served her Saviour as an evangelistic and educational worker. In the words of Miss Walker, "Much of the time she was exhausted from pain of body, but today Pastor Peter Lee and Ruth, his wife, and many from her Bible schools are shining for Christ."

The father of Mrs. E. G. Wilcox of Pernambuco, Brazil, passed away on February 8, 1941. Sincere sympathy is extended to Mrs. Wilcox in her loss.

Illness

Rev. L. M. Bratcher of Rio de Janeiro, Brazil, recently underwent an appendectomy in Louisville, Kentucky. He is getting along nicely.

Rev. and Mrs.
Walter B.
McNealy
and
Walter, Jr.
of Goiania,
Goias, Brazil



A New Field

During an emergency furlough from Kaifeng, China, Rev. W. W. Lawton, Jr., is filling the pastorate of the Baptist Church at Ridgecrest, North Carolina.

Further Training

Miss Thelma Williams of Chengchow, China, is taking post-graduate work in public health nursing at Simmons College, Boston, Massachusetts.

Miss Blanche Bradley of Pingtu, China, is doing observation work at the Baptist Hospital in Atlanta, Georgia.

A Definite Future

The future location of the missionaries to Japan may be uncertain, but their purpose is definite. The following lines from a missionary in Tokyo are truly inspiring: "Wherever we are, under whatever conditions, the chances and opportunities to witness to God's love and saving power through our daily lives and conduct cannot be taken away; and whatever the next few months bring and wherever they take us, so long as He directs our paths and we are sincerely seeking to make the Spirit of Jesus visible through our daily acts, we can rejoice that, even if in a small way, we are helping bring that peace to the world which we know in our own hearts."

Medical Missions

Dr. R. E. Beddoe of the Stout Memorial Hospital in Wuchow, South China, reports that 1940 was the best year in the history of the hospital. There was a steady increase in patronage. During the year there were about one hundred baptisms of patients and over two hundred other definite conversions.



CHILDREN'S PAGE

Christmas in a Refugee Kindergarten

LYDIA E. GREENE*

I want to tell you about the children's Christmas. This was, of course, the first such day that many of them had ever known. When they came into the kindergarten most of them knew nothing of Jesus. As Christmas drew near, we tried to teach them the real meaning and beauty of that day, and to help them to understand something of God's great love for us in giving us Jesus. They learned several Christmas songs, and can repeat from memory all of Luke 2:10-14. I fixed a lovely decorated tree at my house—electric lights, all the usual trimmings, and brought all the eighty kindergarten children to my house for the celebration. We did not have very much for them—some little cakes, an orange, and a handkerchief for each child, but their little lives are so bare that, to them, this was a very big gift. They sang and prayed, we told the Christmas story, and then I talked to them for a little while about Jesus. They were the happiest little creatures I ever saw.

After they had their festivity, we had to take them back to the church for their morning meal. As they marched along, two by two, going from my house back to the church, suddenly, and without any suggestion from me or the Chinese teacher, all eighty of them burst into song. And what do you think they sang? Not one of the Christmas

songs they had just been singing nor one of the play-songs they love. They sang, "Jesus Loves Me, This I Know." Truly, that was a song of praise bursting from little hearts filled with happiness because of His coming. Did you ever hear of anything sweeter than that?



THE LONG AND SHORT OF IT

Two loyal Baptists in the province of Kwong Sai, China. The tall one is our Southern Baptist missionary, Rev. Rex Ray. The little Chinese man is sixty-five years old and has a wife and two children. He has been a Christian and a member of a Baptist church for several years.

*Miss Lydia Greene is Southern Baptists' missionary working among the refugee children of Canton, China.

Our Missionaries' Birthdays

April

Cease not to pray for us
Tho' sundered far,
Come, meet us at the mercy seat
From where you are;
Nor time nor distance can divide
Our hearts that in His love abide.

- | | |
|---|---|
| 1 Miss Susan Anderson, Abeokuta, via Lagos, Nigeria, West Africa | 13 Effie Elder (Mrs. R. F.), Calle Bolanos 262, Buenos Aires, Argentina |
| 2 Jewell L. Abernathy (Mrs. J. A.), Tsinan, Shantung, China | 13 Miss Ruby J. Howse, Casilla 185, Temuco, Chile |
| 2 Rebecca Adams Logan (Mrs. R. M.),* 815 Moore St., Bristol, Va. | 14 Ruth Nicholas Bowdler (Mrs. G. A.), Cipolletti, F.C.S., Rio Negro, Argentina |
| 3 Rev. Roy F. Starmer, Str. Berzei 29, Bucharest, Rumania | 15 Miss Edna E. Teal, Yangchow, China |
| 4 Rev. Henry Leo Eddleman,* Southern Baptist Theological Seminary, Louisville, Kentucky | 16 Rev. Edwin B. Dozier, Seinan Gakuin, Fukuoka, Japan |
| 4 Rev. S. S. Stover, Caixa 178, Pernambuco, Brazil | 16 Prudence Amos Riffey (Mrs. John L.), Caixa 1982, Rio de Janeiro, Brazil |
| 5 Rev. Harry C. McConnell, Casilla 3388, Santiago, Chile | 21 Rev. W. W. Adams,* E. 2937 Olympic Ave., Spokane, Washington |
| 5 Rev. Robert Allen Dyer, 58 Kago-Machi Ku., Tokyo, Japan | 21 Aurora Lee H. Koon (Mrs. Victor), 3619 Bethshan Rd., Honolulu, T. H. |
| 7 Vera Howard Ramsour (Mrs. H. B.), 3619 Bethshan Rd., Honolulu, T. H. | 21 Miss Rose Marlowe, 466 Rue Lafayette, Shanghai, China |
| 7 Jessie Pettigrew Glass (Mrs. W. B.), Hwanghsien, Shantung, China | 21 Miss Letha Myrtle Saunders, Rua Conde de Bomfim 743, Rio de Janeiro, Brazil |
| 7 Rev. D. G. Whittinghill,* 707 Richelieu Ave., Roanoke, Virginia | 23 Miss Blanche Rose Walker,* 1842 Beech St., Abilene, Texas |
| 8 Rev. James C. Quarles,* % Foreign Mission Board, Richmond, Va. | 24 Valleria Green Rankin (Mrs. M. T.),* 431 N. Boulevard, Richmond, Va. |
| 9 Hallie G. Neal (Mrs. C. L.),* 1600 Buena Vista Ave., San Antonio, Texas | 26 Ione Geiger Patterson (Mrs. A. Scott),* 309 McDonough St., Decatur, Georgia |
| 11 Rev. Otis P. Maddox, Rua Pouso Alegre 602, Bello Horizonte, Brazil | 29 Clara Hagler Freeman (Mrs. Z. Paul), Rivovadvia 750, La Rioja, Argentina |
| 11 Dr. H. D. McCamey, Ogbomosho, via Lagos, Nigeria, West Africa | 29 Miss Onis Vinegard, Caixa 178, Pernambuco, Brazil |
| 12 Daisy Disney Yocum (Mrs. A. W.),* 4902 Cordelia Ave., Baltimore, Md. | |

*At present in this country.

EXCHANGE

Under the title "Death on the News Stands," there appears in the *Baptist Messenger* of Oklahoma a forceful editorial which includes the following: "It is a time for our people to get awake and realize the devastating influence of sex and crime literature with which the country is being flooded. A resolution was adopted at the recent meeting of the Oklahoma Baptist Convention calling on the Governor and Legislature of Oklahoma to strengthen the laws restricting the distribution of this class of literature.

"It is clear that missions is evangelism, for missions is the business of sharing with people around the world the best we have—which is, Christ and His standards. Missions at its best is not partial but is total evangelism. The program of our Church, learned from the Scriptures, sounds the call on home and foreign fields to turn to Christ for new birth, and calls the new-born to commitment to Christ in a 'manner of life worthy of the gospel of Christ.'"

—*Presbyterian Survey*

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

brook, * J. Hundley Wiley, * Mrs. Wiley. * **Soochow, Ku.**—M. C. Brittain, * Mrs. Brittain, * Miss Blanche Groves, Miss Sophie Lanneau, C. G. McDaniel, Mrs. McDaniel, H. H. McMillan, * Mrs. McMillan, * Miss Mary Lucile Saunders. **Wusih, Ku.**—P. W. Hamlett, Mrs. Hamlett, J. E. Jackson, Mrs. Jackson. * **Yangchow, Ku.**—Miss Mary Demarest, Harold Hall, * Mrs. Hall, * Miss Clarabel Isdell, * Miss Sallie James, Miss Irene Jeffers, Ethel M. Pierce, M.D., D. F. Stamps, Mrs. Stamps, Miss E. E. Teal.

Emeritus Missionaries: Rev. and Mrs. E. M. Bostick, Saluda, N. C.; Mrs. T. C. Britton, 204 Buchanan Blvd., Durham, N. C.; Dr. and Mrs. R. T. Bryan, Box 1581, Shanghai, China; Rev. and Mrs. T. Neil Johnson, 425 Cameron Ave., Chapel Hill, N. C.; Miss Willie Kelly, 466 Rue Lafayette, Shanghai, China; Rev. and Mrs. C. C. Marriott, Box 120, Sunland, Calif.; Miss Mary Moorman, 219 E. 4th St., Owensboro, Ky.; Rev. and Mrs. A. Y. Napier, Baptist Church, Cambridge, Md.; Miss Alice Parker, 1614 Kirk Ave., S. E., Roanoke, Va.; Mrs. L. W. Pierce, Yangchow, Ku., China; Mrs. E. F. Tatum, % Box 1581, Shanghai, China; Miss Lillian Thomason, 824 N. Marsalis Ave., Dallas, Texas.

INTERIOR CHINA

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

Emeritus Missionaries: Rev. W. D. Bostick, 723 Graham St., Shelby, N. C.; Rev. and Mrs. W. W. Lawton, Ridgecrest, N. C.; Mrs. S. J. Townshend, "Honan," Carters Corner, Hailsham, Sussex, Eng.; Miss Blanche Rose Walker, 1515 Barbee St., Houston, Texas.

NORTH CHINA

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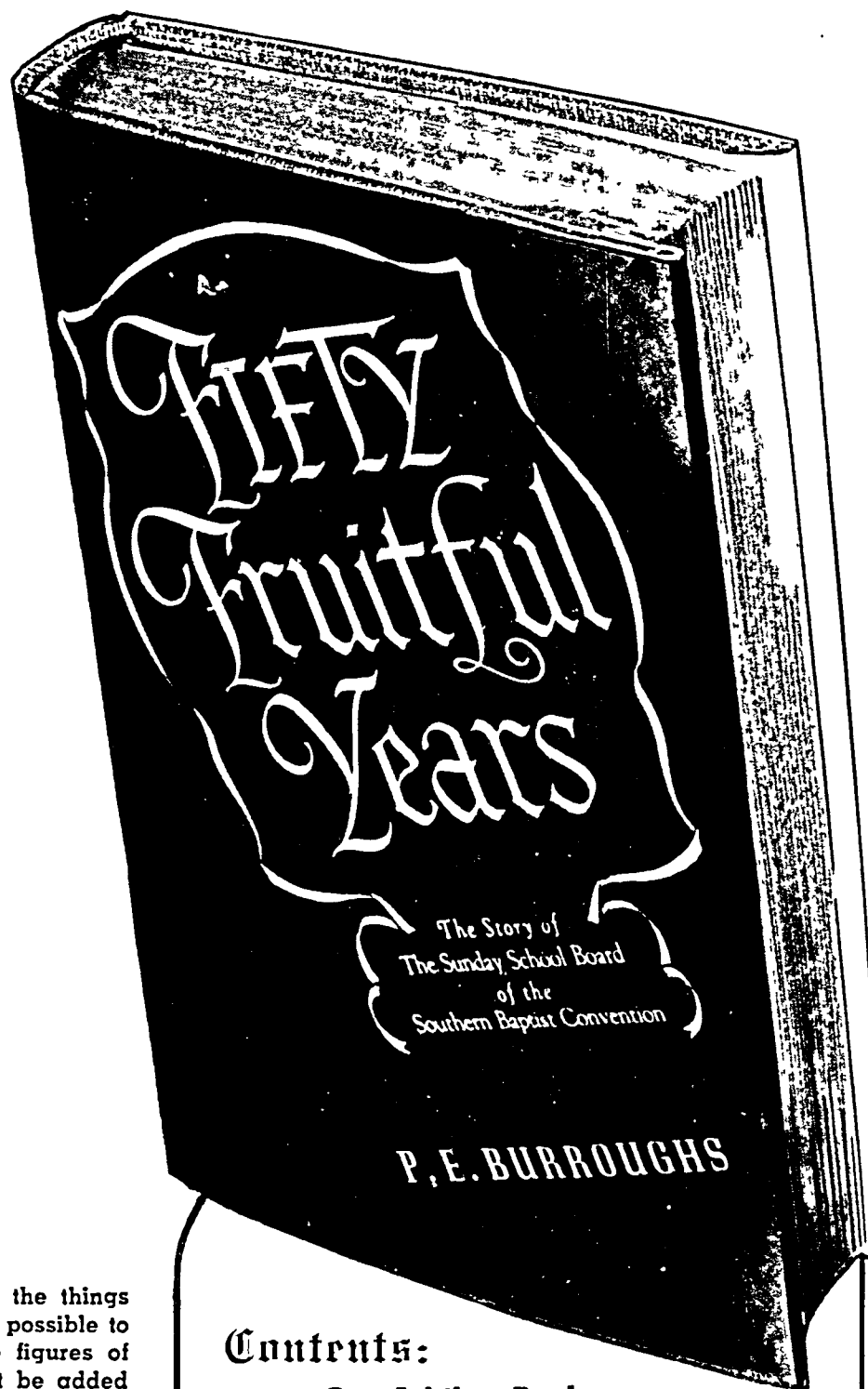
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