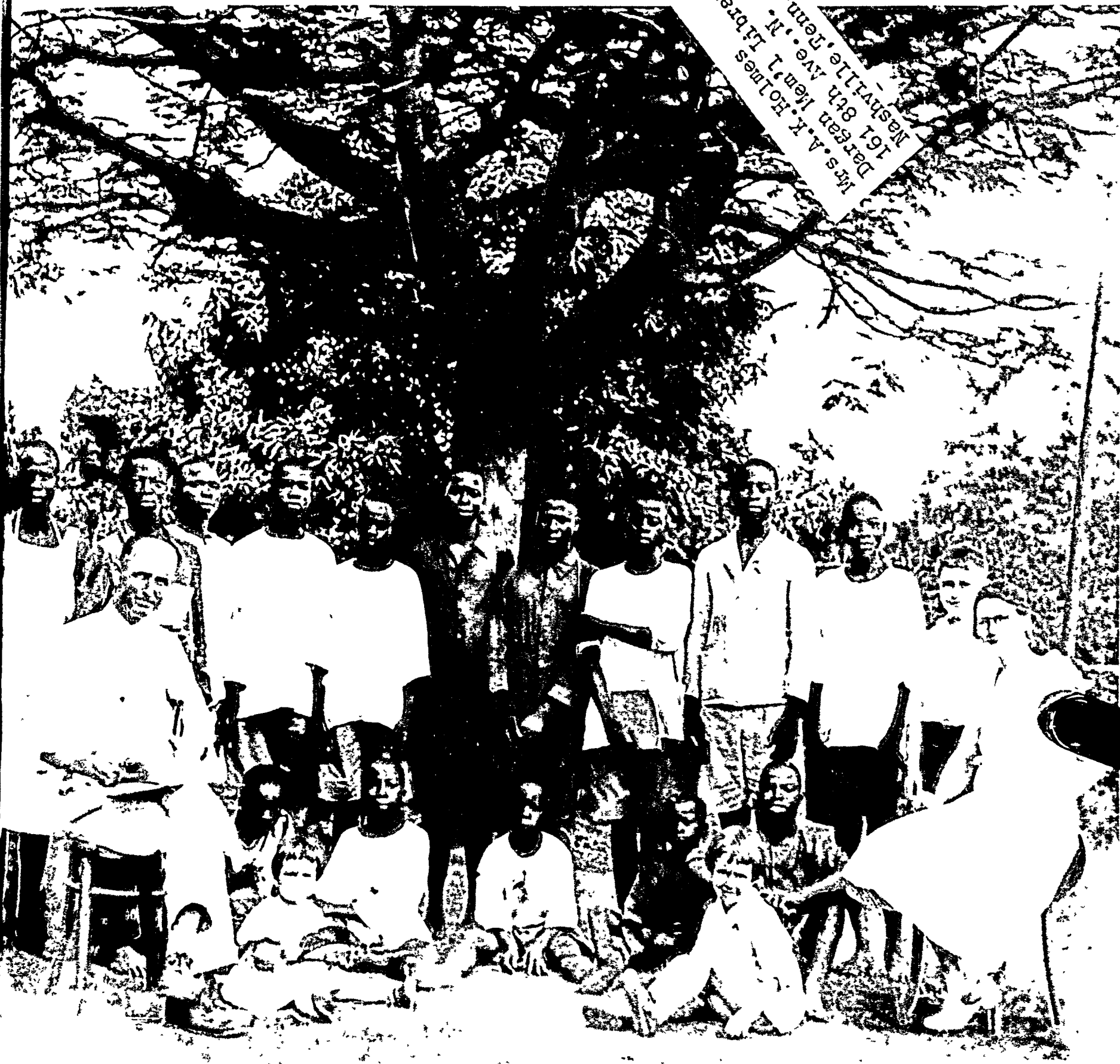


# The Commission

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CHARLES E. MADDY, *Editor in Chief*

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THE COVER—Shows Rev. and Mrs. H. P. McCormick, in Nigeria, with their three children. Mr. McCormick states that the family group includes "his black sons."

## INSTRUCTIONS TO SUBSCRIBERS

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# The Statue of Faith

A. B. DETER

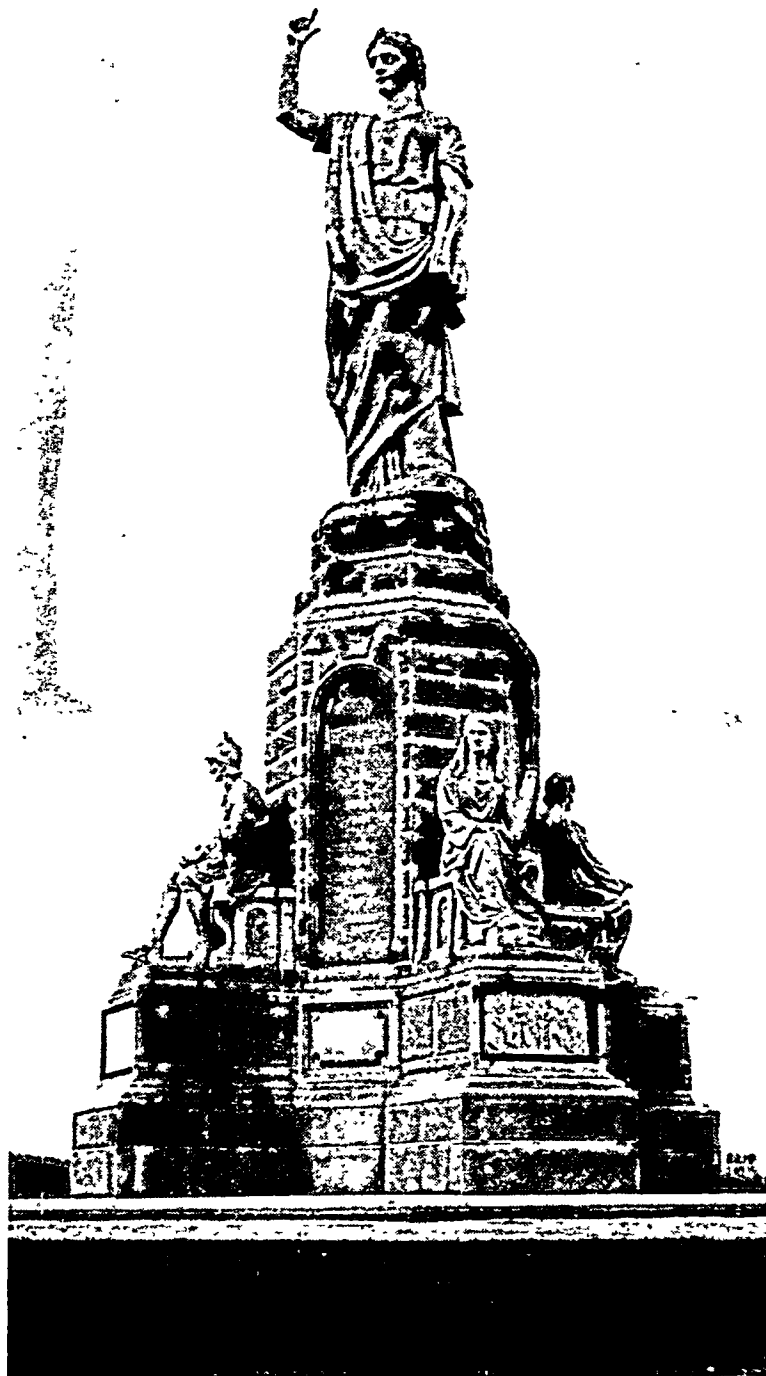
At old Plymouth, Massachusetts, where the Pilgrim Fathers landed in 1620, this colossal statue of Faith was dedicated, August 1, 1890. At its base are three figures—Faith, Hope, and Love. It has been stated that the President of Argentina said that South America was settled by men seeking *gold* while North America was settled by men seeking God.

Up through the tempests of ice and snow,  
Up from this war-ravaged world below,  
Up through the breezes of happy years,  
Up through the mists of our falling tears,  
Points that symbol of faith in our fathers' God.

Many strange tenets of little worth  
Have come and gone since our nation's birth  
Still Faith points up to the glowing sky  
While the man-made creeds are doomed to die—  
A rainbow of hope in our darkened world.

Grim war clouds o'er half of the earth are hurled  
Hiding our God from this sin-sick world,  
And trying to stretch their skeleton hand  
Across the seas to our own fair land.  
Through this night of hate shines the emblem of  
love.

Glad Faith holds the Christian heart to the right,  
While other lands die 'mid the deadly blight  
Of the lust for gold and worldly power,  
In this, of history, the darkest hour;  
Still stands unshaken our faith in God.



---

## GRATITUDE

*Shall I for only one brief day  
In all the year give thanks and pray?  
When every hour I live and move  
I owe to God's unfailing love.*

*Shall I enjoy my daily food,  
And all my heritage of good,  
And yet no grateful spirit show  
To him from whom all blessings flow?*

*Shall I ignore the outstretched hands,  
Pleading for help in distant lands?  
Or those less favored at my door,  
While I am blessed with ample store?*

*He lives in vain who lives for self,  
Whose first and only thought is self.  
He truly lives who does not close  
His eyes and heart to others' woes.*

*Give is the first great thought of heaven,  
Give and "to you there shall be given"  
All that is best while life shall last,  
And heaven and home when earth is past.*

—J. JAY WIGGINS

## *"Give Ye Them To Eat"*

*And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd. . . . His disciples came unto him and said, send them away that they may go into the country and villages round about. . . . But he answered and said unto them, Give ye them to eat.*

*Mark 6:34-36.*



*Will  
They  
Have  
A  
Merry  
Christmas?*

*Freely  
Ye  
Have  
Received,  
Freely  
Give.*

## *Looking Toward Christmas*

The missionaries and friends attending the Foreign Mission Conference at Ridgecrest have been deeply moved by the world's tragic condition and especially by the hunger and need of the millions in China, Japan, and Europe. We believe that our Lord and Saviour would have His servants in this favored land make every possible personal sacrifice in order to meet the imperative necessities of these victims of war.

Therefore, we, the missionaries and friends of missions at Ridgecrest, call upon our brethren and sisters throughout the bounds of the Southern Baptist Convention voluntarily to join us in largely foregoing the privilege of giving Christmas presents and sending greetings to our loved ones and friends and, instead, to devote to Chinese, Japanese, and

European relief, the money usually thus expended.

We further request that the Foreign Mission Board (through which the fund is to be administered), the state secretaries, the W.M.U. leaders, the editors and pastors do all within their power to publish and encourage this call to personal sacrifice and worthy observance of the anniversary of the coming of the Saviour.

Let us honor Him by a half-million-dollar Christmas present to the needy for whom He died.

(Signed) W. W. HAMILTON  
P. E. BURROUGHS  
JOHN W. LOWE  
MILLARD A. JENKINS  
R. B. JONES

# THE COMMISSION

VOL. IV

NOVEMBER, 1941

No. X

## MISSIONS AND THE ORGANIZATION OF THE SOUTHERN BAPTIST CONVENTION

G. W. PASCHAL\*

It would be as true as it is simple to say that missions were the sole cause of the organization of the Southern Baptist Convention in 1845. It was in order to be free to promote missions at home and abroad both by financial contributions and by personal services as missionaries that the Baptists of the South separated from those of the North and organized their own Convention. This is made plain in the address prepared by order of the Convention and written by W. B. Johnson, first President of the Southern Baptist Convention, and chairman of the committee, the beginning of which reads:

"A painful division has taken place in the missionary operation of the American Baptists. . . . Let not the extent of this disunion be exaggerated. At the present time it involves only the Foreign and Domestic Missions of the denomination. Northern and Southern Baptists are still brethren. They differ in no article of faith. They are guided by the same principles of gospel order."

In 1845 interest in missions had already made much progress among the Baptists of the South. As early as 1803, Martin Ross, fired by stories of Carey's work in India, urged upon the Chowan Baptist Association of North Carolina their obligation to have a part in the glorious undertaking. A few years later Luther Rice had come back from Burma and was making his journeys through the South, visiting churches and associations, collecting funds for the support of the Burma Mission and arousing an interest that resulted in the formation of missionary societies, especially among the women. Soon missionary hymns, such as "From Greenland's Icy Mountains," and "The Morning Light Is Breaking," were in all the Southern Baptist hymn books. Within the next quarter of a century the Baptists of the various southern states had organized their State Conventions with the declared purpose of giving the gospel to the world and training men to carry the message. Under the same impulse they had joined with their brethren in the other states in

forming the Triennial Convention in May, 1814.

In the decade, 1825-35, they had separated from those Baptist churches which refused to join in the work of carrying the gospel to the heathen. They had established their State Baptist papers, which joined with the more enlightened of their ministers in schooling churches and people in the knowledge of missions. Though the process was slow, yet before 1845 enthusiasm for the mission cause was widespread throughout the South. Furthermore, in almost every southern state a Baptist college had been established and in these colleges were young men being trained for missionary work, some of them with the avowed purpose of going to China or some other foreign field. Although not so liberally, perhaps, as some of the Baptists of the North, the Southern Baptists were joining with other American Baptists in the financial support of missions which were administered by two boards of the Triennial Convention, one for Foreign Missions with its Acting Board of Foreign Missions located in Boston; and the other the Board of Domestic Missions with headquarters in New York.

Such was the situation when mission boards of the Triennial Convention, as a result of a series of events which cannot be related here, both made avowal that they would not appoint to any mission post, one who held slaves although such a purpose was contrary to the constitution of the Triennial Convention. Much excitement and heated controversy arose, and it was soon recognized that it was futile for the Baptists of the South and those of the North to attempt to work together longer. If Southern Baptists were to have an agency through which to appoint and support missionaries, they must have a Convention of their own. Even the wise Dr. Francis Wayland, President of the Triennial Convention, advised that the Baptists of the South should form their own organization, and appoint their own missionaries.

These things the Southern Baptists did, with regret and perhaps with some bitterness as they reflected that the mission boards located in the North had not thought members of their churches who felt called of God for the purpose worthy to

\*Dr. Paschal, a brilliant scholar and teacher, is Professor of Greek in Wake Forest College, North Carolina.

preach the gospel to the heathen. Dr. Johnson, in the address mentioned above, adopting the phrase of the Apostle, said that the conduct of the boards amounted to "forbidding us to speak the gospel to the Gentiles"; the Southern Baptists would never be a party to any such arrangement; they already had missions for the colored people among them and also among the Indians, and they refused to be interdicted in the work; they would go "everywhere preaching the word"; they must be unshackled from the strife of the past six years and free to satisfy the yearnings of their hearts in giving the gospel to the world. The following from the address mentioned is indicative of the missionary zeal and fervor that led to the formation of the Convention:

"We sympathize with the Macedonian cry from every part of the heathen world—with the low

moan for spiritual aid of the four million half-stifled Red Men, our neighbors; with the sons of Ethiopia among us stretching forth their hands of supplication for the gospel, to God and His people. . . . We ask help at this juncture for nothing else."

#### THE RESULTS

After almost a century we can see that the blessings of God rested on the new Convention. Immediately the Southern Baptist preachers of missions began to preach with more zeal for the advance of the cause; slowly, but year by year, progress has been made, until today, realizing a hope expressed at the time, to missions are given "our best talents and most experienced counselors, and contributions vastly beyond anything recorded in our past history."

## A True Shepherd

CHARLES G. McDANIEL\*



*Pastor Dzang Be Tze with his wife and family*

I think we have in Pastor Dzang Be Tze, here in Soochow, one of the most remarkable pastors I have seen or known in this part of China. He is not a novice, he has been with us for many years. To begin with, he is a bishop "that ruleth well his own house, having his children in subjection with all gravity." His wife and children would do credit to any pastor in China or America. I know of few men who can do so well so many things, both secular and spiritual, and there seems to be no limit to his strength nor bounds to his energy. He hasn't a lazy bone or muscle in his body. He can write you a good Chinese letter, draw you a picture or

map, keep or audit an account, serve you wisely on a committee, attend to business in all its phases, and preach a strong and uplifting sermon. But I think he most nearly resembles his Master in his work as a pastor. He is indeed a real shepherd of his flock—and it's a big flock now, with many straying sheep and needy lambs.

It was this same man who led that great company of refugees out of Soochow in 1937, when the Japanese were hailing bombs on the city and advancing rapidly upon it. At daybreak he started out with these frightened men, women, and children and, by nightfall, brought them into the safety zone of Kwangfu. It was he who not only served as pastor, but also as quartermaster-general during our long stay in Kwangfu. I shall never forget how he stood by our side one cold midnight, when we were roused from our beds to protect a room full of beautiful young girls from the shame and humiliation they were about to suffer from Japanese soldiers. In the power of the Lord, I think we had the strength of twenty thousand that night, and we prevailed.

In China, we do not call our pastors *mister* or *doctor*, but *pastor*. Our man is known as Pastor Dzang. It is not surprising that a man like this should want to run an orphanage and, along with his other activities, that is what he has been doing in Soochow for more than four years. Here he finds an additional expression for his father-heart. Of course he helps us, or rather we help him, in the child-welfare work we have been doing since the outbreak of hostilities in China.

\*Dr. McDaniel is one of Southern Baptists' great missionaries, located in Soochow, China.



# Kingdom Facts and Factors

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

## A MISSIONARY PASTOR

The hope of missions, as of every Kingdom interest, lies with the pastors. This is a truism, but its truth is not appropriated by all pastors. Missionary churches are built and maintained by missionary pastors. Recently the pastor of one of the more notable missionary churches was in a congregation over which I was presiding. I took occasion to speak of his church and his leadership—a leadership in missions which he had established in a previous pastorate.

In a letter he tells how, in his seminary course, he was “inspired to be a real missionary Baptist preacher, and to build missionary-minded churches wherever called.” He then explains one of his methods. “Soon after leaving the Seminary I bought a globe of the world and placed it on my desk. As a minister I wanted the world ever before me. I wanted to get it upon my heart and in my thinking. I wanted it before me when I prayed, when I read my Bible, when I prepared my sermons, and when the general policies of the church were determined. It is there to remind me that the world is my parish, that my Lord died for the whole world, and that He has called me to preach a universal gospel. This conception of the ministry has not lessened the interest of our church in local and home missions; it has rather magnified it. For we are proud of our local mission point with an excellent Sunday school and every Sunday preaching supported by the church.”

This is not one of our larger churches, yet one thousand such pastors and churches would far more than double the present plans and budgets of Southern Baptist missions at home and abroad. This church has its own foreign missionary and two native missionaries, maintains its own branch church in its little city, and works through the Co-operative Program in all our common undertakings in the gospel.

Such a pastor and such a church do not become

upset and bewildered over conditions in such a time of world crisis as this. They think in terms of the eternal purpose and working of the Eternal God. They are the hope of the world. Christ in them is God's hope of glory through the everlasting gospel.

## BRAZIL

Brazil is pre-eminently a country of the future—of the immediate future. Its size and natural resources fit it for a population five times as great as it now has. For half a century its people have been awaking to their possibilities and in gradually increasing numbers catching the spirit and getting the equipment for their calling and destiny.

Their greatest need is a religious conviction of the purpose of God in their life and history, with a truly enlightened religious committal to a worthy national career and place in the life of the world.

More than in any other way, this need is being met by the evangelical missionary movement in Brazil, a movement in which Baptists are playing a large part. Brazilian Baptists need to know and appreciate their own significance for God's purposes in Brazil, and Southern Baptists need to appreciate the importance of their Brazilian brethren to whom they bear so close and responsible a relation.

In this world crisis today Brazil shares in the problems and perplexities of the conflicts of ideologies and the competitions of imperialisms. Most countries are now under dictatorial rule. On the whole the President of Brazil has made the impression that he is a benevolent and patriotic dictator, serving the highest interests of his people and his country, and working conscientiously toward a democratic order.

Information has just come to hand that regulations concerning religion have been proclaimed which prohibit the entrance of any new missionaries. It is greatly to be hoped that this is, at worst, a temporary expression of reactionism and that the freedom of religion in which many have rejoiced will be fully re-established and maintained.



# As Others See Them

PAUL GEBAUER\*

It was our privilege to visit with your missionaries at Ogbomosho and Lagos.

Dr. and Mrs. Green honored us by taking us into their brand-new home; Dr. J. C. Pool, with whom I studied at Louisville from 1928 to 1931, entertained us at his table.

It has been a valuable education to see your people, black and white, at work. We found Dr. Green going as strong as ever. He most willingly listened to our reports as to Baptist activities in the Cameroons. He informed us of your cabled order to see after Baptist missions in the Cameroons.

Mrs. Green still enjoys her "gift of tongues." To

have listened to her stories, to her own pioneering experiences and to have gained her good advice has been both helpful and pleasant. Mrs. Green's home is a spotless beauty; a gorgeous array of flowers, plants, and shrubs adds to it.

Dr. J. C. Pool does sound work at the Seminary, we believe. Often we sat in his classes; often I went out with him to evangelistic meetings to watch him at the job of soul-winning. By request Dr. Green received an extensive Leica-record of the latest baptism at your Leper Colony and with that all the action pictures of Dr. Pool "at work."

Dr. and Mrs. R. U. Northrip are a unique team. We have the highest admiration for them. Twice we watched the doctor at difficult operations; we saw him at work in the Leper Colony. One Sunday forenoon we spent with these two to see them meet their spiritual tasks in Leper Colony and churches in the town.

Miss Ruth Kersey has lost herself in her Baby Home. She is an inspiration. Behind her unassuming manner hides a character, deeply devoted to a thankless task. Twice we had meals at her Rose Cottage and enjoyed quiet evenings of fellowship with an experienced worker.

Miss Kathleen Manly has her hands full and meets the challenge of every one of her days in her quiet, devout, determined way. Just talking to her reveals a soundness of conviction that must have been gained through deep experiences. We love her.

Miss Vivian Nowell is all that the Southland represents: charm, friendliness, smiles. Her Southern drawl did our ears good. She was always thinking of our comfort.

Miss Eva Sanders tackles a man's job. While we were there, she was bossing the construction of the water-tank stand, the completion of the staff quarters, and conducting her wayside clinic.



←

*"Dr. and Mrs. R. U. Northrip are a unique team"*



→

*A few of Miss Ruth Kersey's charges in the Home for Motherless Babies, Ogbomosho*

→

*Some of the patients at "The Camp of Hope" for lepers, Ogbomosho, Nigeria*



*Scene at the Leper Colony*

\*Mr. and Mrs. Paul Gebauer, missionaries to the Cameroons, recently visited Southern Baptists' Mission in Nigeria.



We met Mr. H. P. McCormick and Miss Lena Lair of Iwo. It was a pleasure to meet in Mr. McCormick a leader, filled with godly wisdom and common sense.

What a perfect hospital unit you maintain at Ogbomosho! It is an undisputable testimony to the manifold gifts of the late Dr. Basil Lee Lockett. His rich experiences, his love for the accurate and the practical are here poured into concrete in order that this and coming generations may bless this man of God. Great are your schools; greater still the Leper Colony. We visited quite a number of your Yoruba churches in a rather short time. Freely we were admitted to sharing the problems of these churches, that we may better meet the same problems in the Cameroons churches of the future.

Twice we enjoyed the hospitality and liveliness of Miss Neale Young, at her Ede "palace." We had heard much about her work; it was good to see some of it.

Charles Knight we admire for his zeal, his enthusiasm, his gifts. One Sunday evening he preached at the chapel. I envy him for his voice and his way of preaching. He was good. No one could ask for a more patient and wise teacher and counsellor than he will find in Dr. Scott Patterson.

Overburdened, overworked, overanxious, deeply conscious of opportunity and responsibility Dr. A. Scott Patterson moves through busy days and sleepless nights. Years before we ever met him we had heard of him in our quiet mountains of the Cameroons. One of his pupils, the son of one of our most important chiefs, always referred to him as "Beloved Scott Patterson." That was a sort of familiarity on the part of an African which we could not understand until we ourselves met Dr. Patterson. Into his crowded days he managed to squeeze a deep personal care for us and all who crossed his

path. That is Scott Patterson, whom one British lady, bewildered by the manifold activities of this many-sided American, called the "Going-on-man."

We have walked through the many classrooms of Lagos Academy. We have seen the kindergarten at work. This is a task that is more than enough for one man. What about your other five schools in and around Lagos? What about the Lagos churches and their manifold problems? What about the untouched opportunities of which Dr. Patterson speaks? What about your Yoruba Baptists who, drifting all over Nigeria, plant churches wherever they go? Where is the experienced missionary to guide those wandering Baptists into paths of lasting usefulness? We pray with you and your Baptists for more workers to gather the harvest in Africa.

*Dinner  
Time  
at the  
Home for  
Motherless  
Babies*



*ABOVE: Missionary J. C. Powell baptizing a group of converts in Nigeria, while their pastor looks on*



*LEFT: View from the European Hospital, Lagos, Nigeria, West Africa*

# Making Baptist History in China

M. T. RANKIN\*

Four Chinese missionaries, a medical doctor and his wife, and two women evangelists, were recently appointed by the Chinese Baptist Frontier Missions Movement and are now on their way to begin new missionary work in Free China under the direction of China Baptists. A group of missionaries, sponsored by our Foreign Mission Board and our missions, are now on their way to lay plans for projecting a new missionary undertaking.

These two events would attract little attention in the newspaper headlines which record the significant developments in the Orient today. But they have front page importance as significant developments in the progress of Baptist work in China, for they are destined to write new chapters in the history of that work. They are the outcome of the leading of God's Spirit in two separate lines of development.

## EXPANSION

The Chinese Baptist Frontier Missions Movement had its inception some five years ago in the personal convictions of a small group of Chinese Baptists that they should offer themselves for missionary service to their own people. During these years the impulse of that small beginning has spread through a large number of the Baptist churches of China. From time to time voluntary contributions of money have been made by the interested churches and the number of volunteers who have offered themselves for service has increased. This movement has now culminated in the formation of a Chinese Baptist missionary organization and the appointment of these first four

missionaries, for whose support and work the mission organization, backed by the Chinese Baptist Churches, is assuming full responsibility.

The great migration of vast numbers of Chinese people to western China and the emergence of new tides of life in that area have challenged our missionaries and the Executive Secretary of our Foreign Mission Board to expand the missionary work of our Board in Free China. The idea of such an expansion was first proposed some two years ago, and at Ridgecrest in August of last year Dr. Maddry sounded a call for funds and volunteers to begin this new undertaking. Plans were formulated which we had hoped to put in operation last fall; but the call from our State Department to evacuate American citizens from the Orient intervened. Even so, without definite planning on our part, the way has been opened before us to send several additional missionaries, some new ones and some experienced ones, to our mission station in Kweilin which we will use as a base for projecting the new mission in Free China.

Events have transpired to bring these two lines of development together, although they are separate undertakings. Arrangements were made some months ago for a party of missionaries to go to Free China this summer to make a survey in preparation for setting up our new mission. The appointment of the new Chinese missionaries and the plans for sending them to western China have so coincided with the plans of our missionaries that these two groups of Baptist workers are making the trip from Shanghai to Kweilin together. The two Chinese women evangelists will locate temporarily in Kweilin, to give assistance in our mission work there while the Chinese doctor and one of our missionaries, Rev. C. L. Culpepper, go on into the far

western province of Sikiang to select a center for the first missionary work to be projected by the Chinese Baptist Frontier Missions Movement. Thus we have two separate missionary undertakings going hand-in-hand—the projection of a new mission through the initiative of our Foreign Mission Board and its missionaries, and the projection of an entirely new evangelistic enterprise through the initiative of the Chinese Baptist Frontier Missions Movement.

## HISTORY IN THE MAKING

A new chapter is being written in the history of the four Chinese Baptist Associations which are undertaking the Frontier Missions Movement. These associations were formed and had their early development in connection with the four missions which Southern Baptists have maintained in China. In the early years of their history, their work largely coincided with the programs of the missions, and they were generally thought of as being "Southern Baptist Chinese Associations."

Although these Associations have long since "become of age" and for many years have had their own separate organizations and programs of work, they still have functioned, each within its own area, as four separate groups of Chinese Baptists. They have had no practical means for developing a China-wide Baptist fellowship or a consciousness of a joint responsibility for giving the gospel to their own people in other parts of China. From time to time suggestions have been made in regard to forming these separate groups into a China Baptist Convention; but the lack of any joint undertaking to call forth such an organization would have made its establishment artificial.

The formation of a Baptist Frontier Missions Committee for the appointment of four Chinese missionaries has furnished a joint task which is destined to bring together these separate Chinese Baptist Associations in a united missionary service. In

the Baptist history of China we are seeing the re-enactment of the experiences which led to the formation of the Southern Baptist Convention as an agency through which separate groups of Baptist churches might work together in the task of missions. The North China Association led the way in the appointment of these first four missionaries, but already a permanent Frontier Missions Committee is being formed with representatives elected by each of the four Associations. During the past several years churches in these Associations have been working and praying for the launching of this Chinese Baptist Missionary Movement. Now that the undertaking has actually been launched and four missionaries have been appointed, a dynamic of dedication to this task is being felt in all the Association. Voluntary contributions from churches and individuals have approximated \$20,000.

These events will write a new chapter in the history of the methods and functions of our Southern Baptist Missions in China. We shall less and less attempt to develop "mission" programs of work, and we shall more and more lose ourselves in the work of Chinese Baptists. In the opening of our new mission in Free China under the initiative of our Foreign Mission Board we should clearly exemplify this change of function.

We believe that our undertaking as a Mission should be separate in organization from the missionary undertaking of the Chinese Baptist Associations. Their task must be of themselves and by themselves. These Chinese Baptists must have the consciousness that they have their own work for which they are wholly responsible to God. We should deprive them of that consciousness in a large measure if we were to attempt to unite our mission organization with their mission movement.

*Congregation attending revival meeting at Hsi Job Chiao Baptist Church, Yangchow, Ku., China*



#### FOR OTHERS

But, while we shall exist as a separate organization, we shall not exist for ourselves. We shall live, but live to die; we shall maintain ourselves, but only to lose ourselves. It must not be our purpose to develop Chinese churches and Baptist institutions which "belong" to a mission program of work, but to lend ourselves to help develop work that is an integral part of a Chinese Baptist constituency. All our plans must be directed toward the plans of Chinese Baptists and they must go hand-in-hand with the outlines and development of the work of the Baptist Associations of China.

As the Chinese Associations become integrated into a united Baptist body, all the work which our Board, through our China missions, has developed will be directed toward the increase of Chinese Baptist undertakings. Even in the midst of present conditions, we are shaping the program of the China Baptist Publication Society to this end. We are beginning to think of our whole program of training Christian leaders in terms of the service which we as missions and missionaries can render in training Chinese leaders for service.

These events will write a new chapter in our faith in God's leadership. At a time when we were so overcome by the present world chaos that we dared not make plans for the future, God Himself has revealed His plans to us so clearly that we dare not doubt them. When we thought Chinese Baptists were disorganized and crushed to earth, God has moved in them to launch a movement of which we did not think them capable. The challenge of this quickened faith has already revived the courage of our missions and of the Chinese Baptist Associations. Never in our history have we had greater opportunities or greater responses to our efforts, and never have we been more conscious of God's leadership.

More people are being won to Christ in China today than ever before since Southern Baptists have been sending missionaries to this country. Chinese Baptists are doing more today to give the gospel to their own people; they are giving more money, despite their tragic want. Missionaries and Chinese have a larger vision of the challenges of today for Baptists in China to work together in bringing the redeeming love of Christ to their people.

*Dr. J. T. Williams, the Foreign Mission Board's Secretary-Treasurer for Central, Interior, and North China Missions, has devoted twenty-eight years to missionary service in China. He is now located at Shanghai*



*Dr. M. T. Rankin who, since 1921, has served in China, now bears the tremendous responsibility of overseeing and unifying the Foreign Mission Board's work in the Orient. The recent critical months have added greatly to his already heavy burden—and he has stood by nobly*

## Called Home

As this issue goes to press a cable from Dr. M. T. Rankin in China, brings word of the home-going of our beloved and honored missionary Rev. Philip Ernest White in Kweiteh, China. His death, resulting from appendicitis followed by peritonitis, occurred Thursday, September 11.

Mr. White, a graduate of Wake Forest College and of Southern Baptist Theological Seminary was appointed by the Foreign Mission Board in 1924 as Southern Baptists' missionary to China. After three years of evangelistic work in the Orient he returned to America and for seven years served as a State Missionary in North Carolina. In 1935 he was re-appointed by the Board and, with his wife and family, went back to China, where he has served effectively and loyally for the past six years.

In November 1940, when mothers and children were required to leave China, Mrs. White, the daughter, Geneva, and the son, Louis Norman, returned to America and have since made their home with Mrs. White's mother in Hertford, North Carolina.

The sympathy of Southern Baptists goes out to his widow and children in their hour of deep bereavement.



*Rev. Philip Ernest White*

## STEADFAST AND TRUE

Many people have been circulating the news that the foreigners are all gone. In some places the congregations have dropped numerically. There is, in some centers, the feeling that since the foreigners have been driven away, there is "less of face" in the cause they came to establish. Actually some of our warm Christians have come in from districts ninety li distant just to see if we had gone. There was joy on their faces as we met and talked; and after prayer and mutual encouragement they have gone back to the work with greater earnestness and determination. After two years of warfare we are in a better condition than we were before the war. Not a single church has closed, but on the other hand we have opened four new places and we need more evangelists to serve in some of the outstations which are growing into centers strong enough to become organized as churches.

September 5-16 we are having our workers in for autumn Bible classes and conferences looking forward to the fall and winter work. The countryside is without law and order, as groups of bandits rove hither and yon. Two preachers came in here last week telling of how they had been robbed of all valuables; but they were grateful that they had not

been taken away for ransom. The suffering on the part of the poor people is beyond all we can think. I trust we may be able to get to all our churches this fall for some days of meetings, but there will be some hazards.

—PHIL WHITE, *Kweiteh, China*

The above message of courage and hope reached the Foreign Mission Board after the death of the noble worker.—*The Editor.*

## CONSECRATION

My Father, I would at thy throne  
Lay all I am, all that I own,  
All I have been or yet may be  
Throughout thy vast eternity.  
I give my blindness; send thou sight;  
My lack of service; give new might;  
I yield my weakness; send thou power;  
My doubts; grant faith's assuring dower  
And, of my best, I yield thee all  
That holds my vagrant heart in thrall.  
A speck am I upon time's sea,  
Yet great through thine immensity;  
And, losing hold of lesser things,  
I find in thee life's deepest springs.

—J. G. CARTER.





*M. W. Rankin of Shiuchow, China, Southern Baptists' missionary to the Orient since 1923 is now in this country for a much-needed furlough*

## Be Thou Faithful

During an evangelistic conference at Southwestern Seminary, Dr. Oscar Johnson of St. Louis, Missouri, used a ludicrous play on words. Referring to the question of being "faithful to the end," he told of a dog that was run over by an automobile which cut off most of its tail. Picking up the severed appendage the dog carried it to his master who buried it. Promptly the dog dug up the remnant of tail and again carried it to the master, who buried it yet deeper. Again the dog dug it up and the program was repeated over and over. Thus in a literal sense the canine proved "faithful to the end."

From the ridiculous to the sublime let us go, taking into the spiritual realm the question as to our own enduring faithfulness.

Because of the disturbed political situation in the Orient, it is quite evident that some churches and pastors are advocating the withdrawing of mission funds. Apparently some Christians are considering primarily the war and not the great opportunities of preaching the gospel in China at this time. Although a number of the furlough missionaries have been traveling over the southland telling Southern Baptists of God's great and glorious work in China, yet there are Southern Baptists who maintain that all missionaries should get out of China, and the mission funds be kept at home. Such a statement hurts those of us who know what the missionaries mean to China, and who know also of their willingness to remain there. This attitude is not one assumed because they desire to become heroes or martyrs; but to Christ, they long to prove faithful.

In I John 5:19 we read: "The whole world lieth in the hands of the wicked." Yes, the peoples of the world were full of darkness and wickedness before Christ came, and the greater portion of them are still in the same condition, but it is the gospel of Christ that saves mankind from such a state. His blessed gospel is the only hope for this poignant troubled world, and God will not accept any excuse on our part for not carrying the blessed news to "the uttermost part" of this war-torn world. Did God, on account of conditions, withhold his blessed

Son? No, He came and lived a glorious life among men. He came "to seek and to save that which was lost," and died on the cross for the salvation of mankind.

The difficulties that we missionaries have faced and shall continue to face seem often insurmountable; but again and again God has removed these and, by His strength, His work has gone on despite dangers and trying circumstances. These difficulties are meant not as a call to retreat, nor do they mean defeat. They are stepping stones to victory. One of the most perplexing and discouraging periods in the history of the Israelites was the time when, pursued by Pharaoh's army, they came face to face with the Red Sea. Did God withhold His power from Moses? Did the heavenly Father forsake His children? It is not God who forsakes. It is we, His people, who falter and are not willing to be faithful to the end. If we go forward at God's command, having faith in Him, He will lead us from victory unto victory.

Christianity is not a retreating religion; nor is it a standing still religion; but it is a going forward religion. It is essential that Christian workers, missionaries, and pastors of our great denomination pull together and, in the spirit of Christ, carry on God's great redemptive program. The love of Christ constrained Paul to face all kinds of dangers for the gospel's sake. We, too, should be so constrained with His love that we shall be willing, under all conditions, to go forward with His Kingdom task, fearing nothing.

To be sure, there will be dark days all along the way; there may be suffering even unto death; but how true are the words of Campbell Morgan: "Out of darkness light comes; out of loss of time the gain of eternity; out of weakness of time strength abides; out of bitter comes sweet; fear ends in hope that never dies; and tears, encircled by the rainbow of love, will produce the praise that surrounds the rainbow-girdled throne."

I, a foreign missionary, who have seen the glorious results of witnessing for Christ in the midst of destruction and suffering, beseech all fellow-pastors and Christian friends to hold aloft the cross of Christ and be faithful in all things for His name's sake.

"He cares for His own,  
God is yet on the throne,  
What cometh tomorrow,  
Be it gladness or sorrow,  
He never, no never forsaketh His own."

# COLOMBIA

## The Most Strategic of the Latin American Republics

When the Latin American colonies were struggling for their independence in the early years of the nineteenth century, there was much interest in them and sympathy for them on the part of the United States. It was at that time that the Monroe Doctrine was promulgated and many of the constitutions of these lands were being written. Their confidence in us and their admiration for us, lead many of their statesmen to adopt much of our constitution in their own, and also to copy our form of government. Then the United States began to expand to the West, and our friendly relations with our neighbors to the South were neglected. For many years due to the Mexican War, the California gold rush, the Spanish-American War, the digging of the Panama Canal, and interventions in Nicaragua and Haiti, our relations with our neighbors were anything but friendly. The people south of the Rio Grande continued to admire our progress and ability, but fear took the place of confidence and many articles and books were written on Yankee imperialism.

President Roosevelt is now inaugurating what he calls a Good Neighbor Policy, but he is finding that our neighbors have a mingled feeling of admiration and fear. We shall not become good neighbors until we can again turn suspicion into trust. How is that to be done? In our desire to be friendly, we are overstressing the economical factor. The exploitation of Latin America's natural resources by United States capital and her being compelled to buy and sell only in our markets is not conducive to friendliness.

No country has had as much influence on Latin America as France, and none is more beloved. This is not because of any economical relations, for Latin American countries have very poor trade relations with France. The influence of France is due to cultural and religious factors, and these we must use as well as the economical if we are ever to become good neighbors.

Every man and woman who comes from the United States to these lands, as a tourist or to live here, is actually an ambassador. The sooner we realize this and conduct ourselves as ambassadors of goodwill, the sooner we shall become friends.

\*Dr. Hart, since 1903 has served as one of Southern Baptists' missionaries to South America. He and Mrs. Hart are located in Antofagasta, Chile.



J. L. HART\*

### A STRATEGIC POINT

Colombia is for the United States, the most strategic of all South American countries, not only because of our large interests in that country but principally because Colombia has nine hundred miles of seacoast on one side of the Panama Canal, and eleven hundred on the other. Without the friendship of Colombia the Panama Canal cannot be defended. Strange to say, the country whose friendship we most need is the one we have treated the worst. During the California gold rush, because one of our citizens was killed in Panama over the discussion regarding a slice of watermelon, we compelled the Colombian Government to pay an excessive indemnity, and then we took by force the Canal Zone. Yet, notwithstanding all that, Colombia is one of our best friends in South America.

During the years who has done more than the missionaries to promote goodwill among the nations? Missionaries are human, and of course mistakes have been made, but after all is said, it is still true that the missionary, while first and foremost he is God's ambassador, he is at the same time one of goodwill from his native land to the people among whom he works. The missionaries love the people; they live among them; they speak their language and come to understand them as others do not; and they are the only absolutely disinterested people from the United States living and working in Latin America.

Why have Southern Baptists been so long in entering Colombia? They have gone into faraway Argentina and Chile, leaving their nearest neighbors in South America without a missionary. For years Baptist groups in that country have been begging for a missionary.

We thank God for what He has done, through the efforts of Southern Baptists, to take the gospel to Brazil, Argentina, Uruguay, and Chile, yet the question persists: Why have we waited so long to enter Colombia?

Mrs. Hart and I had the privilege of visiting Colombia in March, and our hearts rejoice that our re-



port of what we saw and felt there has helped to influence our Board to open work in that country.

### A VAST FIELD

In population Colombia is the third South American country. It has over nine million inhabitants. Like her sister republics it is a land of extremes and contradictions, having every climate from sweltering tropical heat to frigid cold. Every known plant can grow somewhere in Colombia; and, as to animals and insects, no one knows just how many species there are. The palace is hard by the hovel. The burro, the ox, and the auto all travel the same road. You can travel from one place to another by

boat, taking weeks; or you can go by plane in a few hours. Some Colombians are very rich, but the great majority are desperately poor. Many are highly cultured; and yet fifty per cent of the population is illiterate.

Into this land of extremes, Southern Baptists are about to carry the gospel. You say, Is not Colombia a Christian land? It is so called; but the great majority of her people do not know the living Christ and have no religious convictions. While our politicians are talking about the Good Neighbor Policy and our capitalists are pouring their money into Colombia, let Southern Baptists take Christ to Colombia and in so doing we shall give them our best, and meet their greatest need.

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## A Good Investment

E. P. BUXTON\*

"Would you like to live to a ripe old age?"

"Why, yes, I think I would."

"And would you also like to receive a steady income up to the very day of your death?"

"I certainly would."

"Then do as I have done: invest your spare funds in one of the gift annuity contracts of the Foreign Mission Board, and draw your annuity payments on it regularly every six months as long as you live."

The above is an imaginary conversation that might easily have taken place between an aged annuitant of the Foreign Mission Board, who recently died, and some younger friend in whom she was interested.

Some fourteen years ago this good woman, who was even then well past three score years and ten, took out an annuity contract for \$10,000 with the Foreign Mission Board. At that time the Board was offering, for one of her age, its maximum rate of 10% per annum on its annuity contracts. Year by year, therefore, she was paid an annuity of \$1,000 on this contract, so that by the time of her death in July, 1941, she had received a total of \$14,000 or \$4,000 more than the principal amount of the contract.

Meanwhile this annuitant was taking out addi-

tional contracts from time to time, the original one for \$10,000 being followed by three others for the same amount and, later, by four others for \$5,000 each, making a grand total of \$60,000 held by her at the time of her death.

On the second contract for \$10,000 she likewise received annuities totaling \$14,000, while on the four contracts of \$10,000 each she received \$42,000, or \$2,000 more than the total principal amount of the contracts.

Since the four contracts for \$5,000 each were taken out much later than the other four for \$10,000, the returns through annuities were proportionately less; but, even so, they would represent a good yield of income in these days of low interest rates.

On the whole eight annuity contracts totaling \$60,000 there were paid, during the fourteen years, total annuities of \$48,000 to this good friend of missions, who had been wise enough to invest her surplus funds in a worthy cause, without placing in jeopardy the income therefrom that she might need in her latter days.

We submit that the above constitutes a remarkable record, and one that will probably challenge comparison from any other Board or institution issuing similar annuity contracts. We likewise commend the example of this friend to others who would also like to make a worthwhile gift to missions, without the sacrifice of income that might be needed during their lifetime.

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\*Mr. Buxton is the treasurer for the Foreign Mission Board.

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## *"A Debtless Denomination by 1945"*

→ Group of hungry refugees

↓ Part of the refugee camp



← Two native evangelists who assist Miss Cox

↓ Miss Cox and evangelists in front of the church at Wei Shih

## A MISSIONARY— At a Time Like This

BUFORD L. NICHOLS\*

"What type of work do you enjoy most of all?" I asked Miss Addie Cox.

"My special delight," she replied, "is evangelistic work; but I have to spend most of my time working and weeping with these poor refugees."

It was my first time to venture across the Yellow River near Kaifeng, to observe our Baptist mission work in that section, and to meet Miss Cox, our missionary there. The leafless limbs of the Chinese elm over the mud wall had silhouetted a stately network against the first gray streaks of dawn as I stepped quietly from my room and slipped away unnoticed beneath the lingering shadows of the night. The Japanese authorities had issued a decree that no American missionary be allowed to cross the river and enter Free China. The journey through the war zone and bandit areas held many perils, but I was confident that the Lord would lead me through to Wei Shih for the revival meeting. He did; and I arrived at Wei Shih at sunset on the second day. We had an uplifting revival, and about thirty people confessed Christ as their Saviour.

### MAROONED

Miss Cox has not been to Kaifeng since the Yellow River plowed its new channel south of the city and lashed its devastating flood waters over our country evangelistic field. Yet in Kaifeng we get her letters and learn of her heroic work over there. When the floods descended (June, 1938) Miss Cox was out among the country churches witnessing for Christ. Being on a mound, Wei Shih, the place where she was working, remained above water; but the surrounding country was submerged. When the flood had subsided, three-fourths of the entire

country lay buried beneath mud as deep as fifteen feet in places; for one-third of the gravity flow of the Yellow River is mud and silt. During the past two years re-flooding has added mud upon mud.

After the floods came the Japanese. Kaifeng was occupied by their forces and the territory along the river between Kaifeng and Wei Shih became a military zone and a battle ground of guerilla warfare.

Miss Cox went to China from Alabama in 1918. She has had two furloughs and is due to take her third sabbatical leave in 1942. For three years this faithful missionary, without any missionary companion, has worked among refugees in the flood-stricken area around Wei Shih.

### HUNGRY HOSTS

"We were speaking of refugees a moment ago," I told her. "I should like to know how many of these refugees you have under your care."

"There are about eight hundred now," she answered, "and they are increasing all the time."

The Chinese would say, "Eight hundred mouths," for they reckon people in terms of the number of mouths to be fed. The homes of these people have gone with the floods, and it seems that no source of livelihood remains for them, while the war rages.

"How do you manage to feed all these poor people—your family of eight hundred?" I inquired.

"The Lord does it."

The Lord sends money from America and other countries through the International Famine Relief Association, from Southern Baptists through the China Relief funds of the Foreign Mission Board, and from other sources such as individual contributions. Thus continues the miracle of the feeding of the eight hundred. Miss Cox prays for the Lord to send the necessary funds; and she says, "The Lord has never failed me."

\*Dr. Nichols of Texas, Southern Baptists' able missionary to Kaifeng, China, is, at present, in this country on a well-earned furlough.

### THE NEED OF CLOTHING

"I am praying for clothes for my refugees," said Miss Cox in tones of motherly sympathy. "They have been with me three years now, and their clothes are about worn out. How can they get through next winter?"

These refugees, located in three camps, are given thorough religious training. Evangelists and Bible women work among them, and Miss Cox visits them as often as her time permits. Three primary schools take care of the educational needs of the boys and girls in the Christian families. Preaching services and Bible classes are conducted on Sunday, and revival meetings and Short Term Bible Schools are held.

### FRIEND TO BOTH HIGH AND LOWLY

The work and influence of our missionary in Wei Shih is not limited to the poor refugees whom she has salvaged from the flood waters. She has made friends with the official classes as well. One day she met the county magistrate out on a country road. She was riding a bicycle and he a mule. They alighted, bowed, engaged in conversation; and after that informal meeting the missionary and the magistrate have been friends. During the revival meeting the assistant to the magistrate called to pay his respects. Representatives from the Post Office and the local military training headquarters also called. At the close of one of the evening services eighteen soldiers in uniform came forward and knelt in prayer. Miss Cox is known and loved by all classes of people in the vast region around Wei Shih.

### "MOUNT ZION"

Across a mile-wide valley of sun-baked river-mud is Mt. Zion, a little hill overlooking Wei Shih. This hill is so named by Miss Cox because it is her favorite spot. On Mt. Zion she has erected two small buildings, and there she delights to resort for quietness and relaxation. While I was in Wei Shih there was a constant roar from daylight to late in the night—praying, recitation of Scripture, singing, talking, laughing. Only iron nerves could endure the strain. Miss Cox endeavors to get away from the noise for a few days

every summer and breathe the quiet atmosphere of Mt. Zion.

Knowing the mutual attachment of the beloved missionary and her associates, I asked whether she could really get away from the crowd by ascending Mt. Zion. To this question she replied, "Many of them go with me, and we enjoy a retreat together." At her reply I could not help but laugh. She outlaughed me, however.

### "GONE CHINESE"

Addie Cox has "gone Chinese"—gone further than many of the natives. She lives in a Chinese house, wears Chinese clothes, talks just like the Chinese people. I had to look twice to pick her out from the crowd. I know of no one who has so completely lost self in search for others. When I arrived to assist in the meeting, she had not spoken a word of English in eight months.

The principal food of Miss Addie Cox is *boo doo*. This term is the Chinese equivalent of "foolishness." It is a dish which she has concocted. It consists of wheat bran, eggs, peanuts, and a dozen other ingredients. I managed to eat a bowl of "foolishness" each meal, but I saw a beggar refuse a bowl on the ground of its tastelessness.

Miss Cox's example of self-denial and sacrificial giving has instilled in her followers an unparalleled stewardship consciousness. Giving for the Lord's work is taught and practiced systematically. The members of the thirteen-months-old Wei Shih Baptist Church brought in over \$100.00 a month in tithes during the first quarter of this year. This money, in the main, was given out of dire poverty. Tithes and offerings are kept strictly separate on the church records.

### TITHERS

I observed a committee of three men receiving the tithe on Sunday morning. They placed a tithers' box on a table in the courtyard of the church, seated themselves about the table, and discharged their responsibility with all the dignity that belongs to the Lord's work. The church members, on coming to church for worship, went first

### A Few Facts

Admiral Yarnell, who long served our country in Asiatic waters, says:

"The Chinese have suffered terribly since the war began."

"Over 2,000,000 soldiers have been killed or died of wounds."

"More than 40,000,000 Chinese people have been driven from their homes to far distant areas."

"From 5,000,000 to 10,000,000 have died of disease, privation, and starvation."

"The property loss has been enormous. Around Shanghai alone it was estimated at 1,000,000,000 Chinese dollars."

"Over 200,000 people have been killed and wounded by bombing of cities and towns all over China."

"Thirty-six mission hospitals have been bombed, looted, or occupied."

"There have been more deaths, destruction, misery, and suffering in these two and one half years than resulted from the Great War in Europe twenty-five years ago."

—*Watchman Examiner*.

to the tithers' box and delivered their tithe. One of the three men interviewed those who came in bringing money for the box, asked them whether the amount really represented a tenth of their earnings, whether they were giving cheerfully and willingly, and how they got the money. Another committee-man, an old scholar with a writing brush, wrote in a book the name of the contributor, his age and address, and the amount contributed. The third man took the tithe which was brought, and dropped it

through a slit into the box. Once each quarter-year a complete list of tithers and the amounts of the tithe is prepared on large sheets of paper and posted outside where all can see it.

While I was standing "over against the treasury" tithe box, I observed an interesting incident. An old woman came wabbling forward on bound feet, waiving a dollar bill, and smiling happily through a countenance marked by the sting of poverty. I listened eagerly to her words. Her only son had lost his only jacket. Nowhere could it be found. After about two weeks the jacket turned up. The mother estimated that the garment was worth ten dollars, and she decided to give one tenth of that amount to the Lord. She said, "It is just like earning ten dollars, and I always give a tenth of what I earn." The committee refused to accept the dollar as a tithe and recommended that it be put into the church collection as an offering of thanksgiving. This she did during the preaching service which followed. I saw in this woman a picture of the cheerful giver.



Rev. B. L. Nichols



Miss Addie Cox

## LEAD THOU US ON

JOHN W. LOWE

Lead on, O King Eternal,  
We follow in Thy train—  
Witness of Light supernal,  
We serve with might and main.

Lead on, O King, 'mid sorrows,  
Pain, suffering, and fears;  
We'll welcome glad tomorrows,  
And wipe away our tears.

Lead on, O King of reapers—  
The fields with grain are white;  
Awake, ye idle sleepers,  
And work while day is light.



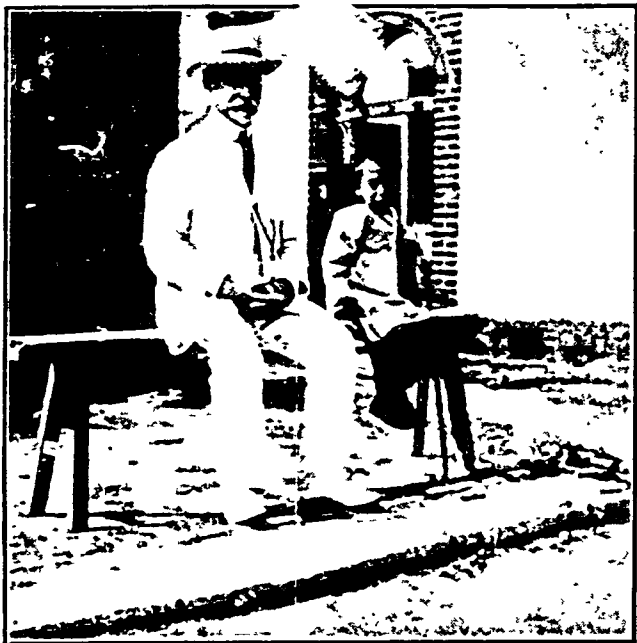
DR. JOHN W. LOWE,

*for thirty-seven years an effective missionary in North China, and now engaged in deputation work for the Foreign Mission Board*

Lead on, O King of Glory,  
Men's hearts are full of hate;  
And battle fields are gory,  
Save from their doom, our state.

Lead on, O King victorious,  
Put all our foes to rout,  
Behold the vision glorious,  
And praise Him with a shout.

Lead on, O King of all kings,  
The crowning day is near;  
The angelic anthem rings,  
And vanquished is our fear.



Did you know that a Georgian who served as a missionary with Matthew T. Yates and Miss Lottie Moon is still active as a minister in America, driving his car around, preaching, and writing? Dr. W. S. Walker, of Largo, Florida, now eighty-two years old, has some fascinating stories to tell, which will appear in a future issue of *THE COMMISSION*.

When I read the above in the September issue of *THE COMMISSION* I was reminded that the first men to go as missionaries to China from Georgia under the Southern Baptist Foreign Mission Board were W. S. Walker, of Monroe, Georgia, and C. W. Pruitt, of Forsyth County, Georgia, and that both these men are living. As stated by *THE COMMISSION*, Dr. Walker is eighty-two years old, and is living in Florida, while Dr. Pruitt is eighty-four years old and lives in Atlanta, Georgia.

These two men went to China in 1881—sixty years ago. They were not married, not engaged, and even had no prospect. But this does not mean that they were not interested in the fair sex, as is shown from the following story, which Dr. Pruitt confesses is true:

While crossing the Pacific, young Walker proved to be decidedly the better sailor of the two, and one day when the sea was rough, young Pruitt was in his cabin desperately seasick, but young Walker was on deck. While out there, he noticed a flock of gulls following the ship. Going to the porthole he called young Pruitt to come out and see the beautiful gulls; whereupon young Pruitt forgot that he was seasick and rushed out on deck and called to his friend to know where those beautiful girls were. Realizing his mistake, the young missionary immediately became seasick and returned to his cabin.

\*Dr. Ayers who served as Southern Baptists' medical missionary in China from 1900 to 1934 built the first hospital Southern Baptists had in any mission land.

## See the Beautiful Gulls

T. W. AYERS\*

Dr. Pruitt went to Tungchow, Shantung, where he had the joy of working with Dr. and Mrs. T. P. Crawford, Dr. and Mrs. J. B. Hartwell, and Miss Lottie Moon. Soon after reaching Tungchow, he found that the Northern Presbyterians had sent from America to Tungchow some beautiful "gulls," and he lost no time in catching one of them for his very own.

The work done by this couple must take a prominent place in the history of Baptist missions in China, for it was they who opened our Baptist work in Pingtu, where now is found one of the greatest evangelistic fields in the world. It was given to Mrs. Pruitt to work there for only a short time. After her death Dr. Pruitt led Lottie Moon to go to Pingtu, and her work there is known around the world. But if Dr. Pruitt had not gone to China, probably Lottie Moon might never have gone to Pingtu.

After the death of Mrs. Pruitt, Dr. Pruitt found the Northern Presbyterians still had some beautiful "gulls," and he captured another one of them. This one is the mother of all his children, and is a great missionary, working side by side with her husband.

When Dr. Pruitt was added to the list of emeritus missionaries a few years ago, he had to his credit fifty-four years of work in China—the longest period of service given to any Baptist missionary in that country. During those fifty-four years, Dr. Pruitt did a work in North China as evangelist, pastor, teacher, author, counselor, the value of which can never be told in words.

Mr. Walker settled in Shanghai, where Dr. M. T. Yates was the senior missionary, and after hearing what Dr. Pruitt had won from the Northern Presbyterians, he decided to go to Tungchow and see the attractions that the Presbyterians had sent to that old city; and he was not long in winning the love of a beautiful and cultured young woman, who went with him to Shanghai. There they had only a few years' work, as Mr. Walker's health failed, and he had to return to America, bringing with him this beautiful bride.

When Dr. Pruitt reached Tungchow he found there the first woman missionary whom Georgia had sent to China—Mrs. J. B. Hartwell. She went from the First Baptist Church in Macon, Georgia, in 1858.

So we have, in these three people, the beginning of Georgia's contribution to missions in China.



## All Things Through Christ

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

*Saved from Starving*—One cold, rainy morning one of our most promising seniors fainted. Hot tea and a bowl of rice were brought, and then I learned, by asking many questions breaking through his genteel reserve, that he had eaten no breakfast. His story in brief: His father had died when he was only seven. His mother had managed to feed him and his younger brother and sister until he was old enough to work, too. Intent upon having an education he had worked and attended school intermittently and was now a senior in college, a leader in Christian work, and beloved by students and faculty. Yet, no one knew that he was living on a pittance of food daily. He was conscience compelled to send to his mother part of his income from working in the afternoons, and the amount left was not sufficient for more than the equivalent of one poor meal a day. A doctor's examination revealed undernourishment and a need for extra vitamins. He must have help. A life was at stake. A trained, attractive volunteer for Christian service was starving slowly. But from whence could the money come? After placing every possible penny one still faces situations like a starving senior without money. But—"I can do all things through Christ which strengtheneth me." Jesus never let people starve. He gave them bread. In prayer a promise was made to help him. In faith he was instructed to make plans for two fair meals a day and for the medical treatment suggested by the doctor. That night an American mail came and among the letters was one containing a check for \$6.00—just the amount necessary for saving the life of this senior for a month.

Gaining in weight and strength he graduated with praise, was offered a job at once, and today is traveling westward into Free China to tell the gospel to students of one of the large government universities to which no messenger of Christ has ever before gone. But brighter than any other light of this incident is the afterglow in the soul of this young man who said: "In the night sometimes I wake up so happy and conscious of the presence of God that I thank Him for waking me for a little while of fellowship with Him. And I thank Him again for letting me faint that day, for had I not I could never have known how good He can be to one, and I would not be physically strong enough to go West. That morning I was depressed. I even wondered if God was deserting me. I review my life. I know I had failed Him often, but I had tried



*Left to right: Miss Lu Yiu-Mei, Miss Rose Dong, Rev. S. T. Shu, Dr. C. L. Culpepper, Dr. M. T. Rankin—the first three native missionaries sent out by the China Mission Board. (See pages 302, 303)*

to be faithful. I was very depressed. But now I see that out of that dark experience God was working out a great blessing. I had done my best, but it was not sufficient. I had always refused to accept help. I wanted to be independent. But surrendering that ego, too, has helped me to see that it is not for me that He gave help but for the work He has for me to do. It is not to me but to Christ in me that the gift was made. I praise Him for letting me have such fellowship with Him. It stirs me to commit my all to Him with every memory."

*Isabelle Grace Coleman*

### SMALL CHINESE REFUGEE

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

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

—ALBERTA CUSHMAN.

# THE DARK CONTINENT



*The twins go joy-riding*



*The Alake (King) of Abeokuta on his throne*



*Pagan woman and idols—street scene in Abeokuta, Nigeria*



*"Bride adorned for her husband"*



*Putting a grass roof on a mud hut in Ogbomoso, Nigeria*



*Wooden image, Ila, Nigeria*



*A Mohammedan Chief*



*African man in modern costume*

# THE COMMISSION

A BAPTIST WORLD JOURNAL

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VOL. IV NOVEMBER, 1941 No. X

## A PRAYER NOT YET ANSWERED

For more than a thousand years, the kings and queens of England have gone to Westminster Abbey to be crowned. There the mighty dead of the far-flung British Empire are buried. Here with the great and renowned of earth sleeps Scotland's greatest son, David Livingstone, for thirty years missionary, statesman, explorer in Africa. Cut in the black marble of his tomb is the following inscription:

BROUGHT BY FAITHFUL HANDS  
OVER LAND AND SEA,  
HERE RESTS  
DAVID LIVINGSTONE,  
MISSIONARY, TRAVELER, PHILANTHROPIST,  
BORN MARCH 19, 1813,  
AT BLANTYRE, LANARKSHIRE.  
DIED MAY 4, 1873,  
AT CHITAMBO'S VILLAGE, ILALA.

With his last words, Livingstone wrote:

"All I can say in my solitude is, may Heaven's rich blessing come down on every one—American, English, Turk—who will help to heal this open sore of the world."

Sixty-eight years have passed since that prayer was uttered but the "open sore" of Africa has not

yet been healed. It is true that vast areas of Africa have been opened to western commerce and trade. The continent has been explored, and the nations of Europe have partitioned Africa among themselves for commercial and economic exploitation. One of the greatest tragedies of this war now raging in Europe, Africa, and Asia is the fact that the destinies of the black people of Africa will be fixed and settled, perhaps for a hundred years, without their knowledge or consent.

## THE LIGHT HAS NOT YET DAWNED

Africa is still the Dark Continent and her millions, by a vast majority, are still in a state of spiritual darkness and pagan bondage. It is pathetic and heartbreaking that sixty-eight years after Livingstone uttered his dying prayer, Africa by and large, is still unevangelized and waits in heathen degradation and spiritual darkness for the glorious light of the gospel of Jesus Christ.

## SOUTHERN BAPTISTS BEGIN

Ninety-one years ago, T. J. Bowen, the first missionary of our Board appointed to Africa, selected the British Crown Colony of Nigeria as the field of activity for Southern Baptists. This British Crown Colony includes in its area 338,953 square miles of territory and is about the size of the seven following states of the South: Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, and Tennessee, and has just about the same population—20,000,000. Of this number approximately 8,000,000 are pagans and 12,000,000 Mohammedans.

## ACCOMPLISHMENTS AFTER NINETY-ONE YEARS

Since Missionary T. J. Bowen won his first convert in Nigeria ninety-one years ago, Southern Baptists have sent to that colony about 135 missionaries. We have today about 25,000 Baptist church members in all Nigeria. We have made a good beginning and laid a splendid foundation for a glorious gospel structure in the teeming land of the mighty Niger River. We need, however, to remind ourselves that after ninety-one years of Christlike sacrifice and devotion on the part of 135 missionary martyrs and heroes, we have made only a beginning, "there remaineth yet much land to be possessed."

## THE TASK OF THIS GENERATION

We of this generation are not responsible for the failure of our fathers to give the gospel to Africa. Neither shall we be responsible for the success or failure of the generation that shall follow us. The present generation in Nigeria, the part of Africa we have undertaken to evangelize, is our responsibility. After nearly a century of spasmodic effort on our

part, possibly three-fourths of the inhabitants of Nigeria have never once heard the story of Jesus Christ. There are whole tribes without gospel witness whose language has never even been reduced to writing. We do not believe it is an impossible task for Southern Baptists, within the life of this generation, to give the gospel to 20,000,000 black people now living in heathen darkness and spiritual death in Nigeria.

We would therefore challenge this generation of our Baptist people in the churches of the South to rise up in the strength of a risen and enthroned Saviour and attempt a great and challenging task for Christ Jesus our Lord. Surely five million Southern Baptists, in the strength of Almighty God, can accomplish this worthy task and thus help answer the dying prayer of David Livingstone, uttered sixty-eight years ago.

### BETRAYED IN THE HOUSE OF HIS FRIENDS

On June 28, a conference composed of 317 representatives of 42 Protestant denominations in Japan met and consummated the plan for organic church union. A Japanese Presbyterian was elected the head of the new church and a Japanese Methodist bishop was made the chairman of the new confer-

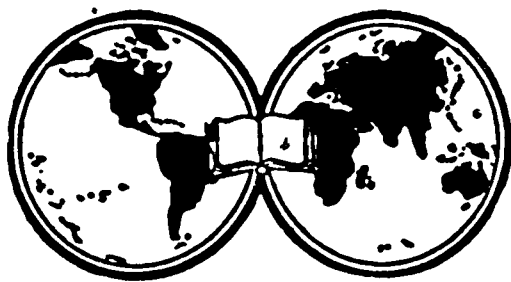
ence and its executive committee. If the story published some time ago in *Time*—and never denied—be true, this Methodist bishop is an ardent shrine and emperor worshiper.

Thus organic church union, so long desired and striven for by the missionaries of the Methodist, Northern Presbyterian, and Northern Baptist denominations, is, by the grace of the Japanese Government, a reality. Southern Baptists, of course, will have nothing to do with this politic-religious monstrosity known as "The Japanese Christian Church."

The new conglomeration is a strange mixture of Shintoism, emperor worship, power politics, and spineless Christianity.

Our Baptist churches in Japan, against their wishes, were forced into this so-called church union. When this spasm of war and spy hysteria passes in Japan, sanity and truth will prevail. Southern Baptists will then return to Japan and take up, with renewed devotion, the work to which our Board and its missionaries have already given fifty years of devoted and heroic service.

Once again Christ has been shamefully betrayed in the house of His friends. Saddest of all is the fact that the betrayal masquerades under the name of Christian Church Union.



## World Trends

### Items of Social and Missionary Interest

CHARLES E. MADDY

### A VISIT TO A KING

It is certainly true that missionaries to Africa are often called upon to "stand before kings." The following excerpt from a letter just received by the editor from Missionary L. Raymon Brothers of Iwo, Nigeria, brings to mind many such visits we enjoyed on our tour in our Nigerian Missions:

"A little more than a week ago, after all our classes were finished for the day, all of us missionaries here at Iwo station (Rev. and Mrs. Littleton, Miss Kathleen Manley, Miss Lena Lair, Mrs. Brothers and I) went to the compound of the king of Iwo for a visit. The king is called the "Oluwo" which means the 'Owner of Iwo.' The Littletons had never been to his 'palace' and Mrs. Brothers and I had not been to salute him since our return from furlough; so we all thought it time that we go to see him. As is customary we had arranged beforehand for a suitable time for the visit. After we had

gone into the inner courtyard, through a hall, and a passageway or two, we came to the place for receptions. This was a cement floor with a roof of bamboo poles and palm fronds which gave it the appearance of an arbor. Soon the Oluwo entered with his retinue (of about thirty). After many salutations and a brief visit he had the usual kola nuts brought out.

"I then presented the Oluwo with a small ordinary thermometer which I had brought out with me from America. He was deeply interested in knowing the use of it and seemed greatly pleased to get it. I then asked if he would not like for us to have prayer. I knew that he would not object; for although he is a Mohammedan as well as a leader in the heathen religions he must be recognized by the Christians of his town and have their favor. He replied that he would be glad for us to pray and that he also wanted to give me a present. He then called an attendant to go for the present, but as I suggested





*Street scene, Ogbomosho, Nigeria*

that we have prayer first he said, "Yes, that is right; God first; the things of men second." After I had led in prayer the attendant went inside and brought out a beautiful 'pull-string' beaded bag of many colors. On both sides of the bag is the name "Oluwo" in bright yellow beads. I surely appreciate his gift. In 1939 when we visited the former Oluwo the gift to Mr. McCormick was a quarter of a deer which had been dressed and dried in the sun several months previously. Because of the odor it was difficult to stay in the car with it. Thus, my gift is quite a favorable contrast to that."

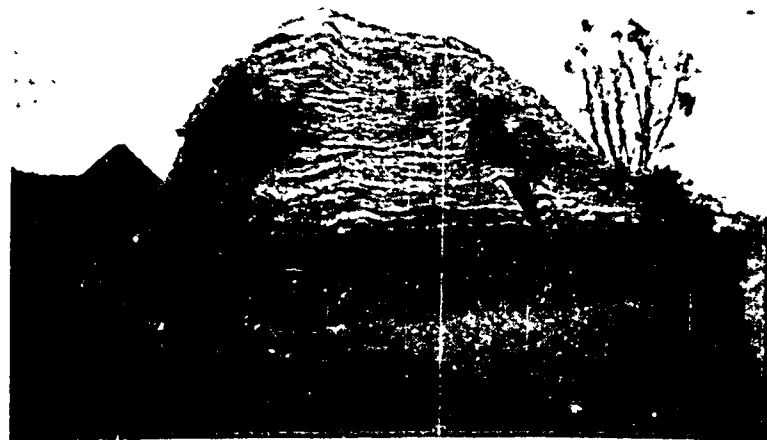
#### *THE PLIGHT OF THE JEWS*

Unless God Almighty intervenes to stop the bloody work of the insane leaders of Nazi Germany, the Jewish people of Central and Southern Europe will all be destroyed.

There is scarcely a village in Occupied France in which some Jews have not been put to death. Sometimes it is an individual victim, but more often there is wholesale slaughter. The sadistic brutality with which these executions are carried out, staggers the imagination. In the city of Lodz, Poland, there were 250,000 Jews. Now there are 80,000 left, and these are confined like animals in a ghetto that means slow death. All of the suffering and sorrow and death visited upon God's "Chosen people" for two thousand years cannot equal the suffering and tragedy inflicted upon this race in Europe during the past decade. No pen can describe the black inhumanity of it all, and we can only cry out in our sorrow and shame: "How long, oh Lord, how long must thy people wait for deliverance? Shorten the time of their Golgotha if it can be consistent with thy will."

#### *STATUS OF MISSIONS IN SPAIN*

So far as we know only one of our Baptist churches in Spain is open. Our church in Madrid has remained open and has continued the proclamation of the gospel even during the terrible days of the revolution. The Foreign Mission Board has recently made an extra appropriation for the relief



*A house of Northern Nigeria*

work carried on by this church. To give some idea of the appalling suffering in Spain, we quote the following from *World Dominion*:

"There is more starvation and despair in Spain today, and more possibility of disruption, than in any other European country. The whole situation is confused and difficult. There is no 'money'—only paper manufactured in Germany and Italy, and some months ago much of this was discovered to be a swindle. Breadwinners are reduced, for there were at least 1,000,000 casualties in the war; 1,000,000 are in Nationalist prisons and camps; 200,000 may still be in France; 1,000,000 are in the army. A little imagination will supply the rest of the picture. Everything that was ever wrong with any country is now wrong with Spain. Malnutrition is at its maximum, disease is getting a strong hold and the whole countryside is in a state of semi-starvation. The Spanish are a tough and splendid race, but cannot stand this too long."

#### *THROUGH THE EYES OF A NEW MISSIONARY*

It is always refreshing and reassuring to receive letters from newly appointed missionaries and to see the work through their eyes. The following paragraphs from a letter just received from Missionary Cecil S. Ward of South China, brings good news.

"The Lord is blessing the work in China. Many are accepting Christ. There is a wonderful interest and a great desire on the part of young people, especially the high school and college students, to know more about Christianity and Christ. And many are responding to the call to trust Him as Saviour.

"It is true that China is facing a great crisis, but we have every reason to believe that it is one out of which will come her awakening. Already there are many evidences that the sufferings of some missionaries and millions of Chinese, 'have fallen out rather unto the furtherance of the gospel.' And with the great challenge that is presenting itself, there comes that need for workers. We're praying that others might hear the call and come to China."



## A "Worthless" Book

The story of the cleansing and regeneration of the sin-burdened heart of Luis Marinelli is indeed a marvelous one. Strong drink and its accompanying midnight orgies at the tavern had not only weakened his body, but had brought on such a degree of unrest of mind and spirit that he feared insanity. At night, after spending all his wages drinking and treating, he'd reach home at twelve or one o'clock, arising some two hours later for coffee and the long trip to work. The daily grind at the Swift Packing House, where he must begin work at five each morning without the needed rest, was proving too much for both mental and physical powers. Often, he asked God to take his life.

One night his wife said: "You cannot go on in this way. You will die." There came to his troubled mind the thought that if he could read, it would improve his condition. "Tomorrow, I'm going to buy a book to read," he declared. Tomorrow came and the idea stayed with him. As usual he "napped" on the car, the conductor arousing him in time to get off. Leaving the car, the several blocks took him past three taverns, so he had a glass of wine at each (*only* three half-quarts).

Stopping at the house of a friend, he announced, "I'm going to buy a book." The friend replied, "Oh, do you want a book that will drive you crazy? I have here a worthless one, bought in Spain twenty years ago, that I'll give you." For twenty years it had lain hidden away in a trunk.

Luis Marinelli took the "worthless" book home. That night, as his daughter read aloud, he, his wife and six children listened. She came to Matthew 5:5: "Blessed are the pure in heart, for they shall see God." The two-edged sword of God's word did its work. The man realized that, with his vile heart, he could *not* see God. Each evening he hurried from work to listen to the reading of the wonderful book, and each time more marvels were revealed to his hungry heart.

Finally his search for a Bible he could buy led him to the humble Baptist chapel, and he remained for the service. This first service itself meant little to him, but the kind words and friendly hand clasp of two elderly ladies did. Then one night, a sermon on "Prayer" led him to make his decision for Christ.

After his conversion, the neighbors marveled at the change in him. He came home every week with his pay envelope intact. He did not visit the tavern, did not curse, did not mistreat his family. An evidence of his changed condition made even his family marvel.

*Minnie D. McIlroy is one of Southern Baptists' missionaries to Argentina where she has served with outstanding success since 1923*



For a time he continued taking an occasional glass of wine at home, secretly sending his boy to buy it. One day, seeing the error of his way, no more wine came to his house. Also, when he saw that his smoking of cigars hurt his influence with a friend, whom he was trying to win, his cigars went the way of the occasional glass of wine.

He had other battles and other victories. Former cronies waited for him after work and forcibly took him to the tavern and up to the counter. "Drink!" they commanded. In the face of their insistence that he drink wine, he calmly asked for a glass of orangeade. Then he said: "I'm master of my life; not you," and with that left the tavern. Their gibes of "Fool! Going crazy!" affected him not at all because his soul was at peace. He was now saving for himself and family more than a third of his salary that was formerly spent for drink. Another time his former companions said, "You are sick with tuberculosis. You must begin drinking again." Patting his pocket where he carried his money he replied, "Yes, I'm swollen here." Then taking one hundred pesos from his pocket he said: "*This* is filling my pocket. This is what I have saved in only four months—what you used to help me drink up."

When the man who used to sell him drink remarked on how well he was dressed, he replied, "Yes, I used to dress *you*. Now, I dress myself."

Soon he was selling Bibles and distributing tracts among the two hundred fellow-workmen, asking God to make possible his doing a greater work in His vineyard. That was twenty-one years ago. It was his pastor who secured work for him as colporteur of the Baptist Publishing Board. He was also named helper in tent-work (the tent belonging to the Buenos Aires Baptist Association and used for summer campaigns all over the province).

His sense of humor is illustrated by the following incident. One night he was helping some young boys put up posters to announce a series of meetings. They had the required permit. A policeman came to stop them. While the officer was arguing with the boys, Marinelli took advantage of the few

minutes more to hurriedly put up a number of posters. "*Cuidado!*" (Careful) loudly cried the policeman. "But I'm doing it carefully!" replied Marinelli, and the officer had to laugh. After more explanations, the work went on.

He has given very valuable services as helper in the tent, where he sleeps on a cot during campaigns. Often we "lend" him for meetings in other associations, and he has gone to Uruguay for several Bible-selling and tent campaigns. His personal testimony of a real experience of grace is very effective.

He also serves as doorkeeper of the tent during services, where he is at hand to sell Bibles and distribute tracts. Once the tent was placed near the district police station, and the daily shift came at the same hour as the services. A group of policemen had paused without discontinuing a rather loud conversation. Don Luis would not offend them by telling them to hush, but tactfully said: "Speak more softly, please." This immediately had the desired effect.

Another night some rowdies were disturbing the meeting and he had to request that they leave. They

went, but returned after service, one handing a revolver to another. "Oh, so that's the game?" questioned Don Luis. "Just wait until I get my shotgun." He hurried back of the tent and the reflected shadow of a broomstick under his arm looked so much like a shotgun that the last he saw of the rowdies, they were running like the cowards they proved to be.

His experiences in house-to-house selling of God's word and other evangelical books and literature would make an interesting book, for each time the Bible is offered, an opportunity is given for presenting the Saviour. Many hungry hearts are thus introduced to Him, whom to know is life eternal.

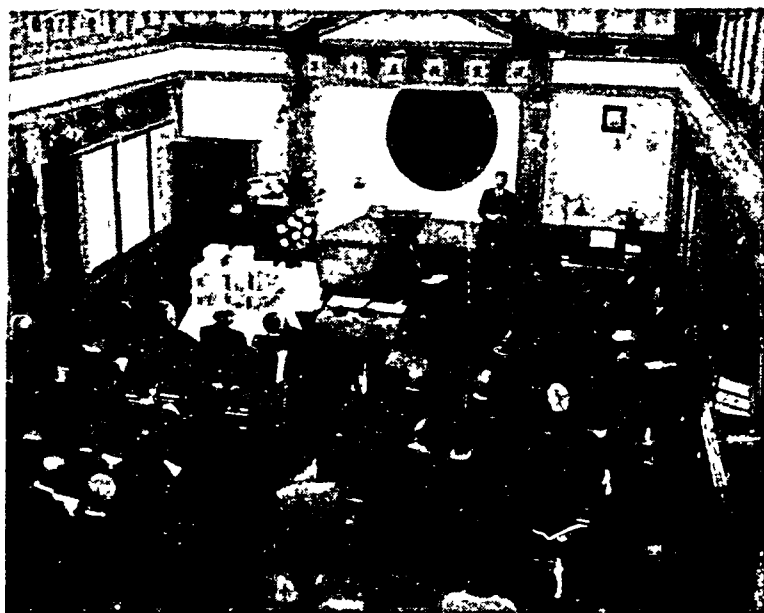
Luis Marinelli is getting old, but his jolly smile remains the same. Personal work still occupies a large part of his day. He testifies that a warm hand clasp (after giving out a gospel tract) is the very best thing to make the precious seed grow in every kind of heart. So he goes on his way, preaching the living message that was revealed to him through the printed page of a Book considered worthless.

## THE BIBLE

Twelve new languages, in which the Scriptures had not previously been published, were added to the list last year bringing the total number of languages in which some part of the Bible has now been translated to 1051, according to a survey just completed by the American Bible Society, New York.

Four volumes of Scriptures every minute, day and night for the last 125 years is the record of distribution made by the American Bible Society, which celebrated its 125th anniversary in May. A total circulation of approximately 305,555,700 Bibles, Testaments, and portions, was reported.

## IN JAPAN



*Celebrating the fiftieth anniversary of Southern Baptist mission work in Japan. Fukuoka Baptist Church, Mr. Hara presiding*

### *Making an Offering*

The need for a larger fund for evangelism had been presented to the faculty of our Girls' School in Japan. One family wished to contribute to it, but their income was not large, and already there had been many calls on them for aid. So this family decided that since they could not take the money that was needed for some other purpose, each member would give daily the price of one meal.

When the time came for the evening meal, the little low table was prepared as usual, the members of the family took their places on the thin cushions on the floor, they gave thanks; then instead of partaking of the usual food, each one dropped into a bowl the price of the meal.

This was an offering "over and above" for the giving of the Gospel to those who had never heard.

### *The Commission*



KINDERGARTEN OF YANGCHOW, KU, CHINA

*This kindergarten is supported by friends in memory of  
WINSTON STAMPS  
who died in 1936, at the age of nine*

## HOW CAN THEY HEAR?

*Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!—Romans 10: 13-15.*

Miss Mary Alexander, thrilled over being able to go on to the needy field of "Free China," sends to her Christian friends in the Southland the following challenging figures, and the heart-searching question, "How Can They Hear?"

Giving her all to Christ and the Chinese she has worthily answered the psalmist's question, "What shall I render unto the Lord for all his benefits to me?" Our answer is over due.

1. Outer Mongolia there are more than 1,000,000 people who sit in darkness without Jesus, the Light of the world? *How can they hear?*

2. Inner Mongolia (including Charhar, Suiyuan, Ninghsia) there are approximately 5,000,000 Mongols and Chinese who have never heard of Jesus, the Light of the world. *How can they hear?*

3. Chinese Turkestan including Central Asian

Turks, Moslem Chinese, non-Moslem Chinese, Mongols, Manchus, and others, there are approximately 3,500,000 souls without hope of eternal life? *How can they hear?*

4. In Tibet there are approximately 1,500,000 who await the message of salvation as it is in Christ Jesus. *How can they hear?*

5. In the Tibetan-Chinese Frontier Provinces (Tsinghai or Kokonor and SiKang) there are approximately 3,000,000 men, women, and children for whom Christ died, and yet they have never heard His name. *How can they hear?*

6. In China there are approximately 10,000,000 Moslems or Mohammedans—Chinese Moslems, Turkish Moslems, Mongol Moslems who need to hear of our Saviour who saves all who call upon Him. *How can they hear?*

7. Scattered through Yunnan, Kwangsi and Kweichow, Tsinghai and Kansu, West Szechuen provinces there are more than 10,000,000 aboriginal tribes—people whose sin-deafened ears need to hear of our God and Saviour Jesus Christ. *How can they hear?*

8. In French Indo China in Annam there are approximately 16,000,000; in Laos 1,000,000; in Cambodia 3,000,000 people who should hear the story we have to tell the whole world. *How can they hear?*

# How The Foreign Mission Board Gets Its Publicity

A. M. McMILLAN

In the *Saturday Evening Post* some years ago appeared the story of a crack ad-writer who wrote such convincing advertisements that he felt compelled to buy each product about which he was writing. If he was working on an ad for a certain make of automobile, for example, he would make one trial sketch after another until he wrote something that really clicked. With a wild look in his eye he would dash from the office, even though it was late at night, and try to get hold of a salesman who would sell him the car. So good was this ad writer that his employer notified the credit department of stores in that city: "If you see So-and-So rush into your store with a wild look in his eye, wanting to buy something he's just written an ad for, sell it to him and charge it to me, even though it's a yacht or a diamond ring, because when other people read that ad they'll also feel the urge to buy at once."



*Chinese youth are mastering the art of publicity*

Publicity writers for the Foreign Mission Board cannot act with such abandon but must write with restraint; otherwise there would be no publicity writers for the Foreign Mission Board. If the full story of heart-hunger on the foreign field were adequately written, the writer, on looking over his work, probably would leave his desk and catch the next boat for Africa, Europe, the Orient or South America. It has happened. The late Dr. R. E. Chambers left the Board's headquarters in Richmond to help establish Baptist publication work in China. Miss Inabelle Coleman, writing of China's

need, completely convinced herself on this point and left for Shanghai, where she still is stationed.

On learning at first hand of needs abroad, staff workers by sheer will-power, often have to hold themselves for necessary routine work at home in somewhat the same manner as foreign missionaries have to harden themselves to sights of suffering in order to keep from going crazy. The half has not yet been told—if it were, such funds would flood in, that part might have to be returned, as in the days of Moses (see Exodus 36:5-7) and William Carey (see biography by Joseph Belcher); such lines of volunteers would form that a missionary reserve corps would have to be organized. After making a Chinese Relief appeal, Dr. Lowe often empties his own pockets for the cause; a stenographer who typed one of his pleas handed him \$5.00; an editor who read it sent in \$75.00.

With their human limitations, board staff members do what they can to tell of the divine task of missions. The Board *gives out* publicity chiefly through three media—the secular press, State Baptist papers, and THE COMMISSION—but it gets it through every single publication and agency of the Southern Baptist Convention, founded as it was to promote missionary endeavor. Space limitations permit only a brief description of these three primary channels through which missionary information flows from the Board to Baptists over the Southland and around the world.

When new missionaries are appointed or others, sailing through perilous seas, safely reach their destination, the Board's publicity agent writes this up for the Richmond papers, which have been most generous in giving such space. Through copies given to Associated Press such news is flashed at once to leading papers everywhere which use this service. Items of special interest in certain localities are copied by county papers and other periodicals. Thus mission news seeps back to countless little country communities, which form the backbone (and much of the body) of the Southern Baptist Convention, as well as to the big cities.

Two types of publicity are provided through the Baptist State papers of the South: a "paid page," appearing in sixteen papers every month; and "special material," sent out each week for such use as the State editors may choose. The monthly page, to

the expense of printing which the Board contributes regularly, usually contains an inspirational message written by Executive Secretary Charles E. Maddry or by Dr. George W. Sadler. This includes fresh news from the foreign fields. Additional material of a similar nature, like excerpts from missionaries' letters, are prepared and sent out each week by members of the publicity department.

The Board's official publicity organ is *THE COMMISSION*, now ending its fourth year, with a steadily increasing number of subscribers. According to research by Henry S. Stroupe, a Duke Ph.D. candidate, this is the *third* time the Foreign Mission Board has published in Richmond a magazine called *THE COMMISSION*, the other times being prior to the War Between the States. Following the Chinese adage that "one picture is worth a thousand words," the present magazine helps its subscribers to visualize missions through pictures. Missions also are dramatized through stirring accounts of modern Christian heroism and analyzed by such thinkers as Professor W. O. Carver and Editor Maddry.

Getting subscriptions is not hard, because the product is so good. Just "trust the Lord and tell the people," some of whom still do not know about this

splendid publication. Secretary W. W. Melton, of Texas, said recently that people will give generously to missions if pastors simply present the needs and then "get out of the way." The same might be said of getting people to take *THE COMMISSION*—a good chance is what most are waiting for. If nobody else does in your association, why don't *you* bob up during the announcement period and take about forty-five seconds to "tell the people" and have subscriptions taken up?

Some people hold back on subscribing or renewing because they're afraid to send *fifty cents* through the mail. Just fix two quarters or a half dollar with paper or cardboard so they won't tear a hole in the envelope, send with your name and address to Box 1595, Richmond, Virginia, and we'll do the rest.

The Board is working to make *THE COMMISSION* the best mission magazine published anywhere and to send it into every Southern Baptist home; but it also wants to see worthy support given to *every single publication* working with it to bring in the day when "the *knowledge* of the Lord shall cover the earth as the waters cover the sea."

## There's a Reason

CHARLES A. WELLS

We are for a rip-roaring good time in the home. Anything goes—just so the parents can survive! But character, a sense of right and wrong, a reasonable estimate of life's values—these things also should develop in the home. The parents who complain most about their children's behavior are often the very ones who have done the least to give their youngsters the foundation influences they need. The school will teach them *how* to read but the environment of the home must teach them *what* to read. The school can teach them how to think, but the home must teach them *what* to believe. Seldom do a child's cultural tastes stretch beyond the home levels. The pitiful little amount of character-forming religious literature on the average family reading-table is one of the reasons parents complain of their children's unwholesome tastes.







Left: A Sunday service in the old building

Below: A few of the delegates who attended the forty-third annual convention of Italian Baptists in America



## Not Servants of Time, but of Eternity

SUSY T. WHITTINGHILL\*

Kipling's saying in regard to the East and the West never meeting has now a tragic counter-meaning which spells *War*. As Christians we should try to untangle the web of hatred which produces this; but this is no easy task.

Just now Italy has been given "a black eye" which belongs chiefly to her leaders.

Let us look back to the early days of America and to what some Italians have done for her.

In 1524 Verrazzano is said to have discovered the mouth and bay of the Hudson River, though this achievement has been claimed by others.

Filippi Mazzei, in articles on liberty which he wrote and the phrase "created all men equal," suggested to his friend Thomas Jefferson the thought which he expressed in his Declaration of Independence.

Lafayette and Rochambeau, in the Revolutionary period, accepted Mazzei's plans for the capture of New York Harbor from the British, and also for a military base for the surrender of Cornwallis at Yorktown, Virginia.

Garibaldi, the brave patriot and soldier, offered his sword to our President Lincoln.

When the United States was in its pioneer days the Italian workman gave of his muscle and untiring labor to build roads, bridges, and tunnels, toiling conscientiously to make New York city what it is.

\*Mrs. Whittinghill, with her husband, Dr. D. G. Whittinghill, has given thirty-five years of magnificent service as Southern Baptists' missionary to Italy.

In return he asked to breathe the air of liberty.

In the cultural life of this country we find Patti, Caruso, Beniamino Gigli, Toscanini in the musical field who contributed their golden gifts; while Lorenzo da Ponte wrote *libretti* for Beethoven's operas. Eleanora Duse made alive great plays.

The above mentioned persons were Italians and today, Mayor LaGuardia who guides his big flock of foreigners, is also of Italian parentage.

Has not U.S.A. a debt to these people whom sometimes, in our crudeness, we call "Dagos"?

### *The Italian Baptist Convention*

We were invited to attend in Brooklyn, New York, the Convention of Italian Baptists in America. Our old friends Dr. and Mrs. Mangano entertained us in their home which is always free to those of "the household of faith." The "Open Sesame" is "we need your help or hospitality." In spite of difficulties, Pastor and Mrs. Mangano have accomplished wonders in building up a church upon a true Christian foundation, Baptist beliefs and noble ideals. In doing so they have not spared themselves.

The church building, though not large, is well equipped with kitchens and shower baths in the basement; upstairs are Sunday school classrooms.

During the three days of the meetings the delegates were fed and the meals, varying from Italian specialties to American dishes, were nicely served.

The Italian congregations of Buffalo, Boston,

Hartford, Rochester, Philadelphia, New York City, Cleveland, Providence and other cities were represented and the group of pastors were fine. The church is bilingual, as the older people prefer Italian and the younger generation understand English better. We gave our messages in both languages. What impressed us was the fact that though possessing the gift of expression and flow of words, the discussions ended with no painful arguments.

Many Christian ties were renewed and so we were able to relive some of our happy hours spent on the foreign field.

For years our Orphanage in Rome, Italy, has received checks from the Italian Baptist churches in the United States. These offerings were largely promoted by Rev. Angelo Di Domenica, pastor of the First Baptist Italian Church of Philadelphia.

Our hearts were touched by the music—the joyous songs of praise by trained choirs were really fine.

At the Woman's Missionary session the two speakers were Mrs. Bradbury, a returned missionary from China, and myself.

In the anxiety and prayers for the work in Italy

Front view  
of  
the new  
Italian Baptist  
Church  
of  
Brooklyn, N. Y.



which is now so hard to reach and which is passing through dark days, maybe the answer to our supplications will come from our Italian Baptists over here. Let us not shift our responsibility, but give the gospel to Italo-Americans, and through them to some extent carry forward missions abroad.

## W. M. U. DEVOTIONAL THOUGHT

TOPIC: *In the name of our God, we will set up our banners.*—Psalm 20:5

King David, who recognized so fully his dependence upon God, realized also the importance of human co-operation with God. While praying for his nation's deliverance from enemies, David also expressed the resolve to "set up" their banners—to establish themselves despite their foes. In this he exemplified the thought of our Lord's brother, James: "Faith, if it have not works, is dead in itself."

Many and varied are the banners which the followers of Christ should resolutely set up in the world. In these times of indifference toward things sacred, the banner of *Loyalty* to God—to His Word, to His day, to His house—should be unflinchingly set up by those who bear the name of Christian. The banner of *Temperance* calls with tragic urgency for the support of Christ's followers—men and women with enough courage to dare to "stand for the hard right against the easy wrong."

In America and in lands afar, the banner of *Evangelism* waits to be set up by each one who so glibly prays, "Thy kingdom come." It waits for Southern Baptists to live and to give and to go "in the name of our God" and set it up for Him.

Annie Johnson Flint, in the following lines, reminds us of our personal obligation:

“Christ has no hands but our hands  
To do his work today;  
He has no feet but our feet  
To lead men in His way;

He has no lips but our lips  
To tell men how He died,  
He has no help but our help  
To bring men to His side.”

Thus, while we continue to "pray as if everything depended on God," let us not neglect to "work as if everything depended on ourselves." When we pray "Thy kingdom come," let us not omit "thy will be done," in my own life.

—N. F. W.



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JOHN RUDIN & COMPANY, Inc., Dept. SB  
1018 South Wabash Ave. Chicago, Ill.



Mrs. Sallee



Miss Hare

Zemma Hare was born in a country home in East Texas, April 3, 1893. At an early age she showed gifts of leadership and was able to think for herself. Her early opportunities for training were limited to those she received each year for a few months in a country school.

When quite young Zemma was converted. When she presented herself for baptism, the church was about to have her wait a while, because of her youth, but upon the testimony of an uncle who arose and said he would guarantee her, for he believed she was a real Christian, she was received into the membership of the church.

Her love for music showed itself early in life, and she coveted a little organ more than any prize of which she could think. Her father told her and the two brothers if they would cut cord wood all summer she might have the organ in the fall. How could that child have done such work? When fall came the wood was cut and the prize organ was bought. Thus one esthetic desire was satisfied.

The *Texas Baptist Standard* came regularly to the home and Zemma received from it some of her first training in denominational affairs. There she read of Sunbeam Bands. "What are they?" she wondered. She wrote to the Sunbeam Band leader of the state and asked what they were and how to organize one. Soon a Sunbeam Band for the little ones was flourishing in her church. In like manner she organized a B.Y.P.U.

Learning of Baylor College in Belton, Texas, (now Mary Hardin-Baylor), she asked for entrance in the self-help department of the college and was accepted. There Zemma proved herself trustworthy and eager to do any sort of work if only she might have an education in Baylor College. Increasingly she took her place at the head of the students, and the responsibility placed upon her there was of help to her when she had such work to do in China.

\*Mrs. Sallee of Waco, Texas, is serving Christ as a faithful missionary in Kaifeng, China.

## A Noble Life

ANNIE JENKINS SALLEE\*

At vesper service one evening in Baylor College the leader read I Corinthians 6: 19, 20, "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The Spirit gently dealt with her heart and she yielded fully to Christ as ruler of her heart and life.

Soon the claims of China were presented to her and she said "Here am I, send me." From that time her eyes steadfastly turned toward China and in September, 1920, she sailed to her field of service.

In the fall of 1923 she took charge of our famous Hsiong Lioung Shuang School in Kaifeng with four hundred children.

Miss Hare was not only interested in her own school, but she soon began to work up a Student Union such as she had been accustomed to having at home. In the four centers of our work here in the city we had twelve hundred young people and, to some of us who had been here when we could scarcely get students to come to school, it was joy unspeakable to see these students whom she had organized go through with a good B.S.U. program.

On account of sickness she took an early furlough, and upon her return to China she was asked to take the principalship of our girls' boarding school. She was pre-eminently fitted for just such a task. Immediately her mind began to plan out a school which seemed perfect in its ideal. It contained training for body and mind and spirit. She was almost uncanny in her knowledge of the Chinese mind, and in summing up a situation.

Upon her return to America in 1938, she underwent three major operations, but her recovery seemed so complete that in April, 1940, she returned to Kaifeng. In her eagerness she planned for work to be done in the city and rode over bumpy roads several times a week. Then she planned a sort of school and training class. It gave her deepest joy to see how eager women and young people were.

When the schools opened she so earnestly desired to have a part in all the work that she took on classes for every period, save one, during the day. After school she also had classes in music in three schools. But within six weeks she had to return to America.

The last week in January, Zemma Hare, a true Christian, a great missionary, a noble heroine was called home to hear her Master's "Well done, good and faithful servant."

# The Baptist Bible Institute of Rosario

ANNE SOWELL MARGRETT\*

The Baptist Bible Institute of Rosario has begun its sixth year since it has been recognized by the Convention of the Woman's Missionary Union of the River Plate Republics. It is the realization of many years of prayer, and the fulfillment of the desire of many of the Argentine women to have an Institute within the reach of the churches in the provinces of Santa Fe, Entre Rios and Cordoba. The city of Rosario also offers great opportunities as an educational center, being the second largest city in Argentina. It has a population of more than half a million, and within its bounds there are nine Baptist churches.

The Institute has sixty-four students enrolled, representing all the nine churches within the city and the provinces of Santa Fe, Cordoba, Entre Rios, and the smaller province of Rio Negro. There is also one student from the neighboring country, Paraguay. The young ladies who come from the provinces make their home in the Institute, taking advantage of all the opportunities of the school.

Two distinct courses are offered this year—one for the day students and one for the boarding students who can follow the whole course of study outlined by the Educational Board of the Argentine Convention. The day courses include a two years' program which is identical to the first two years offered in the Institute in Buenos Aires. The courses include a thorough study of the Bible, Biblical Introduction, History, Evangelism, Missionary Training, Sunday School Pedagogy, English and Spanish

Grammar and Literature, Homiletics, hymn playing and choral singing. The night courses are simplified and adapted to the needs of the fifty students who work in the city during the day and come to the Institute two nights a week for three hours' class work. Aside from these courses the Institute offers the opportunity of studying grade work for those who have not had the full elementary course and wish to continue their studies in Buenos Aires. Another secondary course has been introduced this year for the advantage of the boarding girls who would like to learn typewriting and shorthand.

The Institute has nine teachers, of whom five are pastors of local Baptist churches and three are active church members with good preparation. One of the teachers is Missionary T. B. Hawkins who is at the head of the work in Rosario and the Santa Fe district. Mrs. Anne S. Margrett, who is in charge of the Institute, also teaches.

The boarding students are active in church work and personal service, thus putting into practice the things they learn. They teach Sunday school classes twice on Sunday, go from home to home distributing tracts and Gospels. They make visits on Saturday and accept many parts in programs planned for the young people and women in the different churches. It is a joy to see their spiritual development from day to day as they learn to live more and more for their Master.

The institute building, made possible by the W.M.U. of the Southern Baptist Convention, is beautifully located within the reach of all our churches and important centers. From year to year improvements have been made. For these the Institute is deeply grateful.

\*Mrs. Margrett, head of the Baptist Bible Institute of Rosario, Argentina, is a granddaughter of Dr. and Mrs. W. B. Bagby.



*Faculty of the Baptist Bible Institute, Rosario, Argentina*



*Boarding students with Mrs. Anne S. Margrett and her little daughter*

## In War-Wrecked Europe



*Spanish Baptists on an Easter pilgrimage to the hills for a period of worship and Christian fellowship*

### AMONG SPANISH BAPTISTS

*Re-living Acts 4:1-4*

"You will be interested to know that the work of God is being done here with some experiences very similar to those of apostolic times. We had a baptismal service in November at which twenty persons testified their faith in Christ. The following Sunday we experienced Acts 4:1-4. (And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of men was about five thousand.) But nobody was discouraged. On the contrary we deemed ourselves privileged according to Matthew 5:10. (Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.) Thenceforth the homes of many Christians became places of worship in which more souls are being led to the Saviour."

—MR. AND MRS. SAMUEL VILA, *Spain*.

### JOTTINGS FROM YUGOSLAVIA

In every church in Yugoslavia the custom is for each member when he arrives for the service, first to bow in prayer for God's blessing upon the meeting.

---

The members bring their Bibles, and each time a scripture is referred to by the speaker they all find it in their Bibles and follow the readings—like the Christians in Berea (Acts 17:11).

---

There are as many at the Wednesday evening prayer service as at the Sunday morning worship service.

---

The poor third stanzas of the hymns are not ignored as in most of the American churches I attended (I'd hate to be the third stanza of an American hymn). Sometimes, I admit, it is taken to the other extreme here, as all the stanzas are sung—sometimes as many as seven. But—we—have—no—song books, and oh, how we need them!

—JOHN ALLEN MOORE



# In the Land of the Caesars



←

The W.M.U. Convention of Rome, Italy, 1940. This picture, taken on the steps of the Baptist Orphanage shows Dr. and Mrs. W. Dewey Moore in the back row, to the right of the pillar



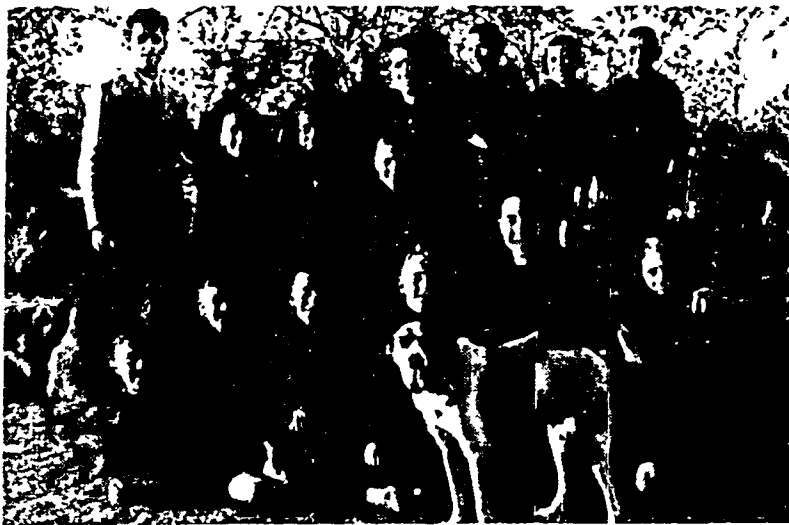
→  
Costumes worn by children presenting a program at the W.M.U. annual convention in Rome



←

The G. B. Taylor Orphanage Building. The work in behalf of the needy orphans of Italy is dear to the hearts of the Baptists of that land, and also to the Italian Baptists in America. (See page 325)

→  
Dr. Marco Fasulo (left) with the boys of the Orphanage and their mascot "Guardia"



←

The soccer team of the Orphanage pauses long enough to be photographed. Wholesome recreation and sportsmanship are a vital part of the boys' training



# Studying Missions

MARY M. HUNTER  
Manager Department of Literature  
and Exhibits

In these days of visual education pictures on Foreign Missions are more and more in demand by mission study teachers and leaders of missionary organizations. To meet this growing demand the Foreign Mission Board has published posters showing something of the work in every field. One picture from each poster is shown on this page. These picture sheets will be sent free of charge to leaders of mission classes, chairmen of program committees and leaders of missionary organizations. Order from the Foreign Mission Board, Box 1595, Richmond, Virginia.



Two Christian field workers  
in Brazil



W.M.U. worker of Nigeria



Missionary Ruby Daniels and a  
Rumanian family

Palestine's  
children  
returning  
home  
from the  
Baptist  
Mission



Two  
youthful  
tea-  
gatherers  
of Japan



← Henrietta Hall Shuck  
First woman missionary  
to China

## A NEW FOLDER

In answer to calls from Southern Baptists for a leaflet on Chinese Relief, the Foreign Mission Board has published a four-page folder containing an appeal from Dr. Maddy, extracts from letters, and pictures from missionaries who are administering Relief Funds in China.

The folder is free for the asking. Order from Foreign Mission Board, Box 1595, Richmond, Virginia.

→ Dr. M. T. Rankin  
Secretary for the Orient



*The Commission*

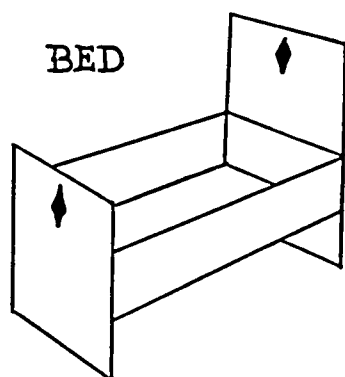
## THE CHILDREN'S PAGE

### THANKS LIVING

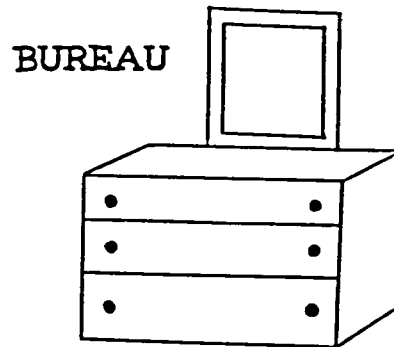
In thanks for God's goodness  
The birds give their song;  
The flowers give their fragrance  
The whole summer long;  
The trees give their blossoms,  
Their fruit, and their shade;  
Thus our Father is praised  
By the things He has made.

Since to me every day  
God sends gifts from above  
I should *live* daily thanks  
As a proof of my love.  
Live it by kindness  
At work or at play,  
Live it by sharing  
With others each day,  
Live it by trying  
Like Jesus to be,  
Thus thanking God  
For His goodness to me.

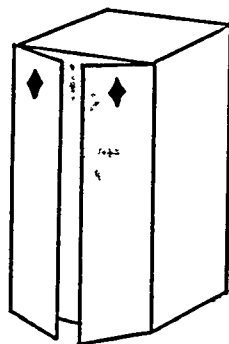
—Margaret Holden



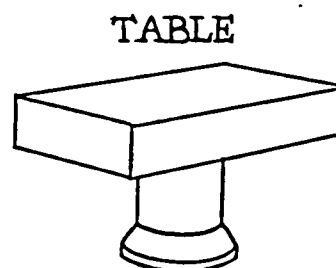
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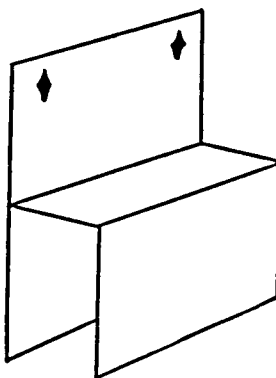
BUREAU



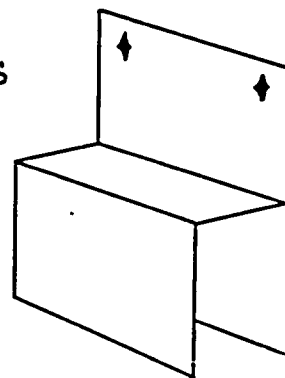
WARDROBE



TABLE



BENCHES



### WHO AM I?

Each of the following describes the name of one of Southern Baptists' missionaries in Africa. After you have guessed all you can, turn to page 332 for the answers.

1. A hairless head, and what each contestant hopes to do
2. A part of the familiar ending of a business letter
3. Near male relatives
4. The home of wild animals
5. Small in size and heavy in weight
6. The "accepted time" and a measurement
7. What the rain drops do, and a close relation
8. The favorite color of the Irish
9. A place of abode
10. A military attendant of olden times
11. What all boys should want to be
12. A small body of water
13. One who takes exercise on foot
14. One who raises vegetables and flowers
15. The pleasing sound of a musical bell

*Dolls furniture that you can make from small sliding boxes—match-boxes, or the kind druggists use for powders. An empty spool forms the base of the table*



"Old Faithful," by giving 100 pounds of milk per day, has helped to pay for the education of several preachers and other Christian workers in China, where she lives.

# NEWS FLASHES

Gene Newton

## Sailings

August 30, 1941, Dr. and Mrs. A. Ben Oliver and Rev. and Mrs. John L. Riffey sailed from New Orleans aboard the S.S. *Delvall* for Rio de Janeiro, Brazil.

## Arrivals

Miss Grace Wilson, who has been studying at the College of Chinese Studies, Baguio, Philippine Islands, has recently come home for medical attention. Her address is 3002 Kinmore Street, Dallas, Texas.

On September 19, Dr. and Mrs. W. Dewey Moore and family of Rome, Italy, sailed from Lisbon, Portugal, for New York, aboard the S.S. *Excambion*.

Dr. and Mrs. C. A. Leonard, who have been working in Honolulu, have arrived in America for a brief furlough. They are making their home in Williamston, North Carolina.

## Announcements

Friends of Rev. and Mrs. Eugene L. Hill of China rejoice with them in the arrival of a son, John Lowell, on September 1, 1941.

On September 10, a cablegram was received from Rev. J. C. Powell in Nigeria announcing that Mrs. Powell was safe and well after her trip to Nigeria. Following her trying experience on the ill-fated *Zam Zam*, Mrs. Powell again ventured forth, sailing from New York July 10.

## Appointments

On September 12, 1941, Rev. Malcolm W. Stuart of Camden, Alabama, was appointed to missionary service in China. September 19 Mr. Stuart married Miss Edyth Boyd of Shanghai, who has already served one missionary term in the Orient. They will

work with the soldiers in camps in Hawaii until they are able to proceed to China.

Rev. and Mrs. V. Lavell Seats of Arkansas were appointed on September 16, 1941. They hope to sail in the near future to take up their work in Nigeria.

## Illness

A letter from Rev. W. Howard Bryant of Temuco, Chile advises that Mrs. Bryant underwent a serious operation, August 31. She is in the dispensary at Temuco where the doctor reported that she was responding nicely to the operation.

Rev. J. H. Benson was operated on for appendicitis on September 17 in El Paso, Texas. On account of ill health, Mr. Benson has recently been forced to give up his duties as president of the Mexican Baptist Seminary.

## Stations Changed

Miss Alma Graves is located at Iwo, Nigeria, and Miss Margaret Marchman at Shaki, Nigeria. These two missionaries have recently gone to Nigeria and were listed in Lagos.

## Sympathy

We sympathize deeply with Mrs. Earl Hester Trutza in the loss of her mother, Mrs. E. Hester.

\* \* \*

Answers to puzzles on page 331.

- |                                 |                       |
|---------------------------------|-----------------------|
| 1. Bald-win (Willie K.)         | 8. Green (George)     |
| 2. Truly (Elizabeth)            | 9. Howse (Ruby)       |
| 3. Brothers (L. R.)             | 10. Knight (Charles)  |
| 4. Lair (Lena)                  | 11. Manley (Kathleen) |
| 5. Little-ton (H. R.)           | 12. Pool (Christie)   |
| 6. Now-ell (Vivian)             | 13. Walker (H. Glenn) |
| 7. Patter-son (A. S. and I. N.) | 14. Gardner (Hattie)  |
|                                 | 15. Tinkle (Amanda)   |

## The Commission



# FROM THE FRONT

COMPILED BY  
Archibald M. McMillan

## New Missionaries Report from Africa

The new missionaries appointed by the Board in April, who sailed for Africa through perilous waters on the S.S. *El Nil*, already have seen the tremendous need for Christian work in the Dark Continent and already have begun to meet that need. In a recent letter, Mr. and Mrs. J. B. Adair, of Texas, tell of the burden that came to their hearts on looking at the great city of Lagos for the first time and realizing that only a small number of the people knew Christ. Mr. Adair has been made vice principal of the Academy at Lagos, of which Rev. Bennie T. Griffin is principal.

Another new arrival, Miss Margaret Marchman, of Georgia, was favorably impressed with the countryside and the fine mission stations at Lagos, Abeokuta, Iwo, Oyo, and Ogbomosho. She continues:

"In seeing the natives, in their schools, churches, homes, dispensaries, market places, and along the roadside, I have become more anxious than ever to help win them to Christ. One thing that impresses me about the native Christians is their willingness to pray in public unhesitatingly. They sing so wholeheartedly. In spite of having no musical instrument here, they remember the tunes and do wonderfully well. The girls in the boarding school are so willing and capable to lead in various Christian services. They are a great help to the churches of Shaki."

## Suffering in Spain Described by Rev. Samuel Vila

Writing an appreciation for the money voted by the Board for the relief of suffering Baptists in Spain, the Rev. Samuel Vila stated. "You can hardly imagine the amount of tears that can be dried with the monthly sum voted." The amount, of course, is inadequate for the poor in Madrid alone, to say nothing of distressed people in Valencia, Barcelona, and Manresa. For example, he mentions a faithful deacon in Valencia who lacked the monthly \$2.00 necessary to buy rice. So desperate was the deacon's plight that "Brother Lopez, who is also very distressed, having a daughter with tuberculosis, a sister blind and himself without work, urged me to give some help to the deacon rather than to himself." Despite this dreadful suffering, Mr. Vila writes that "the work of God is going on." He reports that in Barcelona five were baptized in a private bathroom, while elsewhere thirty "are awaiting the reopening of some one of our temples in the district to celebrate in fuller solemnity."

To the Northeast, in Germany, courageous Protestant Christians remain firm despite persecution.

## Eager to Start Work in South America

Miss Katherine Cozzens, of Texas, happily established in Recife, Brazil, despite trouble in getting her baggage through and understanding the sputtering Portuguese language, is anxious to do her part in winning Brazil for Christ. "Although as yet I can take no responsibility in the work because of lack of knowledge of the language," she writes, "I can already see the tremendous load the missionaries here are carrying, and I shall be glad when I can take advantage of some of the many opportunities for service."

## Dr. Rankin Stresses Need For Missions in Orient

Since war conditions prevented Dr. M. T. Rankin, Secretary for the Orient, from reporting in person at the semi-annual meeting of the Foreign Mission Board in October, he sent a full summary which was presented at that meeting. In it he states:

"We have never known greater opportunities for or response to all forms of work of direct evangelism. This is particularly true in the 'occupied' areas of China. . . . Educational work has been more seriously affected, but a large number of schools are being conducted throughout the missions and Chinese associations. . . . The University of Shanghai has continued to do effective work under most adverse circumstances. . . . Our medical work in China is probably suffering more seriously than any other phase of our entire program. . . . One of the most significant features of Baptist work in China within the past several years is the development of Chinese responsibilities and initiative."

## A Great Mother Goes to Rest

At about the same hour that the President's mother, Mrs. Sarah Delano Roosevelt, passed away, the Master's homecoming call came to another great mother, Mrs. Leila Brown Williams. Among the nine of her twelve children now living are Dr. James Toy Williams of Shanghai, treasurer of the Central China Mission; Dr. Jerome Oscar Williams of Nashville, business manager of the Sunday School Board, whose sermon during the recent Foreign Mission Week greatly moved his hearers; and Dr. Horace Greeley Williams of Tuscaloosa, pastor of Calvary Baptist Church there and teacher of Bible in the University of Alabama.



# Our Missionaries' Birthdays

November

When you think of me  
Lift your heart in prayer,  
For I then may be  
Laden down with care;  
And your prayer on wing  
To the Throne may speed,  
Opportune to bring  
Just the help I need.

When you think of me  
Lift your heart in prayer;  
For in sympathy  
You my toils may share,  
While my relieved heart  
Shall pursue its way  
And my joy in part  
Shall be yours some day.

- |    |                                                                                  |    |                                                                                         |
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