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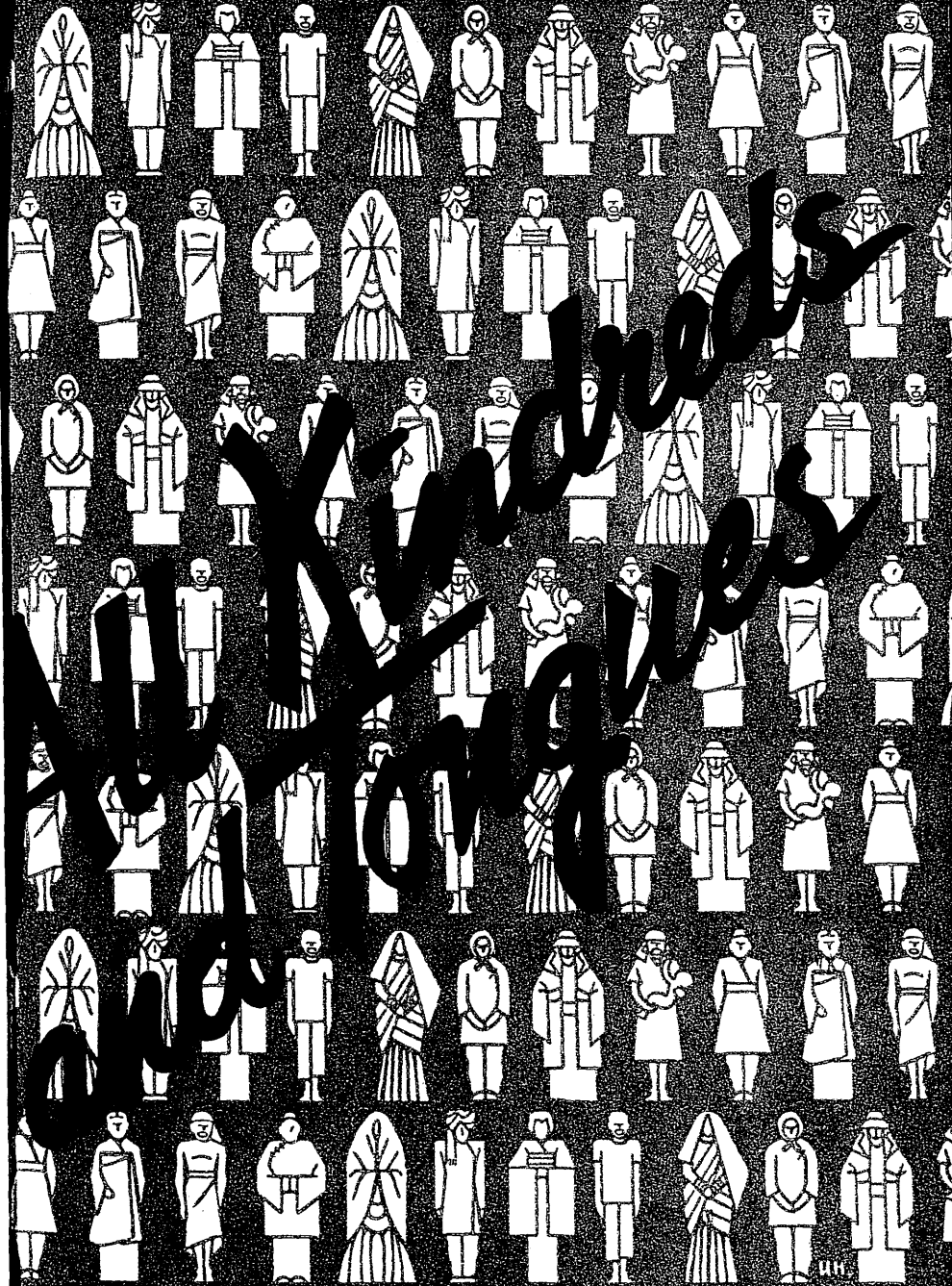


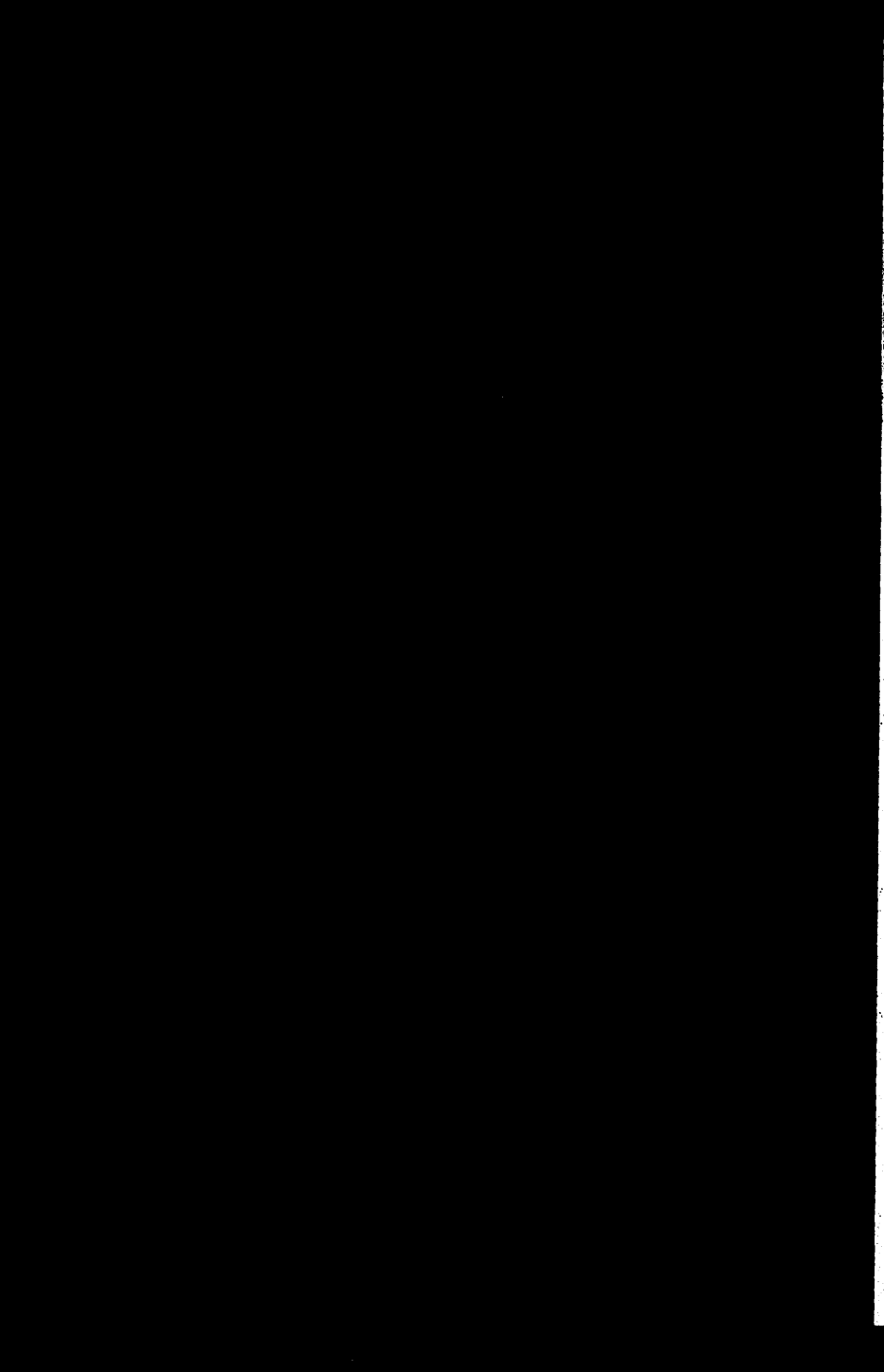
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ALL KINDREDS AND TONGUES



... And lo, a great multitude, which no man could number, of all nations and kindreds and people and tongues stood before the throne, and before the Lamb . . . *Revelation 7:9*

# All Kindreds and Tongues

*An Illustrated Survey  
of the  
Foreign Mission Enterprise of Northern Baptists*

*Edited by*  
P. H. J. LERRIGO  
*with the collaboration of*  
DORIS M. AMIDON

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## Foreword

**T**HE first handbook issued jointly by the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society was entitled *Overseas*. It appeared in 1929 and took the place of two publications formerly issued separately by these two societies, namely, the *Guide Book* and *Our Work in the Orient*. The last edition of *Overseas* was published in 1932. *All Kindreds and Tongues* appears as its successor.

During these intervening years dramatic changes have taken place throughout the world. The intense strains brought about by international conflict and economic disturbance bear heavily upon the peoples of mission lands and thus profoundly affect the conditions under which the spread of the Gospel of Christ must go forward. In December, 1938, notwithstanding this world turmoil the conference of the International Missionary Council at Madras took place. The tense relations existing between nations and the fact that some were engaged in armed conflict did not prevent the coming together of Christian leaders from all parts of the world for the purpose of surveying the task and outlining a program for the ongoing of the Christian world mission. *All Kindreds and Tongues* presents the work of Northern Baptist foreign missions in the light of the Madras findings.

The editor expresses appreciation of the cooperation of missionaries and officers of the Foreign Boards who have made special contributions in the preparation of this book. While *All Kindreds and Tongues* is intended primarily to be used as a text-book in mission study, it will also be found of value for missionary reference and for general reading.

New York, May 15, 1940



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*Rev*  
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## NO EAST OR WEST



In Christ there is no East or West,  
In Him no South or North,  
But one great Fellowship of Love  
Throughout the whole wide earth.

In Him shall true hearts everywhere  
Their high communion find,  
His service is the golden cord  
Close-binding all mankind.

Join hands then, Brothers of the Faith,  
Whate'er your race may be!—  
Who serves my Father as a son  
Is surely kin to me.

In Christ now meet both East and West,  
In Him meet South and North,  
All Christly souls are one in Him,  
Throughout the whole wide earth.

—JOHN OXENHAM

## Part I

### All Kindreds and Tongues

**A** YOUNG MAN, twenty-five years of age, startled American Baptists and challenged them to one of the greatest undertakings of their history. On January 19, 1813, Adoniram Judson wrote from India: "Should there be formed a Baptist Society for the support of missions in these parts, I should be ready to consider myself their missionary."

The letter stirred Baptist churches of the land to a devotion which manifested itself through succeeding decades in great initiatives in the direction of local and world-wide evangelism and Christian education.

#### **The Response to a Challenge**

Since May, 1814, when Adoniram Judson and Ann Hasseltine Judson were enthusiastically accepted by American Baptists as their missionaries, 2,352 Baptist young men and women have been commissioned and sent abroad by the American Baptist Foreign Mission Society, the Woman's American Baptist Foreign Mission Society and the organizations which preceded them. Following in the footsteps of the Judsons these heralds of the Cross have given a total of approximately 35,000 years of service, the equivalent of 18 years of service for every year which has passed since Calvary. It is a fact of minor interest and no measure of the magnitude of this great service that the total expenditures for carrying it out during a period of a century and a quarter are approximately \$77,000,000.

#### **Why This Outpouring of Life and Treasure?**

It is unlikely that any of those who sprang so promptly to Judson's support appreciated fully the significance of the enterprise on which they were entering. Believing, however, that they possessed in the saving knowledge of Christ Jesus, our Lord, an in-

estimable treasure, they had the faith and courage to undertake to share it with other peoples of the world. Judson's challenge was answered in the year 1814, by the organization of "The General Convention of the Baptist Denomination in the United States for Foreign Missions and other important objects relating to the Redeemer's Kingdom," for the purpose of "diffusing the



*Judson and the last leaf of the Burmese Bible.*

knowledge of the religion of Jesus Christ by means of missions throughout the world."

### **John's Radiant Vision of the Future**

Baptists have always been readers of the Bible. The new and rapidly developing interest in the evangelization of non-Christian lands is envisaged in the light and glory of the prophecy of St. John. "After this I beheld, and lo a great multitude, which no man could number, of all nations and kindreds and peoples and tongues stood before the throne and before the Lamb." (*Revelation 7:9.*) The fulfilment of that vision is seen in the effort to spread the knowledge of the gospel throughout the world.

The object of this volume is to give the details of the work abroad, but it should be borne in mind that parallel with the growing activity on foreign fields has gone forward a fruitful development in the homeland in the growth of churches on the frontier, in service for the underprivileged in rural and city work and in the evangelization of the new American. John's vision knew no distinction of "home" or "foreign" but united all in the unnumbered multitude.

### **The Ferment of a New Vision**

But it was not only Baptists who, at the beginning of the last century, saw the vision of St. John and shared in the enthusiasm to fulfil it. It was felt by many that the work abroad could and should be carried on jointly by the evangelical churches. The London Missionary Society was organized in the year 1795 with the hope that this course might be followed. The story of Robert Morrison, sent to China by the latter organization in 1807, greatly stirred Christians of all evangelical churches. They were deeply moved likewise by the letters which came from William Carey who began work in India in 1793 under the Baptist Missionary Society of England. American Baptist foreign mission beginnings were intimately interwoven with those of the Congregationalists. Adoniram Judson sailed for India under Congregational auspices, became a Baptist en route and sent back to Boston the ringing message already quoted. Hence he was at least partially responsible for the organization of two great missions, namely, the American Board of Commissioners for Foreign Missions and the General Convention of Baptists.

### **Evangelical Christians Work Together**

Through the century and a quarter which have elapsed since Judson's challenge, evangelical churches of all names on both sides of the Atlantic have joined in the effort to share Christ with the peoples of the non-Christian world. At the beginning of this period Asia and Africa were almost untouched. When Judson was appointed to Burma, the country which first engaged the attention of American Baptists, it contained not one Christian church, not one Christian minister or other evangelical worker, and not a single Christian. A few scattering churches and disciples had been gathered in those sections of the non-Christian world in which

missionaries of other societies were at work. In the intervening period missions have multiplied rapidly. When the obstacles interposed by primitive means of transportation, alien languages, unfavorable climate, racial differences and entrenched religious systems are considered, the results may justly be considered marvelous.

A brief summary\* will give a graphic picture of the results of a century and a half of evangelical missions. At the present time there are approximately 6,172 mission stations of all denominations throughout the world with a staff of 27,577 missionaries and 10,971,066 baptized Christians, gathered into 55,395 churches on the mission fields; 53,158 schools of all types from kindergarten to university are conducted with 2,925,134 students; 1,092 hospitals and 2,351 dispensaries give about 19,000,000 treatments per year and 203,468 workers, evangelistic, educational and medical, native to the lands in which the work is carried on, cooperate with the missionary staff in the conduct of the work.

### **A Developing Fellowship**

The fellowship among the various evangelical missions which was shown so clearly in the incipiency of the modern missionary enterprise has never been wholly absent from the movement. In recent decades their common aim of world evangelization has drawn the many missions close together. The vast extent of the territory to be covered, and the comparatively small number of workers in view of the magnitude of the task, have led missionaries of all denominations to recognize the importance of going forward with their work in close harmony. In America one hundred and twenty-nine foreign mission boards and societies cooperate in many joint services through the Foreign Missions Conference of North America. This organization in turn joins with similar cooperative groups such as the Conference of Mission Societies in Great Britain and Ireland and with the National Christian Councils on the mission fields to form the International Missionary Council, the organization which binds together the evangelical foreign missions of all lands.

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\* *“Statistical Survey of World Missions”—1938*

**Progress of the Work**

The work of world evangelization has been characterized by intense and unremitting labor, extraordinary personal sacrifice both by the missionaries and those sending them, a godlike vision and faith, and a Christian sympathy embracing men of every race and nation. It has gone forward uninterruptedly through long periods of discouragement and apparent failure while at other



*Christian Leaders at Madras Conference.*

times it has met with startling successes. In many cases whole races have been redeemed and brought to a self-respecting position among the peoples of the world. Great out-pourings of Divine grace have been witnessed in many modern Pentecosts. Today's results show the existence of organized Christian churches in most countries and a Christian fellowship co-extensive with the globe.

**Madras: A Preview of the Fulfilment of John's Vision**

The present existence of a world Christian fellowship was graphically illustrated at the conference held in Madras, December, 1938. Four hundred seventy-one men and women gathered from every continent of the world and from 69 nations speaking more than 100 tongues. On no previous occasion in the history of the world has so widely representative a gathering of Christians

assembled. It may be said that the Conference at Madras was a comprehensive foretaste of the fulfilment of St. John's prophecy: a company gathered out of "all nations and kindreds and peoples and tongues."

### **Baptist Responsibility**

Baptists are interested in everything which is being done in the direction of world evangelization and are happy to work with other Christian communions to fulfil the Great Commission of our Lord and Saviour. It is a satisfaction to know that evangelical churches have so much in common that without the sacrifice of basic conviction they may in many cases join forces to carry out a task which would be quite beyond the powers of any one of them working alone. None the less, there rests upon members of Northern Baptist churches special responsibility for the continuance and adequate support of the work in those fields into which their missionaries have been led by the hand of God in times past.

### **God's Leading**

The fields in which Northern Baptists work are the result of no haphazard choice. A few words will suffice to indicate the nature of the Divine call through which they were led into each of the major fields they now occupy.

Adoniram Judson's startling letter was accepted at once as God's call to enter Burma in 1814.

For years Baptist missionaries knocked in vain at the doors of continental China. Work among the Chinese was begun in Siam in 1833 and later (1836) spread to include Macao, a point adjacent to Hongkong, as an approach to the empire. The names of Jones, Dean, Shuck and Goddard appear prominently in those early annals. In 1843 Dr. D. J. Macgowan's medical skill gave the entrance to Ningpo, and the English treaty with China following the opium wars enabled Dr. William Ashmore to establish the work at Swatow in 1860. From these beginnings the missions in East, South and West China have developed.

We were led into Assam through the prayer of a Christian British government official, Major Francis Jenkins. The missionaries already established in Burma under the leadership of Adoniram Judson responded to Major Jenkins' call for aid by sending Messrs. Brown and Cutter to Assam in 1836.

A stray page from a magazine used as wrapping for a postal package furnished Dr. Amos Sutton with the address for his vigorous appeal which led Free Baptists to open the Bengal-Orissa Mission in 1836.

On Commodore Perry's ship which opened Japan to western influence was Jonathan Goble, a Baptist church member, serving as a marine. He landed and gave himself to mission work, later joining our first regularly appointed missionary, Nathan Brown, who went to Japan in 1873.

Our Congo Mission, established as the Livingstone Inland Mission in 1878, was inspired by the stirring story of Stanley's encounter with Livingstone at Ujiji, and his subsequent great 999 day trans-Africa journey completed in August, 1877.

President McKinley helped to furnish the stimulus for the opening of our Philippine Mission in 1900. After the battle of Manila Bay he issued a statement which concluded: "There is nothing left for us but to take them (the Philippine Islands) and educate the Filipinos, uplift their civilization and Christianize them, and, by God's grace, do the very best we can by them as our fellow men for whom Christ died."

### **God's Blessing**

In a previous paragraph by a few striking statistics the total results of evangelical work of all denominations abroad have already been indicated. Baptist results are equally impressive. We have been part of the great evangelical movement which brought about these results. As has been shown, we were providentially called to work in special fields and comity arrangements have been reached with other missions so as to limit overlapping.

The results have been cumulative. Statistics are a very inadequate measure of what has been accomplished, but they tell at least a part of the story. The two Northern Baptist Foreign Mission Societies occupy ten mission fields in Asia and Africa and aid in work in ten European countries. There are 112 mission stations; 3,338 churches with 377,281 members; 3,839 schools with 156,072 students; 32 hospitals and 62 dispensaries giving about 350,000 treatments per year; approximately 10,000 workers native to the fields in which work is carried on cooperate with the 508 missionaries of the two foreign societies. Fuller details will be given in connection with the field surveys.



Another statistical study may be here given in order to point out the cumulative effect of the work through the years. It was seven years before our first missionary, Adoniram Judson, baptized his first Burma convert, MOUNG NAU. Baptisms show not only the results of the activity of the missionary staff but in later



*Cherry Blossom Time in Japan.*

years they are more particularly an index (only one among many) of the growing power of the younger churches. In the following table the number of baptisms is given by decades since the beginning of the work:

1815-24	18
1824-34	931
1834-44	6,653
1845-54	10,195
1855-64	12,617
1865-74	14,271
1875-84	42,762
1885-94	59,045
1895-1904	68,375

1905-14	101,115
1915-24	125,743
1925-34	187,536

It is of interest to note that during the present decade the baptisms continue at about the rate given in the last decade listed. They run as follows, year by year:

1935	16,032
1936	16,143
1937	18,850
1938	18,059

### **Other Indications of Success**

Growth in the extent of our fellowship as shown by the statistics of baptisms is only one indication of the success of the work. A few others may here be briefly mentioned:

The development of self-supporting and self-propagating churches

The organization of indigenous Christian bodies in many lands

The opening of the doors of Christian opportunity, intellectual, social and spiritual, to many unprivileged primitive peoples

The introduction of millions of people to the Bible and Christian literature

The organization of school systems running the entire gamut of Christian education from kindergarten to university

The improvement of the status of women among many peoples

The introduction of the Christian home and the family altar into many communities

The establishment of centers for physical healing through modern medicine and surgery

The development of systems of public hygiene and sanitation in many communities

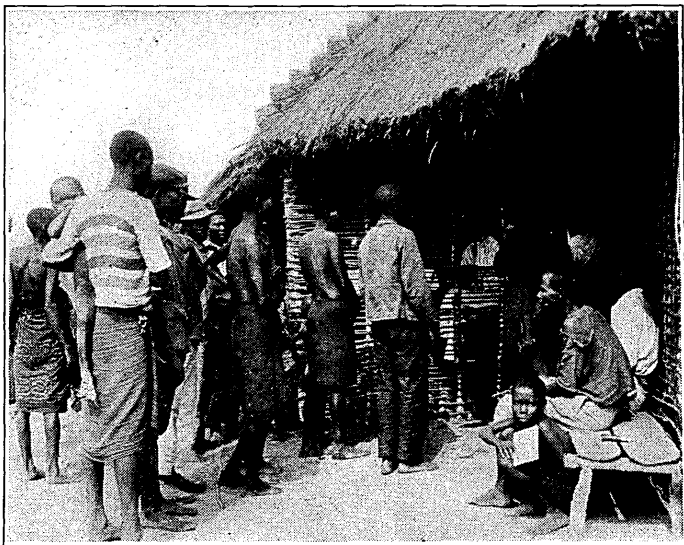
The advance achieved in cooperation with governments and other missions in the battle against endemic and epidemic disease

The training of thousands of young men and women for service in the work of the church, education, agriculture, medicine and other lines

The improvement of agricultural and industrial methods for the production of food and enrichment of the social and economic life

The battle against entrenched social evils such as slavery, prostitution, poverty, narcotic addiction.

The detailed story that appears in the pages which follow will help the reader to judge not only the extent of the results achieved, but also their depth and significance. With the story of such sub-



*Congo Village Clinic.*

stantial achievements before it, the denomination may well thank God that it has been permitted to have part in a service which moves definitely and joyously in the direction of the realization of John's vision of the great company which no man can number of "all nations and kindreds and peoples and tongues standing before the throne and before the Lamb."

Madras gave us a picture for the first time in so adequate and comprehensive a fashion, of the existing world Christian fellowship, and stands as the foregleam and assurance of the greater fellowship which is to be. Painfully inadequate as has been our effort in past decades, the results already attained are a clarion call, as challenging as Judson's original message, to Baptists to go forward with fuller faith, determination and sacrifice.

**Foreign Missions During War Periods**

At this moment churches and church members find themselves and their world work beset with difficulties and distresses which seem unparalleled in extent and gravity. These include wars involving two continents and seriously affecting all nations, worldwide economic and social problems, and the rapid development of national and international political systems which run diametrically counter to the Christian faith and imperil freedom of thought and personal liberty throughout the world.

Two considerations of the utmost importance confront us in determining what may be the effect of the present disturbances upon the world mission of Christ: First, the present movement for world evangelization has passed through several war periods when the very foundations of life seemed shaken. Adoniram Judson was born amid the turmoil following the war of the revolution, the Baptist foreign mission enterprise began with the formation of the General Convention in the very midst of the war of 1812, only a few weeks before the capture of Washington, the national capital, by the British General Ross. The work of the Society went forward vigorously during the Civil conflict of 1865 and took on new life in the immediately succeeding years. The Annual Report for 1865 sums up the story of the Civil War years in these words: "The history and experience of the last four years have disclosed our missionary resources, both as respects means and laborers; enlarged our conceptions of the nature and relations of our Christly work; quickened our Christian sympathies, and trained our people to those larger enterprises beyond their own local wants and work committed to the church by its Head." The foreign work continued uninterrupted during the World War of 1914 and reached its highest development so far, in the years which followed.

**Why Not Try Christ's Way?**

The other consideration facing us leads to the very heart of the present problem. World developments have taken a devious course since the last great conflict. It was proclaimed a holy war, a war to end war, a war to save democracy, and the highest expectations were entertained as to the salutary results to follow its happy ending. The decades following have included years of disillusion. Widespread moral disintegration ensued, affecting individual life

as well as political and international relationships. Neither war, cultural development, economic adjustments, social systems, nor educational programs offer the answer to the need of a distraught world. The fact cannot be ignored, however, that the terrible experiences of the world war produced a host of initiatives aimed at the abolition of the war system. Individual sufferings led to an immense volume of prayer that the world might be purged of hatred and violence. Who shall say that the reluctance of certain great nations to begin active hostilities on a large scale even after war is declared is not the outgrowth at least in part of these efforts and prayers? Men outside the leadership of organized Christianity are beginning to say "Why not try Christ's way?"

### **The World Mission of Christ**

This is what Christian churches have been saying through their missionary outreach for more than a century. Surely this is a moment for the followers of Christ to offer anew His gospel as the remedy needed for the present world confusion and distress. It is with this conviction that the Foreign Mission Societies present to you this new and detailed statement of what is being done in your name and Christ's to share with men everywhere the truth of God as it is in Christ Jesus.



## The Task Which Lies Before Us

**WE** HAVE made a beginning in the task of world evangelization. For this we may thank God with all humility. But while reading this gratifying evidence of progress let no one of us yield to the insidious temptation either to denominational or individual self-satisfaction. We have made *only* a beginning, and those who would argue that we may now rest upon our oars or turn to other interests must surely be unaware of the facts or strangely deaf to the call of God which echoes in every new and poignant world development of this distraught day.

### Expanding Needs

A disconcerting fact for the foreign missionary to face is that the world increases in population at such a speedy tempo as to outpace all our methods of evangelization. There are more non-Christians in the world today than there were ten years ago, and although the total Protestant constituency in non-Christian lands has increased in this period from 8,340,000 to 13,036,000 the increase has not overtaken the growth in population.

The well-nigh incredible figures are as follows: In a world population of a little over two billion only about a third are related to any branch of the Christian church, Protestant, Roman Catholic or Orthodox. In the lands which are commonly considered foreign mission fields the approximately 13,000,000 Protestant Christians exist among a billion and a third non-Christians or one Christian to a hundred. Out of a total population of 800 million in Europe and the Americas 240 million have no connection with Christian churches. Afghanistan, the Soviet Republics, Bhutan, Outer Mongolia, Nepal and Tibet exclude the Christian faith. Protestant work in Abyssinia and Italian Africa has been well nigh eliminated. The missionaries have been expelled from Turkestan. In China 45% of the country is untouched. Sections exist in India where there are from two to four million people without the preaching of the gospel. Protestant missions have concentrated upon Africa, but still there are only 56 evangelical missionaries to a million people. There are great

migrating Jewish populations entirely without the Christian witness. These are a few of the facts more fully set forth in the *Statistical Survey of the International Missionary Council* and in *The World Mission of the Church*.



*T. K. Van, President, University of Shanghai.*

In addition to the simple facts already given it must be borne in mind that the Christian church is challenged today by conditions of which it did not dream a generation ago. How naïve and simple was our complacent assumption that the preaching of the gospel would go forward in so-called Christian lands without serious challenge to ever-new victories, and that in sections then classified as mission lands geometrical growth in results would in the measurable future guarantee the triumph of the Christian faith!

## **New Powers of Evil**

New powers of evil have been unleashed and ancient errors revived. Ground counted indubitably ours has been lost and oppositions have appeared from unforeseen directions. Secularisms and paganisms attack Christian areas. *The World Mission of the Church* mentions five categories of this kind which may well cause us to ponder and pray:

"1. The Church is faced with a situation in its missionary task where areas are closing to the gospel and where many of the peoples have become less open minded to Christian influences. In this connection, we note revivals within Buddhism, Hinduism, Islam and Shinto.

"2. There is more organized opposition to the Christian Church than at any time within the past hundred years. There is a real danger that if the work of the Church is not intensified the adverse movement will become so strong as seriously to threaten the whole work of the Church in the world.

"3. The world is in a ferment, nations are seeking substitutes for God, and nationalisms are replacing old religious loyalties.

"4. There are more non-Christians in the world now than there were ten years ago. The increase in membership of the Christian Church has not yet overtaken the increase in population."

After reading and digesting such a series of statements as those just quoted from the Madras report it is well to remind ourselves that the new and confused world in which we are now carrying on the work is not dissimilar in some respects from the world of St. Paul's day. There are the same confusions, intolerances, warfares, hatreds, paganisms, poverties, class-divisions, entrenched vices, age-old religious faiths as well as secular philosophies, organized selfishnesses and outspoken infidelities. It was this situation he had in mind when he wrote, "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God." (Eph. 6: 12-13.)

## **An Evaluation of Baptist Work**

The startling character of world events, the rapidly changing conditions both at home and abroad, together with the stress of dwindling financial resources, recently led the two Foreign Mis-



sion Societies to carry out jointly an intensive review and evaluation of their entire work. The leading motive in making this study was the desire to ascertain how best under present conditions to use the resources placed at the disposal of the Boards by the denomination in face of the needs of the world, the varied stages reached in the development of the work and the desire to obey with the



*Mission School Students Visit the Villages.*

highest degree of fidelity the Master's command, "Go ye and disciple all nations."

This study occupied a period of two years and was carried out by the Boards through the home staffs in close correspondence and conference with the missionaries upon the fields. It was completed just before the convening of the International Missionary Council at Madras and it is interesting to note how closely its findings coincide with the judgments as to the joint evangelical work throughout the world reached by the latter. A statement was prepared and printed in connection with the Annual Report of the Societies for 1937. Some important conclusions were:

1. A number of new missionaries should be appointed annually to reoccupy stations left vacant; to fill vacancies at leading training institutions; and to pioneer in methods of evangelism and community service.

2. It was determined to restore when possible recent severe cuts in missionary salaries to enable the missionaries to meet the demands of increased cost of living and adequately to educate their children.

3. To increase the appropriations made for the maintenance of evangelistic, educational and medical work. The work has been seriously handicapped by cuts.

4. Advanced training should be made possible for a limited number of proven leaders in each field.

5. Training of lay-membership of the churches in exemplification of Christian ideals, and for effective volunteer service in evangelism and other forms of Christian activity must be undertaken.

6. Evangelism on an expanding scale: Churches, groups of churches, associations and conventions should be inspired and encouraged to undertake an outreaching service beyond their own immediate constituencies with the definite purpose of winning new disciples to Jesus Christ.

7. Provision should be made for an interchange of messengers of Christian fellowship between the east and west.

8. Christian literature: As Christian communities grow in number and in education, the need becomes more and more pressing for a literature calculated to further intelligent comprehension of the Christian faith and life, such as will aid in the application of Christian principles to the social, economic and political life. Clearly such literature must be produced in many languages and dialects and in cooperation with other missions.

9. A limited number of hospitals should be maintained with increasing emphasis on the development of village medical and public health service. A close relationship must be maintained between the hospital and the Christian community, and the essentially evangelistic character of the medical ministry be continued.

10. Support should be given to new ventures in approaching non-Christian communities and groups.

11. The rapid emergence of women into a status of freedom



*Inland Sea, Japan.*

and recognition in social, economic and political life emphasizes the importance of continuing and increasing the support given to well-considered efforts for reaching non-Christian women, and preparing Christian and non-Christian women for the larger life.

12. Cooperation: The demonstration of a world-wide Christian fellowship, bound together in essential unity by the principles of faith in God and in Jesus Christ, of mutual love and a common determination to realize the principles of Jesus in every day life, would make a vastly greater contribution to the peace of the world and to the advancement of Christian faith than can possibly be made by the separate efforts of individual denominations. There are many projects in which Baptists can cooperate with other evangelical agencies with great effectiveness and economy and with no sacrifice of Baptist principles.

### **Charting the Future**

The long experience in various phases of Christian service brought by the 471 delegates from all nations to the Madras Conference provided a broad base from which to chart the future

of the world mission of Christ. Plans were worked out jointly from the hearts and minds of missionaries, board secretaries and Nationals as they compared notes and exchanged views which will serve to guide the churches in all lands. The deliberations and recommendations \* covered such diverse subjects as:

Mass movements, or the group approach to Christ

Evangelism in urban, industrial and rural areas and concerted study by related groups of the newer methods of approach

The publication of religious educational material in the languages of the people

Attitudes towards government where all training of youth is considered the exclusive function of the State

The relation of preventive medicine to the work of the mission hospital. Health service for rural areas

Health of the missionary staff

The part of the churches abroad in determining the type of missionary to be sent

Illiteracy among Christians

The economic basis of the life of the church. New methods of church support

Changing social order

The church in the international sphere, its witness in times of peace or war.

The bearing of these subjects upon the work of Northern Baptists in foreign lands will be seen as this study is carried further. Two major considerations may be said to have emerged from the Madras Conference: First, that there already exists a world-wide Christian fellowship; and second, that the principles which unite us all in the fellowship are so basic that the forward path is seen to present great possibilities of advance and development as we enter more fully into cooperative endeavor.

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#### INDIA'S NEED

These are days fraught with impending changes in India, changes which bring new opportunities and new problems to the Christian church. It is impossible to prophesy with any degree of certainty what the future holds in store for our work but we are confident that responsibility on a rapidly increasing scale must be devolved upon our Indian co-workers.

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\* *The World Mission of the Church*.

Every time we visit a village, nevertheless, we are appalled at the ignorance and superstition we find on every hand. We are burdened with the enormous need which still confronts us and our lack of time and staff to meet the need adequately. The path which leads to the future may seem dim but we go on with undaunted courage.

*W. Drew Varney, South India*



*Filipino Village.*



#### BENGAL-ORISSA ASKS A QUESTION

There are by no means enough pastors to go round and the shortage of workers for supervision, work among Mohammedans, Oriyas and other special tribes is very great. Opportunities for vigorous evangelism were never greater among Santals, Koras and low caste Hindus yet where are the men and funds? A Christian sadhu asked me the other day, "What right have you to make more Christians when you can't care for what you have?" We Baptists have the responsibility for the care, nurture and uplift of a great church in this land as well as for the evangelism of millions for whom ours is the only work being carried on.

*W. C. Osgood, Bengal-Orissa*

INCREASED OPPORTUNITIES IN CONGO

I have been thinking these last days of the constant increase in the number of new missions coming to Congo. Our Baptist Mission, however, has a great work to do. There is the extensive aggressive evangelism, the development of the churches, the training of the workers, the educational system, the preparation and publication of literature, the large hospitals with hundreds of patients coming daily, the sanitary measures over wide areas in the fight against sleeping sickness and other diseases.

*P. G. Metzger, Belgian Congo*



OPEN DOORS IN BURMA

One elderly Karen pastor has recently come to Loikaw to work. He says he has worked in various places in the Shan States, but for long years he has prayed to work among his own people, and he feels it is God's own leading that has brought about his coming to this field now. He is to be traveling evangelist in the eastern hills, where we have had only two pastors in two villages. There are about 200 villages of Red Karens in that area, in addition to Shans. We hope to put a nurse in a large central bazaar village there some day.

*Grace Seagrave, M.D., Burma*

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*Our participation in Missions measures our Christian efficiency.*

*Our knowledge of Missions measures our Christian Attainment.*

*Our interest in Missions measures our Christian Character.*

## As Ye Go, Preach

**T**HE RECOGNITION of the Great Commission as the marching orders of the Church has been clear in the basic documents of the Foreign Societies from their very beginning. The original charter of the General Convention, adopted in 1814, stated its purpose to be that of "diffusing the knowledge of the religion of Jesus Christ by means of missions throughout the world." In 1925 a conference of the officers and missionaries of the Societies put it thus: "The paramount aim of the Christian missionary enterprise is to lead men everywhere to accept Jesus Christ as Saviour and Master, through whom they may find the Father." In acknowledging this Commission as our charter the Societies have been in step with the growing and wider Christian fellowship. We may use the words of the Jerusalem Conference of the International Missionary Council: "The one inclusive purpose of the missionary enterprise is to present Jesus Christ to men and women the world over as their Redeemer and to win them for entrance into the joy of His discipleship."

### **Surmounting All Barriers**

We would be recreant to history if we did not here and now give voice to our gratitude to God for the clear vision, high faith and complete devotion of the missionaries of our Societies, beginning with Judson and coming on down the line, who have spent their lives in obedience to the command to proclaim the message of God's redeeming love. Their testimony has been given from their varying experiences of God's grace, and has been attested in a wide variety of ways. But it has been genuine and powerful. It has acknowledged no limitations of geography or race, no barriers which could not be surmounted, no difficulties which would not finally yield to consecrated persistence. It is ours to see more clearly the fruit of their labors. The church members in our ten missions now number more than one to every four Northern Baptists. The churches they or their national colleagues have founded number 3,338.

### **The Essential Task**

The primary motive in every phase of our work has been that of endeavoring to lead men and women, boys and girls, to know Jesus Christ, to accept Him as their personal Saviour and Lord, to love and serve Him with all their capacities. The Madras Con-



*Non-Christian Villagers of Northern Assam  
Greet the Missionary.*

ference spoke for our Societies, and many others, when it said: "The essential task of the Church is to be the Ambassador of Christ, proclaiming His Kingdom. . . . All the church's activities, whether social service, education, the spreading of Christian literature, the healing of body and mind, or any other work undertaken for man, follow from the essential task committed to it." The complaint of one of our missionaries engaged in high school work is illuminating and represents the attitude of his fellows in this branch of the work. He objected vigorously to being called an "educational" missionary, in contrast to some of his brethren



working directly with the churches who were denoted as "evangelistic" workers. His objection was based on the fact that his activities were as definitely "evangelistic" in purpose and results as were those of his colleagues in other lines of responsibility. His witness for Christ was a constant part of his life and effort, amply attested to in its effects on his students in their decisions to make Christ their Saviour and Master. From a prominent Chinese Christian, Dr. K. C. Wong, the secretary of the Council on Medical Missions of China, comes a striking testimony to China's Christian hospitals. Reviewing the war experience he writes: "The past two years have seen the undisputed spiritual value of the hospitals in China in bringing men to Christ. Thousands have been converted through the influence of mission hospitals. They form the best witness of the living Church."

### **The Spirit of Service, the Spirit of Christ**

At this point we need to be exceptionally careful that our thinking is clear. The service in school, hospital or other institution of the Christian mission is not by way of a bait to attract men, a means primarily for securing a hearing for the gospel. It is an end itself. The spirit of service is an essential part of the spirit of the Christ who healed the sick, drove out demons, healed the lepers and fed the hungry. The urge to serve others is an essentially Christian urge. If it is not present we may doubt the validity of the Christian experience. Genuinely Christian love inevitably reaches out to enlighten with the truth taught in a Christian school, to heal through the service of consecrated physicians and nurses, enrich men's living with the skills and the ideals acquired in a Christian enterprise such as Pynmana Agricultural School. Dr. Wong is right: "Medical missionary work is not merely a humanitarian enterprise, but it is an integral part of the work of the Christian Church, the mission of which it is to make known God as revealed in Jesus Christ. Through the Church it goes out in love and compassion to minister to the needs of men, wherever such suffering mankind is found."

That service in the name of Christ does commend the gospel to the hearts of men is not surprising. We rejoice when an intelligent, well trained and objectively minded Chinese Christian writes: "The old prejudice against Christianity has gone. There is a new desire on the part of many people to find out more about Chris-

tianity and its message for present-day life. . . . The main reason for this change of attitude is to be found in the spirit of service which Christian people and organizations have displayed since the War. They have not only actively participated in the relief of refugees and the caring for wounded soldiers, but they have stamped whatever they do with a quality and a spirit which is easily recognizable as being distinctively Christian."



*Coles Memorial Church, Kurnool, South India.*

### **Attack on All Fronts**

Had we had no such word from the Master it would be perfectly clear today, "The field is the world." That He saw and said this two thousand years ago, from the vantage point of a tiny little country tucked away in one corner of the small Mediterranean world is a striking evidence of His divine prescience. For today surely nothing is more clearly established in the midst of current tragic events than that of the complete interdependence of all parts of the world, where no nation liveth to itself. In our era nations are closely bound together in the ties of modern communications and transport. The economy of each is intertwined with that of the other, and if the interchange of trade is halted, all suffer. War in any one section means the impoverishment of the world community. Isolation is impossible, and the political ideals and ethical standards of one people are the intimate concern of

every other. It is now seen that for peoples to worship the strange gods of race or soil, to become obsessed with ideas of their peculiar worth or their divine mission in the world, is to endanger not only the political and economic stability, but also the very life of their neighbors. Can there be any secure spiritual basis for the world's life, any adequate point of reference for its moral standards, other than the conviction that there is but one God before Whose judgment-seat all peoples must stand? The command to go, preach, is clothed with a new urgency. For Christians its authority rests with our Lord, but the march of the centuries demonstrates its validity as the only orders adequate for the peace and health of the whole world. We recognize that the battle is far from won anywhere—certainly not in so-called Christian America. But our Lord's command, reinforced by every modern development, bids us to do no less than attack on all fronts!

### **Rewards of Evangelism**

Here one can do no more than outline some of the more striking accomplishments and opportunities we face. Most of the Lone Star Mission is in the mass movement area where the outcastes press into the church more rapidly than they can be shepherded and trained in the Christian life. They now come to the churches of all denominations at the astounding rate of twelve thousand a month. Their Sudra, or caste, neighbors, long scornful of the gospel so gladly received by the despised Untouchables, more lately impressed by the transformation among them, have begun to yield, and sixty thousand of them have entered the Christian fold. In Assam the hill tribes along the northeast frontier have proven peculiarly responsive to the message. The vigorous growth in numbers and self-support, and the indigenous evangelistic impact of the Karen churches of Burma are one of the outstanding accomplishments of the world mission of the Christian Church. Missionary work among them, in training their leadership, in counsel and inspiration will multiply itself many times over in evangelistic outreach among the people. Other tribes in Burma hear the gospel gladly. One might cite the experience of Rev. G. A. Sword in northeast Burma. When he came to work among the Kachins twenty years ago the church members in his field, Namkham, numbered only 250, and today they are 3,600. The fine stone church, recently erected on the hills above Kutkai, largely

from the resources of the people themselves, would do credit to many towns in the United States, and compared with the primitive dwellings of the people it is a marvelous testimony to their devotion.

### **Testimony in Time of Suffering**

In the Philippines a vigorous young Protestant church is finding itself and is facing the unfolding political future of the Islands with a new sense of responsibility and mission, which has demanded the attention of the Roman Catholic majority. In 1938 our churches there won converts to a number exceeding ten percent of their membership. China is passing through a tragic experience of devastation and suffering, of want and death. The testimonies are to be had from every sort of source that in this experience Christians by their faith, devotion and unselfish service have revealed themselves in a new light to a suffering people. The result has been a new willingness to give the good news of Christ's love a respectful hearing. A writer in one of China's critical journals of opinion, a place where one has not often found any appreciation for the Christian movement, puts it thus: "Today, after two years of hostilities, the Christian missions in China have built for themselves a record of which they may be justly proud. They have preached the gospel, not with words, but by a practical demonstration of the love of God and the

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*Tibetan Group Visit the Mission Station, West China.*



brotherhood of man. They have definitely found their place in the life of the nation, fulfilling great human needs in its hour of travail." This has had its rich result in an unexpected number of baptisms, particularly in East China.

The churches in Japan are in an atmosphere most unfavorable for growth. And yet Kagawa has led in launching a nationwide evangelistic campaign. Those who know Japan best feel confident that when the current phase in her life has passed the churches will again face an opportunity for expansion in numbers and influence.

In Congo the spirit of evangelism constantly renews itself. There is a resistless urge among missionaries and their Congo colleagues to conquer new territory and consolidate old. Waves of deepening interest in Christian things flow incessantly. Ebb in one area is often flow in another. A few years ago the older churches of Banza Manteke and Sona Bata sent an evangelistic deputation led by Moses Kikwakwa into the wilder areas along the Kwangu and Wamba Rivers. Today new surges of evangelistic fervor awaken the sections about Vanga, Moanza and Kikongo, and young men and women are sent from this section to receive leadership training at Kimpese.

The command "Go, preach," is still valid—valid because of Him who said it, and patently valid for our modern world. Obedience to this command is the basic principle to which all the work of the Societies has conformed. Even in this troubled time we may thank God for His evident blessings on those who obey!

J. W. DECKER

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#### A CHANGELESS GOSPEL

We are returning to Burma for our last term of service. It hardly seems possible that we have already put in thirty years of service. How short it seems as we look back! We are returning to a Burma seething with the spirit of change. Riot and revolution, both political and religious, have been stalking her streets and jungles. The old order is passing, giving place to new, and it comes not without suffering and bloodshed on the part of her peoples. The Christian gospel has made progress among all races in Burma; the leaven is at work. There is today a Christian community of about 340,000 people of whom two-thirds are the fruit of our

Baptist Mission. God willing, we are going back to make our contribution along with this great host of the Kingdom of God to spread the gospel of good-will among men as the only possible remedy for the human heart, effective also for the new social order arising out of the old unenlightened Burma. May God help us to fulfill this ministry.

*G. E. Chaney, D.D., Burma*



#### NEW TRIBES WELCOME CHRISTIANITY

We are happy to report that converts from new tribes are being won. This year 48 Purums were baptized. They are a tribe where we have had no Christians before. One family of the Meiring tribe has also come out. Pakho, under whose work over 1100 Kabuis have been won and baptized, has now moved at his own request to work among the Kacha Nagas and others of Manipur. A young Kabui, David, has been appointed to take over the leadership of the Kabui churches and work. The women here in Kangpokpi have been sewing and doing other work and have enough money to send a teacher-preacher to the Chiru tribe. We have some 50 Christians among the Chirus but not one of them literate. We hope to get this new worker started before the end of the year. Two Chiru boys are in our school, the first to go to school! Four boys from the large Maram tribe ran away from home because they wanted to attend school. A week or so later the relatives and others came and took them away by force. They said they knew we would make them Christians if they remained in our school and they did not want any Christian Marams!

*J. A. Ahlquist, Assam*



#### PHILIPPINE EVANGELISM

The churches have all been busy with a year of unusual evangelistic activity. More than 600 conversions is the net result of the work in this province alone. Reports from the other provinces are equally encouraging. The campaign in Pototan resulted in seventy conversions. The meeting in Capiz netted twenty-five additions, among whom are several of the hospital nurses and several pupils from the Home School. Practically all of the older nurses and the graduate nurses are now evangelical Christians. Wherever

the Message is faithfully preached, wherever Christ is lifted up, in the hospitals, dormitories, schools and churches, in town and country, hearts respond and lives are made over.

*H. W. Munger, Philippine Islands*



#### WORK OF THE SANTALI CHRISTIAN VACCINATOR

Not long ago I decided to go to a place where a Santali Christian vaccinator and his wife and children had settled. I had heard of the work they were doing in the middle of the wildest kind of a jungle, but did not dream that he had accomplished so much. He had stirred up enough enthusiasm among illiterate villagers to get a very large school building erected in a splendid location, gather 66 pupils, 20 of them girls. He organized the whole thing on a sufficiently firm basis to get all the food needed for three teachers and his entire family from the people in 135 houses living in five or six nearby villages. He was carrying on in addition to his school and vaccinator's work, a Sunday school, a tailoring school, and was planning to teach surveying as well. He has secured a new Singer sewing machine and thirty rupees' worth of cloth—the latter all paid for by the villagers and the former bought on the instalment plan. The only Hindu pundit in the school was a student of the mission school at Salgodia and the other two are enthusiastically Christian. It would not surprise me to see a church there in a couple of years as the result of the work of this simple Santali Christian vaccinator.

*W. C. Osgood, Bengal-Orissa*

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*Daily Vacation Bible School, Philippine Islands.*



## A Billion in Villages

A VICEROY of India with a keen understanding of the problems of that vast land, once said: "The Indian peasant now as ever is the chief source and creator both of her wealth and her greatness. Of him it may with truth be said, that he is India." In those words are epitomized the chief, compelling reason for Christian missions becoming increasingly conscious of rural need and rural opportunity.

### The Rural Emphasis

The mere matter of numbers would compel such consideration. A few years back a subject of most interesting mission study was "The Rural Billion." Different estimates are made of the population of the world. Most commonly it is referred to as two billion. All estimates, no matter what the total, seem to make not less than one billion those who live on the land and derive their livelihood primarily from the land. In all our great foreign mission fields, from 75% to 85% of the people are rural. When we come to consider, therefore, a Christian program for the whole world, such a program might well be at least one-half rural in its emphasis. For our fields in Asia and Africa, it should be much more than that. It is obvious that much thought and planning must be given to the folk in the villages.

As to the philosophy back of our rural emphasis, perhaps no one has stated it better than the great Scotch missionary, Rev. J. Z. Hodge:

"I deprecate the term, a social gospel. The gospel is of necessity social, for the simple reason that the individual to whom it appeals is a social being, for no man liveth unto himself. Man cannot be extracted from his community and live.

"If the Christian life and spirit in our villages is to be released for rural uplift, these preliminary things need to be enlisted:

"<sub>1</sub> Our Christian life must be strengthened at its source—the heart must be right and the feelings enlisted.

"<sub>2</sub> The gospel of Christ must be understood to cover the whole realm of life—there must be the assent of the mind.



"3 We must consecrate ourselves to a more sacrificial way of living by obeying the Master's law that he who would save his life must lose it—there must be the will to serve.

"4 We must face frankly the evils that oppress village life, and holding them to be alien and hostile to the Spirit of Christ regard it a Christian duty to remove them.

"5 To us rural uplift must belong to the being rather than the well being of the Gospel of Christ."

As this philosophy intimates, it is for us to make the whole man Christian. For the attaining of that end, the rural man seems to be placed in a less complex setting. Here again we find reason for rural emphasis. A recent study of the rural church in the Far East sums up the situation in one of the greatest countries with the simple statement, "The Chinese church is a rural church." This authority goes on to add, "China is a country of farm villages. Some writers estimate that there are a million of such villages—79% of the population live in these rural hamlets." Careful studies would seem to indicate that from three-fourths to four-fifths of the younger churches are rural. The people are rural, the churches are rural, and certain it is that the greatest growth in membership is taking place within these rural churches.

### **Baptist Responsibility**

Consider our own work. The great movement among the Telugus was almost in its entirety a rural movement. Ko Tha Byu, the outstanding apostle to the Karens of Burma in those early difficult, dangerous days, "slipped from village to village" with his message of "the white father" who had brought the long-awaited book. One of our greatest Baptist territories lies along the ridge of mountains separating Burma and Assam. There, among the Garos, the Nagas, the Chins, and Kachins, is a Christian community full of remarkable promise, and it is a community of villages. Its churches are rural churches.

One of the tasks which rests most heavily upon us today is the care and nurture of these churches that they may grow in wisdom and stature and in favor with God and man. Since the bulk of them are, as has been said, rural churches, naturally the care and nurture of the churches is mainly a rural problem. Perhaps more vividly than from any other, the rural message has come to us from the lips of Brayton Case. In his graphic "Rice, Pigs, and Re-



*Burmese Village Market.*

ligion," he indicates how vitally the spiritual growth of the Christian, and the uplift and development of the church, are connected with sufficient of food to drive away haunting starvation; sufficient of strength and leisure to give due opportunity for study and for the development of the spiritual life. We would sum up the essence of the Christian task by quoting Mr. Hodge:

"By Christian rural reconstruction we have in mind the rebuilding, repairing, and reconditioning of rural life in order to bring it into harmony with the sovereign rights of personality and the divine purpose for which man was created."

Here we find, then, the underlying bases of our deep interest in rural missions. In the rural areas are an overwhelming group of those who know not Christ. In their comparative isolation, the gospel seed can more easily be sown, and, less mixed with tares, can more readily come to full fruition. There are the churches whose care and nurture is our responsibility.

### **Country vs. City**

A still further factor—a most important one—has entered the villages of Asia and Africa. This factor is "the power of gold" to pull men and women out of their native environment and into the cities and industrial areas, there to find employment in mills and factories and mines. They come from the farms to Japanese

silk mills, to Chinese cotton mills in the coastal cities. They come from the fields of Java to the coffee and rubber plantations of Sumatra. From many parts of India, they are brought as tea-garden coolies to the great estates of Assam. From Bengal's beautiful rice paddies, they crowd into the jute mills of Calcutta, and the cotton mills of Bombay, there to face conditions often both physically and morally disastrous. They come from hundreds of little villages in the Belgian Congo to the great Copper Belt of Central Africa where, released from old restrictions and obligations, the Bantus find themselves in a kind of moral no-man's-land. If they have found Christ and joined the church before leaving the village, and if the church follows them into the new environment—these two conditions are all too often unmet—the inevitable problems can be better grappled with. But all too frequently they leave the village as yet unreached, and the church in the new situation is likewise all too frequently inadequate in plant and program. Even though they are already Christian, the difficulties of the city church are greatly enhanced by their coming. Separatist religious movements multiply. Yet in Assam the tea-pickers of the Brahmaputra Valley have proven one of our most fruitful fields. Freed from many of the barriers which their native villages built against alien influences, they have found Christ and the Church. In Pauline phrase, the Christian fellowship is well defined as a "colony of heaven," and to give that concept the richest possible content is a duty the Church of Christ in Asia and Africa must discharge for all, and not least for the rural billion and their brothers driven by economic need to mines, factories and foundries.

RANDOLPH L. HOWARD

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AN "ABUNDANT LIFE INSTITUTE"

Bong! Bong! The iron disk swings back and forth in front of the chapel at Bagong barrio as the pastor vigorously pounds it with a rock. The sound is heard far and wide over the hills and is a signal for everyone to get ready for church. As we start out, lantern in hand, the night is dark but the sky is covered with thousands of winking stars. We can just barely make out the outline of the mountain ahead, but nothing is visible of the limestone cliffs which are so picturesque in the light of day. Grad-

ually our company increases as we are joined by other worshippers carrying their bamboo torches. As we near the church, I imagine we must resemble a procession of first or second century Christians marching to their secret place of worship. But this is no secret meeting, for practically the entire village is Protestant and even the Catholics were intensely interested in the week's meetings which were called "Abundant Life Institute." There were pastors, Sunday school teachers, church officers and lay preachers from eleven surrounding barrios. The subjects taught were practical and to the point: How to keep church accounts, Diet and Health, Crops, Singing, Bible and Sunday school Methods. Every night the church was filled for the evangelistic meetings and twenty-two were baptized as a result of these gospel meetings.

*Mrs. E. F. Rounds, Philippine Islands*



#### VILLAGE CHRISTIANS STAND FIRM

A Sudra family in one of our near-by villages has been Christians for several years. Being the only Christian family in the midst of heathenism and idolatry they are under great pressure by Hindu relatives and neighbors to give up their faith and turn back. But in spite of rigorous boycott they have remained true to Him. It is difficult for westerners to understand the great pressure of a boycott under these circumstances. It means no water from the well, no work for sustenance, and none of the village services such as barber and washerman. It means scorn and ridicule—in fact, complete ostracism. And yet "having done all," they stand. Who can say that such a religious profession is shallow and for unworthy motives? We challenge such an indictment with incontrovertible proofs such as these. The testimony of just a few faithful ones in each village shakes foundations of caste Hinduism and turns many to Christ. We must go on sowing the seed looking to God who alone giveth the increase.

*Edwin Erickson, South India*



#### AMONG HEAD-HUNTERS

Rev. and Mrs. Harold Young, designated to the Wa States, land of headhunters, are opening a new station. They estimate

that there are at least 15,000 of the wild headhunting Wa in that area who have already expressed their desire to become Christians. Mr. Young has not yet received permission from the British Gov-



*Village Carpenter Shop, Sadiya, Assam.*

ernment to go into the wildest sections, but two splendid Wa evangelists are paving the way and are winning many. Whole villages are turning to Christ. With careful teaching and training this will result not in scattered Christian families but in far-flung Christian villages along the Burma-China frontier.

## WE VISIT THE BUSH PYGMY

Touring in Congo is never monotonous. We not only found variety in methods of travel, but we found all sorts of people, from the bush pygmy to the "civilized" natives resplendent in European clothes. The Bolia people have had less contact with Europeans and are more simple and friendly than those who are spoiled by the influences of civilization. The tribes nearest our station around Lake Tumba and back inland from here were cannibals, but not the Bolias. We have good Christians from both sections now. The pygmies are on the whole slightly smaller than the Bantu. There are no really big people among them, but there are Bantu people smaller than the average pygmy. They are a backward, subordinate race with a feeling of inferiority because of Bantu racial prejudice. We passed through entire pygmy villages. One I shall never forget. When the service was over the women wanted me to sit and chat with them. They had never seen a white woman at close view before and were delighted because I stopped to talk with them. I gave them each a bit of salt. In a few minutes they went away one by one and I thought they had had enough, but shortly they began coming back, each with an egg. This was my return gift for the salt! The evangelist in this village is a pygmy and a man of long years of Christian experience.

We were received heartily everywhere. The chiefs and all the people, Christian and non-Christian alike, welcomed us. In the villages the teacher-evangelists hold services with the people daily and each afternoon they have school for all who wish to come. On our visits we inspect the school and help the teacher whenever we can. The evangelistic service held in each village is often the beginning of a new life for some, and is a help and encouragement to the Christians.

*Mrs. H. D. Brown, Belgian Congo*

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## Education—A Fundamental Method; Leadership—A Prime Necessity

**A** RECENT Christian conference pronounced education a “fundamental method” for carrying a convincing message to the life of the world. God’s work has moved forward through the centuries by the influence of consecrated personalities, strengthened by an “inner power” and girded with a knowledge of life about them which they wished to share. The educational process is a basic tool of the missionary enterprise.

### **For Achieving a Literate Community**

The desirability of reading and understanding the Bible does not need to be pressed with the average Christian. Even though facilities for public education have been increased greatly in recent years, there remain large geographical areas where the sole opportunity for people to learn to read is through the mission school. Furthermore, under public systems it is usually only the children who can profit. The Christian adult also seeks to step out of the narrowed limits of illiteracy into broader fields of knowledge. Leaders who translate, who produce literature, who develop techniques fitted to the teaching of adults, and who simplify the process of learning to read and write in difficult languages are found in every part of the world. Many of them envisaged enlarged service through training which they themselves received because of the missionary enterprise. The mental horizons of thousands are being enlarged but millions remain who cannot read.

### **For Moral and Religious Training**

A Christian, young in the faith, discovers many obstacles in the pathway of his new life. His relatives may not be sympathetic, the practices of his companions may be evil, his basic knowledge of Christian principles may be slight, and the chasm between the morals of the Christian and the non-Christian community may be much wider than he had supposed. By providing an opportunity to live with associates in a school dominated by a Christian

atmosphere, through formal and informal training groups, through assemblies, retreats and conferences, the missionary seeks to develop those whose personal lives and activities will testify that they have had a Christian education.

### **For Developing Pastoral Leadership**

The number of churches in Northern Baptist territory abroad has increased from 51 in 1839 to 3,338 in 1939, with a correspond-



*Filipino Christian Leader and Family.*

ing growth in the need for pastors. In this same century the secular educational process has made tremendous strides and day by day new educational demands are made on church leaders. To train adequately men and women who can meet the complexities of this hour colleges have been founded and theological seminaries have been established. From them has emerged a constant stream of leadership into a church life which is virile and strong because it has been undergirded throughout the century by institutions Christian in character.

### **For a Consecrated Lay Constituency**

Into the busy and changing life of Asia, Africa and Europe have gone and are going as a product of the Christian missionary



enterprise doctors, lawyers, government officials, educators, nurses, and men and women of countless other callings; some humble, some great. In the mission school or the mission college many of them have found Christ as their Saviour. They will become the lay leaders of the church, the missionary societies, the Sunday schools, and the indigenous conventions. Into every field of service in which they go they will exercise an influence far out of proportion to their number. Not all of them will become Christian. Some will carry away only a new concept of Christian ideals, but their attitudes toward life inevitably will be modified. Some will become Christians at a later date and looking back over the trail of their activities will say that this decision is a belated by-product of the "fundamental method."

### **For the Leveling of Racial and Class Prejudice**

The mission school room is the meeting place of caste and class. The barriers of racial and social antagonisms fade under the influence of Christian education. Preachers from underprivileged groups now baptize converts from privileged groups. Educators who have risen from the depressed castes are teaching high caste students. Leaders of races who formerly sought each other's heads live in common mission hostels. The emphasis of the Christian message on the rights of men and women to an education in accord with their abilities, whatever their race or caste, is working profound change. Imbued with ideals of democracy many of them owe their enlarged vision to the processes of education.

### **For the Improvement of Health and Recreation**

The physically handicapped make a pitiful sight in any mission land. It is the spirit of Christ which has inspired humanitarian attitudes toward the insane, the leprous, the blind, the deaf and the lame, where previously these unfortunates had to become beggars or were left outside the village to die. For generations plague, cholera, typhoid, malaria, yellow fever and other dread diseases have struck fear into the hearts of millions. Training schools for doctors and nurses under mission auspices have inspired men and women to cope with these maladies by the use of modern methods and research. Working hand in hand with benevolent governments, education through mission institutions has conveyed the values of personal cleanliness and public sani-

tation. The same thing is true in the field of morals. Today the leaders against gambling, vice, intoxication and other anti-social practices are most frequently those who have caught a glimpse, in a mission school, of the way in which healthful recreation can make a positive contribution toward the development of individual and social life.



*Women's Dormitory, West China Union University.*

### **For Economic and Community Betterment**

Millions in Asia and Africa live under the shadow of poverty and economic stress. Agricultural and industrial schools under mission auspices are training leaders who can teach people to be better farmers, to fit themselves for more productive occupations, to provide from materials at hand some of the necessities of life, to develop village industries and to introduce better diets. Other graduates of mission institutions have been concerned with better housing, city planning, visual education for the community, famine prevention, conservation of natural resources, the elimination of the money lender with his high interest rates, and countless other community projects. The missionary program has had a significant share in raising standards of living.

### **For the Production of Christian Literature**

In the past the missionary himself has been the chief factor in producing the literature so absolutely necessary for the culture

of newly won converts in the Christian faith and their introduction to a fuller understanding of life. He has translated the Scriptures into many languages. Monumental work of this nature has been accomplished by our own missionaries. Among the many may be mentioned Adoniram Judson, Nathan Brown, Marcus C. Mason, William Ashmore and Eric Lund, all of whom translated part or all of the Bible into tongues of the lands in which they were working.

Missionaries of both Societies have also provided translations of hymn books, school books and Christian texts, besides producing many larger and smaller original works in the various vernaculars. Too high praise cannot possibly be given these leaders from abroad who have devoted themselves with painstaking care in the intervals of active and vigorous service to literary labors which might well have called for their full time and attention. Today, however, it becomes increasingly desirable that Christian writers native to each country be discovered and that the training necessary for their task be given them.

The Madras findings make the following interesting proposal: "To discover, develop and strengthen natural gifts, a Christian Writers' Fellowship may be organized, and periodic conferences for Christian writers may be held. These suggestions apply equally to translators in order that their work may be creative and their product adapted to the prevailing thought forms. More prizes might be offered for book reviews, essays and, in some countries, books as a means of encouragement to new writers. The theological seminaries, Christian colleges, universities and high schools have their part to play, as the Lindsay Commission on Higher Education in India has suggested. Full scope for the exercise of his gifts should be secured for any possible or actual literary genius."

### **How Northern Baptists Train These Leaders**

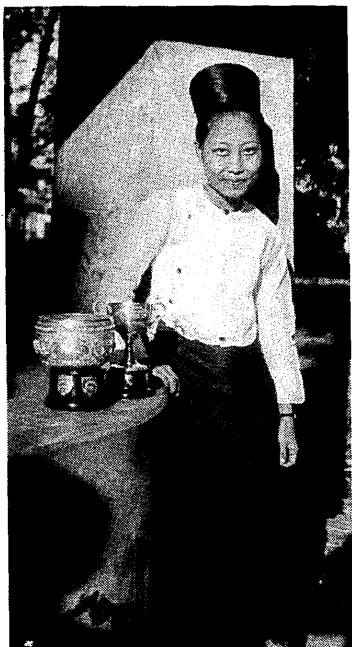
There are 3,525 primary schools and 156 grammar schools connected with Northern Baptist work in non-Christian lands, ranging in type from the very simple "bush" school made of palm fronds and jungle grass to the more elaborate buildings provided in some cases by interested donors and in others through the devotion and sacrifice of the Christian constituency. Through some of these schools there have followed one generation after

another of those who have come under the impact of Christian teachers and ideals. Thirty-eight vocational schools are giving agricultural, technical and handicraft training. Seventy-one normal and high schools are sending teachers into numerous villages and graduates into Baptist colleges. Eight colleges, among them Judson College, the University of Shanghai and Central Philippine College, are turning workers directly into the lay leadership of the churches and into professional and commercial fields where the weight of their Christian influence will be great. But perhaps most important of all, 24 theological seminaries and Bible training schools are providing leaders for 3,338 churches, of which 2,419 are entirely self-supporting. The fact that there are today 9,496 Nationals who have a part in the work of the societies abroad is the best justification that can be offered for this "fundamental method."

What has here been said is an attempt to sum up in brief compass the important considerations which underlie the subject of education for Christian leadership. The details respecting the many schools and educational projects, large and small, through which Northern Baptists are attempting to apply the principles noted will be found in the *Field Surveys* of this volume. No more fitting closing word could be added than to quote the conclusion of the chapter on Christian Education from the Madras findings:

"Christian education if it is to make the great contribution which it is capable of making to the upbuilding and expansion of the Church, must be true to its own ideals. It must be effectively Christian. It must be educationally sound.

"And yet, when all is said and all our plans made, we know



*Burman Teacher, Kemmendine Girls' School, Rangoon.*

that it is not in us nor in the process to achieve success. Be his work never so thorough and efficient, a Christian teacher knows that of himself he can never reach his aim. We desire to place our institutions as we desire to place our lives in the hands of Him in Whose Wisdom, Love and Power alone is all our trust."

—DANA M. ALBAUGH

#### TRAINING TELUGU LEADERS

Training young men for village leadership is a paramount task. Supervision of the Cumbum Rural Community Training School has taken more than half of our time. But it has been immensely worthwhile as we have almost daily come into close contact with the 78 young men who are soon to take their places of responsibility in our Christian hamlets. This year again found the number of applicants about six times as great as the facilities. Our manual training department is carrying on a full program—a program determined to educate both heart and hand. The school garden has revealed to the students many of the miraculous life processes so necessary to the understanding of the fuller life. Bible study and principles of Christian work have found adequate opportunity for application and expression in the laboratory of real village life through the student gospel teams. These and many other activities carry the students on toward the mark—"that the man of God may be complete, furnished completely unto every good work."

*Edwin Erickson, South India*



#### COMMENCEMENTS IN JAPANESE MISSION SCHOOLS

This is the graduation season for schools, which end the year in March. The usual ceremonies have been held at Mabie, Mary Colby and the International Institute at Waseda, the first two of which I attended. The day of the Waseda affair I was at the ordination of Pastor Yushiro Abe in Atsugi, incidentally the only missionary there. At Mabie the baccalaureate sermon was preached by Pastor Nukaga of the Hongo Congregational Church in Tokyo, at Mary Colby by Pastor Yamakita of the Central Baptist Church, Tokyo, and at Waseda by Dr. Charles Inglehart of the Methodist

College in Tokyo, this one in English, I think, because the students are all from foreign countries and most of them speak English much better than Japanese. At both of the Yokohama schools



*Brass-Workers of India.*

Mr. Sakata, the president, urged the graduates to fight communism, and to practice prohibition (abstinence).

*J. H. Covell, Japan*



#### PHILIPPINE LAYMEN PARTICIPATE

A characteristic of our work is the prominent part taken by laymen. On the program of the Convention here speakers were a pastor, a Salvationist, a physician, a business man, and two lawyers. The president is a young attorney from Bacolod. Besides taking part in the discussions and leading round tables, the women hold a session of their own devoted exclusively to women's work. In our evangelistic campaigns, laymen frequently do the preaching. At a recent meeting in Pontevedra a young attorney followed my sermon with a short talk and added his appeal to mine for decisions. Ten responded, among whom was a Chief of Police!

*H. W. Munger, Philippine Islands*

## ORIYA CHRISTIAN LITERATURE

Among the occupations of these four months has been work on Oriya Christian literature mostly for semi-literate adults—our contribution to the Adult Literacy Campaign. This campaign is at present in progress in a Province in which 11,000 Oriya-speaking people dwell, 90% of whom can neither read nor write. A book called "The Story of the Cross" is through the press; also a series of health tracts, a Gospel primer, a Book on Worship, a series of 38 simple Bible stories and a document prepared by a missionary doctor on Home Treatment of the Most Common Diseases. A series of 12 tracts directed toward the stimulation of prayer, Bible study and revival in the churches of the area have been supplied with daily Bible readings and distributed in the churches.

*W. C. Osgood, Bengal-Orissa*



## BIBLE TRANSLATIONS NEEDED

The Bible has been translated into nearly a thousand languages and dialects yet many tribes are still without the Word of God in their own tongue. Missionaries, evangelistic and educational, report crying need for Scripture translations:

"No Scriptures and no literature!" (Kachas of Assam.) Many of this tribe seem on the verge of turning to Christ. Baptisms are increasing over last year.

"More translation work needed at once!" Honorary Inspector of Government Schools, Chin Hills, Burma, reports need for Bible translation and text revision, adding, "The people are coming into the Kingdom now with more of a knowledge of what it means and are making stronger Christians as a result."

"Only the Gospel of John!" (Rengma Nagas of Naga Hills, Assam.) This tribe is making rapid progress; Christian community next to Angamis in strength.

These are but a few of the Scripture needs listed. Students in mission schools give invaluable aids to Bible translation work. Together with missionaries they translate portions of the Scriptures and other literature into their own languages. Let us remember: *Faith cometh by hearing, and hearing by the Word of God.*





## Health and Healing

“**A**FTER God, you.” It was not fulsome flattery but heartfelt conviction tracing loving kindness to its true source which led the prostrate Indian woman to hold Dr. John S. Carman’s feet and beg healing for her husband. “After God, you.” Though a non-Christian, the phrase she used was soundly Scriptural. “As the Father hath sent me into the world, even so send I you.” “As ye go, preach—and heal.” Neither command of Jesus has ever been rescinded.

The decades and centuries have welded Christian mercy into the fabric of the social order in the more favored lands. Formerly the church fostered hospitals and agencies for healing. Although it still lends support and impetus to special advances in the provision of medical care it has been able for the most part, to leave the ministry of healing to the hands of special medical agencies, themselves among the finest fruitages of the Christian spirit. Not so in the lands lacking the witness of Christ. The command that the Christian disciple heal as well as preach is basic and the need for it is overwhelmingly apparent. The case need not be argued. From the beginning of the modern mission enterprise the missionary has accepted without question the obligation to heal and has usually found himself, even when lacking special medical training, able to take a modest part in this ministry of mercy.

### **Through the Years**

Through all the years of Northern Baptist service in foreign lands the obligation to accompany the ministries of preaching and teaching with a parallel ministry of healing has been recognized. Today the medical missionary staff of the two Foreign Societies consists of 39 physicians and 51 nurses. They serve in every one of our Asiatic and African fields except Japan, in which country medical science is advanced to such a point as to render this ministry less necessary. These medical missionaries conduct 32 hospitals and 62 dispensaries. They treat approximately 335,000 patients per year. Major and minor operations number fully 15,000. In addition to the work within the hospitals

and dispensaries medical care is given to the children and staffs in hundreds of schools. The doctors and nurses cover thousands of miles in medical and evangelistic itineraries and cooperate with other missions and government authorities in the conduct of extensive public health campaigns and in important measures



*Congo Village Witch Doctor and Medical Student.*

having to do with the prevention or control of epidemic and endemic disease.

### **Progressive Development**

As in other branches of missionary service the experience of the years has led to developed thinking and planning in the medical work. The early missionary physician was overwhelmed with the mass of physical distress confronting him, and was inclined to be preoccupied with the immediate need and content to give to his utmost in time and strength to combat it. It was soon apparent, however, that the individual efforts of the relatively few medical workers from abroad were utterly inadequate for the task and the missionary physician began to attempt to pass on his

technical skill to young men and women from the Christian constituency. In every field the usefulness of our physicians and nurses has thus been greatly multiplied. Primitive training schools for medical assistants and nurses begun by the individual missionary each in his own modest hospital have in some cases developed into important educational institutions, such, for example, as the Woman's Union Medical College at Vellore, India, or the more recent School for Medical Assistants at Sona Bata, Belgian Congo. (These and other efforts of a similar nature will receive fuller mention in connection with the *Field Surveys*.)

### **The Hospital and the Community**

No type of missionary service has awakened more profound local interest than the Christian hospital. Even the healing work of the Great Physician was one of the elements attracting the people to Him. In the modern missionary enterprise it soon became apparent that the medical work had an important relation to social development. In some lands the mission hospital has been the most important stimulus to the development of a medical profession. Medical assistants and physicians coming from mission institutions in China are taking a leading place in the organization of the medical service of the new China. The central government is seeking the full cooperation of the mission hospitals and staff in planning important health measures. Even though the plans have been interrupted in occupied areas they are still borne in mind awaiting happier circumstances for their fuller development and in West China important efforts of this nature are even now going forward. The government of British India has long welcomed the work of the medical missions and in many sections the medical staffs of government and missions cooperate closely. In Belgian Congo all of our medical men and women, nurses as well as doctors, are given government recognition and, without the slightest restriction upon their special religious efforts, their aid is sought in carrying out many measures of public health. The government gives financial aid and assistance through the provision of drugs and other supplies in the campaign against sleeping sickness, yaws, syphilis, malaria and other diseases common to the country and through modest subsidies encourages the establishment of baby clinics, pre-maternity clinics, leper colonies and similar medical activities.

**Call to Advance**

The problems of medical missions have been summed up by leaders of all missions in "The Call to Advance"\* which reads in part as follows:

"There is a clear call to give greater attention to preventive medicine. This will mean active sharing in all forms of health and welfare work and health teaching in schools. Such work need not be costly. Emphasis should not be on the mere dispensing of medicines, but, rather, on tracing each disease to its source with a view to elimination. Each Christian hospital should be a center of health, that educates the community it serves. Its purpose cannot be considered fulfilled unless its influence permeates the community as a whole and is manifest in clean streets, a pure water supply, better sanitation, and cleanly habits.

"Rural areas, where the unmet needs are desperate, lay a special obligation on the Christian forces. Health service is an indispensable element in any adequate scheme of rural reconstruction. There is to-day in many nations an awakening of health consciousness. Wherever there is a church, its members should lead in the endeavor to make the health enterprise thoroughly Christian in spirit. . . .

"Evangelism is implicit in all Christian medical work, but it calls for definite expression by the medical staff through the spoken word. But the evangelistic message should never be forced upon people unwilling to listen. The Christian witness of the hospital will fail unless the entire staff is knit together with equal concern for medical service and spiritual ministry. The Church should share the responsibility for training special workers to help the staff in its religious work.

"In the relationship of religion and health lies an imperative call for pioneering. The scope of the hospital's ministry will be enlarged by using specially trained members of the staff to inquire as to the economic, social, mental and religious background of every patient, so that both bodily and spiritual ministrations may be provided in ways adapted to the special needs of the individual, both while in the hospital and after leaving it. The hospital would thus become a center where search could be made for ways in which spiritual ministry might aid in bringing full health to patients.

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\* *The World Mission of the Church*, p. 81.

We have scarcely crossed the threshold of such a quest as this. We need fuller understanding of the interrelationship of body, mind and spirit. We need continued study and development of the contribution that faith and prayer and religious practice can make to the maintenance of mental and physical health and to the cure of disease. We ask the churches and hospitals to undertake together in selected centers continued inquiry in this significant field."

A further emphasis has to do with the essential necessity for a fuller degree of cooperation between the evangelical missions. Already important developments along this line have taken place.

### **The Associated Mission Medical Office**

During the past twenty years much fuller stress has been laid upon the importance of maintaining the health of the missionary staff. At the beginning of this period several of the larger boards appointed medical officers for service at the home base, the Methodist, Presbyterian, Congregational and Baptist among them. Conference and cooperation among these officers led to the conviction that the ends both of efficiency and economy would be served by bringing together the medical departments of such of the boards as were ready for the step in an effort to do jointly what had previously been a special service carried out by each board. A joint health office was established at 150 Fifth Avenue, New York, and Dr. J. G. Vaughan, a former missionary from India and one who had already had many years of experience in caring for the health of missionaries, was called to become the Medical Director. There are now a dozen or more leading missions cooperating in this office, Baptists among them. Dr. Vaughan has shown a very high degree of efficiency and skill as Director of the effort. As a former missionary he enters sympathetically into every problem of his patients and is able to give counsel and advice of the highest value not only to the missionary, but also to the cooperating boards in the many administrative problems arising in connection with the health of the staff.

### **The Christian Medical Council**

The Christian Medical Council for Overseas Work is another organization which has recently been created as a cooperative agency by the boards for the purpose of furthering the interests

of medical missions. Sixteen mission boards cooperate in its work. The Chairman of the Council is Dr. Allen O. Whipple, Professor of Surgery, Columbia University Faculty of Medicine. Its Director is Dr. Edward H. Hume, who has given decades of service in this and other lands as a leader in every phase of medical



*Scott-Thresher Memorial Hospital, Kakchieh, China.*

missionary work and medical education. The objects of the Christian Medical Council may be summed up as follows:

1. To aid the societies in maintaining at a high level the professional and spiritual standards of their overseas medical and nursing work;
2. To make available to the societies, and to their doctors and nurses overseas, relevant information regarding developments in the whole field of medical missionary endeavor;
3. To aid the societies in creating channels through which to bring, both in North America and overseas, a fuller understanding of the significance of this Christian humanitarian enterprise;
4. To suggest to the societies ways by which their overseas

medical institutions may develop greater integration with the total life of each country and community.

### **The American Mission to Lepers**

For over a quarter of a century this organization has been carrying on an effective work for the relief of the ten million sufferers from leprosy scattered throughout the world. Recently under the able leadership of its new General Secretary, Dr. Emory Ross, this work has come into much closer relations with the mission boards. The plan of cooperation is very simple. The American Mission to Lepers does not attempt to send its own missionaries, but by a mutual arrangement greatly reenforces the work of many medical missionaries of the denominational mission boards by providing them with the means for establishing and extending special efforts for the relief of the lepers found on their respective fields. In this manner Drs. Buker, Seagrave, Tuttle, Freas, Kirby and Ahlquist and others of our physicians and nurses have found it possible to serve in a much fuller manner this pitifully needy and often destitute group of sufferers. This organization not only provides a channel whereby the sympathy of American Christians may express itself practically, but it is doing much to educate the public of this and other lands to understand this age-old plague and to be prepared to cooperate in measures which it is hoped will ultimately rid the world of it.

The details of the substantial medical missionary work carried on by the two Foreign Mission Societies will be found in the Field Survey section. No more convincing witness to the love of God and the grace of Christ could be given than that which is being furnished daily by these representatives of Northern Baptists in many parts of the non-Christian world.

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### **OUTREACH OF A FRONTIER MISSION HOSPITAL**

The Namkham hospital conducts nine branch nursing-home dispensaries. Of these one is in China, one in Bhamo district, one in Momeik States, one in Trans-Salween Hsenwi State and the others scattered all over the main portion of Hsenwi State. Three of these branches are stationary and receive in-patients, the rest are mobile. They have been established for from one to ten years,

are in charge of nurses under the direction of the surgeon in charge of the base hospital. Three are registered nurse-midwives, one is a registered midwife, all are graduates of this training school. The other dispensaries are served by senior nurses who do the work as part of their training before graduation. Over 15,000 out-patients received treatment during the past year.

*Gordon S. Seagrave, M.D., Burma*



#### GIFTS FOR LEPER WORK

During these months some additional money has become available from the American Mission to Lepers and the British Empire Leprosy Relief Association for work among these needy folk. A gift of \$1,000 for some much needed building repairs and equipment and major alterations in the old school building will greatly improve its usefulness; the purchase of a motorcycle for our touring and the start at least of a better water supply system. How greatly these gifts are appreciated only those who have long done without sadly needed equipment know! We thank God—and the givers.

*W. C. Osgood, Bengal-Orissa*



#### A BABY CONTEST

I know you would have been interested in the baby contest. It was the first these people had seen and so they did not know just what to expect. They knew a prize would be given to the healthiest baby, but I think some of them were more than a little afraid when they saw Dr. Meyer with his stethoscope and the two dignified nurses getting things ready for the examination. The first child was too surprised to even whimper, but the second and third and so on down the line bawled lustily until the mothers quieted them in the same way mothers have quieted babies all over the world and through the centuries. The first prize, rightfully won, went to Salvation Gallaza, the daughter of Roman Catholic parents. The mother's comment was, "Why these Protestants really are fair! I was sure they would give the prize to one of their own."

*Mrs. E. F. Rounds, Philippine Islands*



## A CONGO DOCTOR REPORTS

Work goes on—more patients than ever! We've had to add an extra day for surgery to the already full program. The weekly baby clinic is growing and we have just opened a pre-natal clinic. A new sub-dispensary has just been opened at Kinjila. We are hoping in a few months' time to open a sixth in another of our



*Lahu Leper Colony, Kengtung, Burma.*

church centers. The leper camp, opened last year, has sixty lepers. Some of them are Christians who have formed a little church organization of their own. Last month fifteen more expressed the desire to follow Christ. Every month the doctor continues to make monthly visits to Banza Manteke, 200 miles away, where Miss Tice, the nurse, is in charge. Here, in a cramped three or four days an attempt is made to check up on the work and perform 15 operations or so. Every three months we trek out in the district to visit the three sub-dispensaries in that field. And this does not include our share in government medical work.

*H. M. Freas, Belgian Congo*



## NEW HOSPITAL WARD OPENED

Early in September we had the joy of opening the new "Lake Avenue Ward," in which the women's and children's medical

wards are now located. Dr. Carman's work as architect, contractor and builder on it deserves special note. We had a service of dedication at which the Taluqdar presided and many of the local officials and donors were present. In 1902 a similar ceremony was held to open the *first* buildings of the hospital, which Dr. Timpany's friends in America and India had made possible with their gifts! Half of the money for this new building was raised here in Hanumakonda, and the other half came from Lake Avenue Church, Rochester, and from some other friends in the U. S. A. Within three days it had 19 of its possible 26 patients.

*Mrs. John S. Carman, South India*



NINGPO REPORTS

In the Ningpo Hospital the work has been very heavy. The capacity of the hospital has been increased. Note these significant figures:

	<i>Last Year</i>	<i>This year</i>
Public Health Clinic	36,900	89,083
In-patients	1,687	2,303
Out-patients	33,628	43,342

Yes, our doctors and nurses are on the job and are doing a real piece of Christian service. The institution is caring for all the students in our schools. It offers, in a mud hut out-patient addition to the buildings, treatments to refugees and relief people sent to it by our International Committee. It is the distributing center at present for all of this province for supplies and drugs. Communications with Shanghai are so poor that drugs may be on the way for months. The hospital has been able to make direct appeal to Chungking for special consideration in the cancellation of import duties on supplies and drugs. A malaria epidemic was treated this last season that has not been equalled for virulency. Cholera was less severe than heretofore. Thanks to the White Cross supplies from home, funds given by the American Advisory Committee and the local International Committee for Relief we were able to carry on. One refugee Austrian doctor and his wife have assisted excellently. Dr. L. C. Ting, is acting superintendent and is very anxious concerning a malarial epidemic that seems imminent.

*H. R. S. Benjamin, East China*

## Work by Women for Women

ONE OF the most challenging and fascinating phases of the world mission of the Christian church is the story of work by women for women. The Christian Message with its reverence for personality and its standards of love and equality have brought about an amazing transformation of womanhood and through her of all society. It is only natural that women should have a large part in taking the Gospel to other women still in bondage to cruel social and religious customs, to help the women of the younger churches to take their rightful place in the life of the church and to prepare themselves for Christian ministry in their own homes, in the education of their children or in health service to their families and community.

### **Training for Home Life**

“The Christian church could not be strong unless founded upon Christian home life, and Christian home life has depended upon enlightened womanhood.”\* Christian mission schools and colleges for women in the Orient have striven to give the girls and women of those lands not only the best academic training, but a knowledge of the Bible and of what it means to be a Christian. The years of school life give time and opportunity to practice Christian living and to develop Christian character. In recent years there has been an increasing interest in a better training for home and family life and a new emphasis on the training of women for village life. The Mothercraft School, in Shanghai since the Japanese occupation of Huchow, its former home, is pioneering in the education of home-makers. Other mission schools in China, Burma, India and the Belgian Congo with courses in domestic subjects are making a much needed contribution for better homes.

In China our missionaries are participating in a movement towards Christianizing the home by observance each year of a week's program and celebration centered about the Christian home. In this emphasis on Christianizing the home the married woman mis-

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\* *Madras Conference Report*—Vol. IV, page 45

sionary has a unique opportunity. In a non-Christian land a well ordered and consecrated Christian home with its standards of love, equality and fidelity is a powerful witness.

The influence of Christianity has opened up for the Oriental women many avenues of service to their own people. Women have taken to the teaching profession, as in the West. The alumnae lists of our Oriental women's colleges and training schools include graduates in Education, Art, Music, Sciences, Pharmacy, Medicine, Dentistry, Nursing and Public Health assistants. Others are entering the field of social service. Some have become secretaries or representatives of the Y.W.C.A. and the W.C.T.U. Many of the Oriental college women are helping to establish Christian homes and their Christian influence has often gone far beyond the bounds of their own community.



*Dr. Wu, President of Ginling College,  
with Miss Argetsinger, Chengtu, West  
China.*

### **Women and Medicine**

Neither statistics nor words can adequately picture the influence of our women's hospitals in the Orient and the need for medical service for women that can best be rendered by women. There is an urgent need on all our fields for women doctors, where opportunities for service are unlimited. Our hospital in Gauhati, Assam, the only hospital for women and children among three-quarters of a million people, has grown in service out of all proportion to the size of its staff and equipment. On all our Mission fields there is an increasing emphasis on Public Health Nursing, where preventive medicine, baby clinics and health teaching are raising the standards of whole communities. Our missionary doctors and nurses are giving a great service not only in their personal ministry but in

training women of the Orient for a healing ministry to their own people. It is our privilege to have a share in the support of the Women's Medical Schools of Shanghai, China, and Vellore, India, where women of the country are being trained as doctors. Our Baptist hospitals on all our Mission fields maintain nurses' training schools of high order. Nurses are trained for hospital or village work. They contribute not only to the better health of their community and to organized Christian work but many as home-makers are helping to raise the standard of home and family life.

### **Women and the Christian Church**

Women have played no small part in the growth of the Christian church in the Orient. The Karen evangelist in the Moulmein field in Burma, once told the writer of church after church in that district which was started with the work of a young woman with training at the Bible School and the elementary teacher's course who went to a non-Christian village to teach a school. On Sundays she gathered a group of children about her to tell them the Gospel story and through her personal work a small group of villagers came to accept Christ, were prepared for baptism and became the nucleus of a little church, which in time called a pastor. One of the finest representations of the "one-ness" of our work is the work of the Christian center in Indian villages, where a nurse, a teacher and a Bible woman live together and give their lives in a three-fold ministry of health, of body, mind and spirit.

The women of the churches in Japan, China, the Philippine Islands, India and Burma are organized into women's societies and hold annual conferences. Through their gifts they are contributing to the support of their Bible women, evangelists and nurses in villages and to their orphanages, hospitals and leper asylums. They are actively promoting the cause of temperance and adult literacy. In South India the Telugu Women's Convention is courageously attacking the problem of debt in their own families and societies. In China and the Philippine Islands there have been held recently valuable training conferences for women leaders. Even in the Belgian Congo women are coming to be welcomed on an equal footing with men and are esteemed for the contribution they can make.

Christian women of all nations join annually in a World Day of Prayer. Each year more and more women's groups on our Mis-

sion fields report observance of this day and what it is meaning in spiritual growth and fellowship with one another and with God. It is enlarging their vision of the Kingdom and making them conscious of their membership in a world Christian community. For women of non-Christian lands who have been so long underprivileged, the opportunities for Christian service through their women's societies become the finest avenue to a realization and development of their own powers and through which they are learning to take their rightful place in the life of the church. Work by women for women has called for and developed a leadership among Christian women that has permeated all parts of our work and has greatly enriched the Christian church.

—HAZEL F. SHANK

#### A CHINESE NURSE RESPONDS

In these troubled days many of our graduate nurses are serving in places of great responsibility in the southern and western parts of China. Several evenings ago I was attending a meeting of the Shanghai Branch of the Nurses Association of China. A doctor, who had just returned from a year of work with wounded soldiers and refugees, was telling us about the medical work in that district. He told about one young nurse who had shown unusual courage and bravery. She had been put in charge of the nursing work in a hospital for wounded soldiers near Canton. They were forced to move their hospital back into the province and finally moved on into Kwangsi Province.

With almost nothing to work with and with only mat sheds



*Chinese Mother and Children, Refugee Camp, Shanghai.*

over their heads this nurse and her helpers went about their work never complaining, thinking only about the comfort of the wounded soldiers they were caring for. Many of the nurses who had been working with her had returned to their homes saying the work was too hard. This nurse, a graduate of Margaret Williamson Hospital, Shanghai, was one of our nurses with whom



*Ma Hannah of Burma.*

I had been corresponding for months! Her home was in the country near Wuhu, on the Yangtse River, and she had had no word from her family for five months. Finally in desperation she wrote me asking if I might be able to get in touch with some missionary from that district who could find out whether her family was alive or not. We found that although their entire village had been burned her people were safely sheltered in a mission church in a neighboring village. Knowing the mental strain under which she has been working and the uncertainty concerning her family, she has shown unusual courage and devotion to duty.

*—Hazel Taylor, China*



#### CONGO PICTURES

On evangelistic trips to the villages Miss Mary Bonar is accompanied by Malia Tuyuvala, the house mother of the Girls' dormitory, and Hannah, an older Christian. The illustrations by native preachers are quite realistic and to the point. Fables are used and in speaking of cooperation and fellowship in the churches and between black and white Christians, one said: "We should have one spirit and one voice like the Manselele (termites)." It is a splendid illustration but understood only by those who have

slept in a grass house that was being eaten by termites. Their piece of cooperation was in their agreement to come and make bricks, get timber, etc., for building permanent brick houses, and for the support of their teacher. "Many are yet unsaved because they like their sin. Soap came into this country so that we can have clean bodies and clean clothes'but some people will not use it. The gospel came that we might have clean hearts but some will not accept it." Another speaking of their evangelistic work said there had not been a great revival but they had won in this village one, and that village two, like a woman gathering firewood, one stick here, a dead branch there, and soon one has a big fagot.



### WHY? WHY?

Soroni is one of our Tura school girls who has returned to her non-Christian home and non-Christian village as a teacher. The village men built her a house beside her father's house so she would be safe. Then they built her a little school house. If Soroni started early in the morning and walked as fast as she possibly could all day, and the Garo girls are good walkers, when night came on she would be a long way from another Christian or a school. She is the only Christian in the midst of a deeply rooted demon-fearing people whose village can be reached only by the little narrow, jungle path. After one and a half year's teaching Soroni writes, "At the end of this year I will not be the only Christian in my village. Some are believing my teaching and are nearly ready to confess Christ as their Saviour."

A few months ago a mother in a village, a short distance from Soroni's village, died at childbirth. The father threw the baby into the corner of the room and for four days she lay there untouched. The relatives came and they and the whole village sacrificed to the demons, drank and feasted. No one even looked at the baby girl in the corner. Soroni overheard two of her village women telling about the baby and asked for the child. She took the baby home and bathed and cared for her.

The baby was not the young teacher's relative, she was not of her clan, she was not even from the teacher's village,—then why such care, such kindness, such love? God works in different ways His wonders to perform. The two villages are still thinking, talking, wondering WHY?

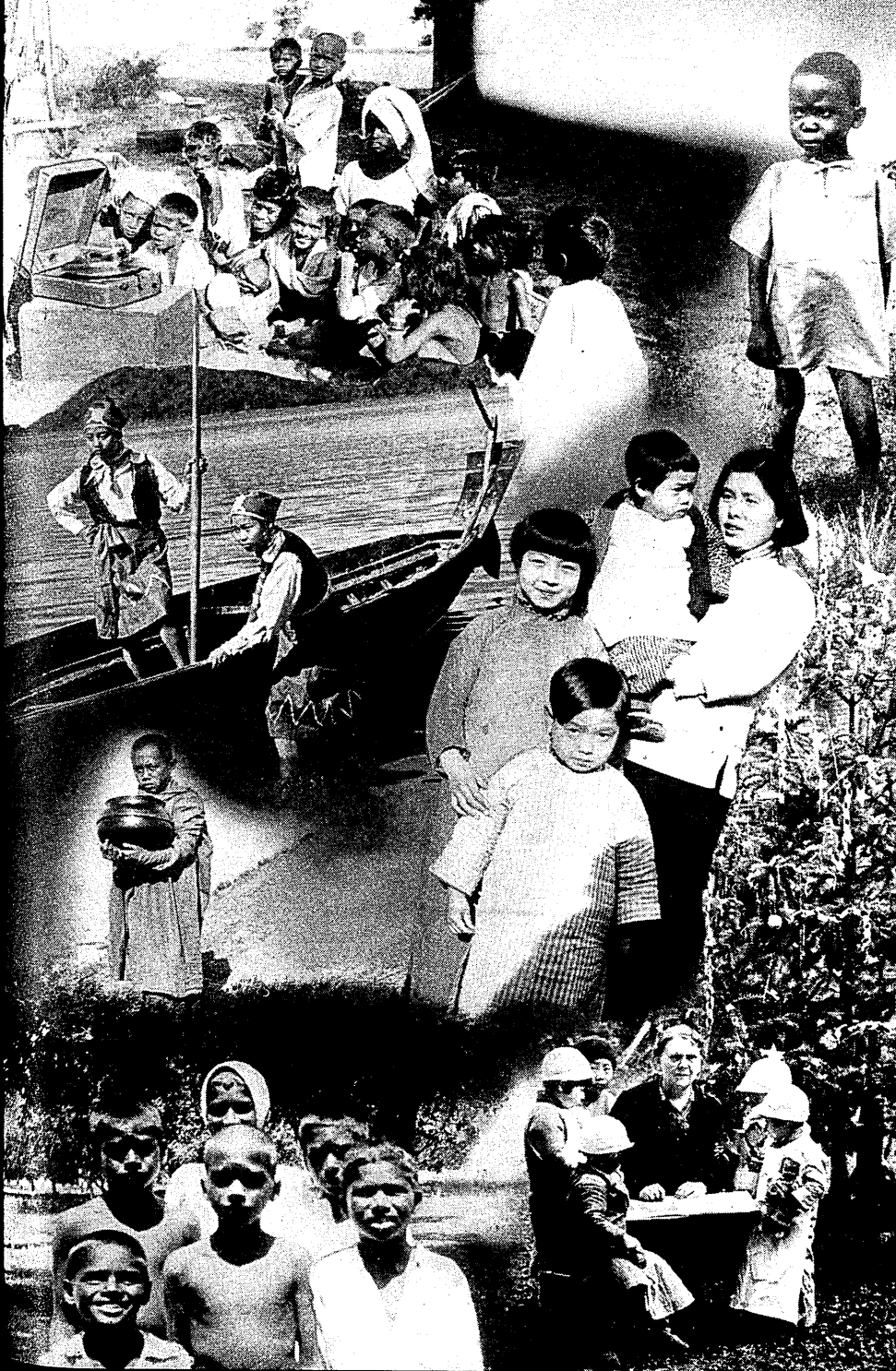
—*Linnie M. Holbrook, Assam*





# Children of Mission Lands





## The Younger Churches Grow Up

“THE GROWING CHURCH” becomes an entire volume of “The Madras Series.”\* The central theme of this world meeting of the International Missionary Council was “The Church.” It was considered with special reference to the building up of the younger churches as parts of the historic universal Christian fellowship. This volume offers abundant evidence that “the living Church grows in every part of the world.” Instances are given of churches at different levels of growth—“some fully mature and others in the beginning of life,” and a definite effort is made to cover the main areas of the earth and so far as possible to represent the main denominational families. For Baptists, Burma becomes the area and the representative churches which have attained a high level for sturdy, every-member development are the Karen churches, as described by Thra Chit Maung.

### Criteria of Growth

Growth in self-support tells the real story of Christian progress during the second century. In this the Karens of Burma must be given a very high place. The most complete recent report of their development gives 1029 churches, 999 of which are self-supporting. Of the 30 which receive mission aid, 29 are in the frontier field of Loikaw; of the twelve other Karen stations, with an even thousand churches, only one church is aided. In 1938 on all ten of the foreign mission fields of Northern Baptists the percentage of self-supporting churches was 72.5%. Even through the depression years, one of the great goals of the work—namely, the establishment of self-supporting, self-propagating, self-governing Christian churches—is slowly, but surely, being realized. This picture has its light and its shadow. One must not forget that the lack of aid for weak churches, together with a sharp decline in the number of missionaries, as advisers and spiritual counselors, has undoubtedly meant a decrease in the growth in number of churches. But look at the whole picture, and it is one of great encouragement. This is particularly true when we see the present against

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\* Vol. II, *International Missionary Council reports*, 1939

夫婦來華卅週紀念紹區各團體代表暨來賓攝影



*Picture taken at Thirtieth Anniversary Celebration. Rev. and Mrs. A. F. Ufford, retiring missionaries (center); Chinese associates include Convention Secretary, circuit and city pastors, academy principal, teachers, Superintendent of Shaohing Hospital, Convention General Secretary, and the Superintendent of Industrial Mission.*

the background of a "humanly impossible task" such as the famous beginner of Baptist foreign missions faced.

Tests of the growth of the younger churches must be other than simply monetary. In addition to self-support, two other criteria are self-government and self-propagation. An inevitable accompaniment of efforts toward the attainment of self-support has been a desire and in some cases a clearly-voiced demand for a larger share of responsibility. The best step toward self-support has in more than one case proven to be the definite transfer of financial matters from missionary to national hands. East China, Japan, and the Philippine Islands may be taken as excellent examples of the operation of this principle. The increasing demand for more control, for initiative in the determination of mission policies, for joint responsibility with missionaries in administration, for freedom from foreign domination—all greatly stimulated by the rising tide of national consciousness—has been accompanied by an ever-deepening desire to contribute sacrificially. The grati-

fication of the desire for self-government has been given every encouragement by the Foreign Mission Societies. The ultimate goal—the establishment of an indigenous church—is a task which can never be achieved by foreign missionaries or foreign money alone.

### **Field Responsibility**

In Japan, the East Japan Baptist Convention has for some time had administrative control. There is full consultation between the Japanese and the missionaries, and relationships are frank and cordial; but the Japanese—not the missionaries—have final responsibility. As Dr. H. B. Benninghoff has said, "Missionaries are in Japan to work, not *for*, nor *over*, but *with* Japanese Baptists." A very interesting recent development is the culmination of plans for the union of the Baptists of eastern Japan, whose mission connection has been Northern Baptist, with those of the west, whose connection is Southern Baptist. The Japanese "children" would in this regard appear to be several leagues ahead of their American "spiritual fathers." As this volume was being prepared final steps were taken which has resulted in the organization of what our Japanese brethren call the "Nippon Baputesuto Kirisuto Kyodan"—the "Japanese Baptist Church."

In the Philippines the administration of the work is very similar to that in Japan. Along with a remarkable growth in church membership—better than 10% in a single year—there has come from the church, as from the nation, an urgent plea for self-government. To this plea the mission has made ready and happy response in the confident belief that in this way will be found the best path to the establishment of churches rooted in the soil, ready to serve.

In East China through the terrible war years the Chinese Convention, through its Executive Committee, continues to carry on effectively. The Secretary, Dr. T. C. Bau, was driven from his office in Hangchow when the Japanese captured that city; but finally was able to get to Shanghai, and set up an office there. The fine cooperation between the mission and the convention has been strengthened through these exceedingly difficult days.

From South India reports indicate definite progress, though the problem there is fraught with difficulties such as it is doubtful if any other field knows. India is a land of contrasts in religions as

well as in economic and social matters. Christians today constitute one percent of the people of this land. It is not easy to describe the way in which the church is taking root in South India. From that morning when Dr. John Clough came down from Prayer-meeting Hill to find a group of Untouchables waiting to confront him with the necessity for an epoch-making choice, much of the Northern Baptist work has been with these people who are almost at the bottom of the economic and social ladder. All told, 113,000 among the castes and outcastes have been gathered into the 389 organized Baptist churches of South India.

Today the Untouchables are receiving better treatment from the higher caste people, for when they enter the Christian church, they are given something of its *power* to raise themselves. Although the churches in South India face almost unbelievable difficulties, the removal of forms of idolatry from humble homes is final testimony to the genuineness of conversions. A new note in Christian development comes today from converts of many castes and heralds a great day of opportunity for this field. The influence of changed lives among the outcastes witnesses with such power to the validity of the Christian faith that caste people too begin to take their place in the growing church.

Bengal-Orissa's Home Mission Board, an indigenous body, continues full supervision of the work of all the preachers and Bible women. In Assam and Burma the situation is one about which it is difficult to generalize, for in each of these fields we have a number of different races. In Burma there could be constituted a minimum of six missions; in Assam, at the very least, four. These races are at varied stages of development. One might easily expand on the truth of the Apostle Paul's words, "Things which are despised, hath God chosen," for outstanding examples both of self-government and self-propagation come from the border hills of Burma and Assam, from the Garos, Nagas, Chins, and Kachins, and from among the Karens who here stand among the forefront of the younger churches. The Burmans of the Irrawaddy Valley continue their Burmese Baptist Missionary Society and are demonstrating determination and tenacity under extraordinarily difficult circumstances. In the Brahmaputra Valley of Assam the immigrant tea garden workers have made their Associations instruments for vigorous work.

The last demonstration of the supreme test of all Christian serv-

ice—self-propagation—was the way in which the Karens met the call of the Northern Chin Hills. For many years that area has pleaded for another missionary family. Then came Dr. Herbert Cope's untimely death. His church in America rallied to the support of a new family, and Rev. and Mrs. Franklin Nelson are now in those hills. But with only one experienced family—the Straits—left, the need of a third family was even more urgent. To this call



*Dr. J. W. Decker, Dr. Kagawa and Baptist Missionaries, Japan.*

the Sgaw Karen Home Mission Society is responding and is considering sending one of their best couples to the Chin Hills. Thus "the younger churches grow up."

It is of genuine interest that the Christians of all denominations in Congo should have taken a step expressive of the all-inclusiveness of their Christian fellowship by adopting the general name of "L'Eglise du Christ au Congo." The proposal came from a gathering of Bantu leaders representing many tribes gathered in Leopoldville, the Colonial capital, in the year 1934.

A partial list of the indigenous bodies upon our mission fields will be of interest to the reader. It includes groups analogous to national convention, state convention, association, home and even foreign mission societies:

The Burma Baptist Missionary Society  
The Bengal-Orissa Home Mission Board  
The All-Assam Baptist Convention  
The Telugu Baptist Convention  
The Kachin Triennial Convention  
The Ling-Tong Convention  
The Chekiang-Shanghai Baptist Convention  
The Szechuen Baptist Convention  
The Hakka Baptist Convention  
The Convention of Philippine Baptist Churches  
Japan Baptist Church

—RANDOLPH L. HOWARD

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CHINESE CHRISTIANS CARRY ON

Although the past year has been one of trouble and uncertainty the churches have carried on in the spirit of Jesus. There have been additions of 280 by baptism as follows: Ningpo, 113; Shaohing, 117; Kihwa, 34; Home Mission Field, 16. No baptisms have been reported from the churches in the occupied territory, but the baptisms in the churches in the unoccupied territory have been more than twice those of last year. Thirty-one short term classes for women and children have been held under the leadership of the Convention with a total attendance of over 1000. In Ningpo and Shaohing preparations have been made for lay training institutes early in the year.

—*T. C. Kwoh, East China*



TELUGU WOMEN ADVANCE

Kanigiri, for the first time in its history, entertained the Telugu Baptist Women's Convention—its 19th annual meeting. It was the largest Convention in number of delegates (106), in visitors, in missionary attendance, and in offerings. The theme was Christian Growth. The Telugu Baptist women are going forward! In 1936 the women undertook to reopen the Sooriapett Hospital and carry on the work there, and their contributions have continued. A Women's Home has been under consideration for some years, and this year it was voted to open a Home in Bezwada which will include the various activities of a Christian Center, as well as being



a place to which women who need special protection can come. Two trained Bible Women working in Bezwada are being supported by the Convention. A forward step in connection with the Women's Convention was the follow-up work done since last year's program. Banners were prepared for progress in Adult Literacy, Temperance, and "No Debt" efforts. A rather dramatic moment was the showing of the banner for first prize on "No Debt" with the statement that no society qualified. One Bible Woman courageously said: "We leaders were all in debt ourselves so we couldn't say anything in that line except to tell them to mend their clothes."

—*Olive E. Jones, South India*



#### VILLAGE VS. STATION SCHOOLS

Self-supporting, self-governing and self-propagating churches call for capable, consecrated native leadership. Native leadership calls for Christian education. Good schools call for good teachers with intellectual and spiritual qualifications—and the producing of such is not the work of a day.

With the raising of standards and the development of our station school work it became evident that something more in the way of preparatory schools would have to be provided. The native church faced and undertook the task of providing such schools, ten in number, with 567 carefully selected pupils in attendance. Those who are received into these schools must pass entrance examinations, be recommended by leading native workers. Village schools must be carried on in addition.

—*John E. Geil, Belgian Congo*



#### THE ALL-BURMA BAPTIST CONVENTION RESOLVES:

Whereas, reports from many Associations show that because of the lack of sufficient financial support, village Christians are not receiving due spiritual nurture and shepherding; and whereas many of our village Christians have little cash which they can give, RESOLVED,

1. That attempts be made to ask all church members to make an annual effort (this word was substituted for "pledge") for the support of the church and its missionary programme,

2. That village Christians in addition to cash gifts be asked to make offerings of other kinds of gifts such as (a) produce (b) animals (c) or the yield out of a definite portion of their land or animals (d) and also give days of labor or articles made by the labor of their hands,

3. That preachers and church officers make special arrangements to collect such gifts and turn them into suitable channels for the support of Christian work,

4. That Christian Rural Reconstruction while working to improve the material condition of villagers, also trains them to give sacrificially for the support of Christ's work out of God's material gifts to them.

*Brayton C. Case, Burma*



# The Christian World Fellowship

**T**HERE is an ecumenical church today. Around the world it stretches. In spots it is not as strong as it should be; but it is growing hardily in spite of barriers of nationalism and racialism—in spite of economic and social problems. The movement has been so strengthened that the Christian churches have become increasingly aware of the religious and social needs of the world and have increasingly realized their duty to their neighbors living in an ever larger neighborhood

## Milestones of Progress

One milestone in the formation of this universal Christian fellowship appeared in 1814 when Adoniram Judson and his co-workers started our modern missionary movement in Burma. A second milestone was raised in Edinburgh in 1910 when Christian people of all denominations met to discuss their common problems and to form the International Missionary Council. Out of this meeting came ultimately the National Christian Councils. In the words of Dr. John R. Mott: "At Edinburgh in 1910 Christian missions ceased to be a multiplicity of isolated and detached agencies, and entered upon a period of ever closer international, interracial and interdenominational cooperation." Another great meeting of the International Missionary Council was the third milestone. It gathered at Jerusalem in 1928 and included a group of 250 people representing 50 different nations and 26 national councils.

At last in December, 1938, came the Madras meeting of the International Missionary Council. It can truly be said that there the Christian churches realized their essential oneness in a universal Christian fellowship. To this meeting came delegates from 69 nations. They spoke more than 100 languages. They represented all types of civilizations and customs. They were surrounded by barriers of race and nation, but they broke through them all for they had one common tie, the Lord Jesus Christ. They were truly a company gathered out of "all nations and kindreds and peoples and tongues."

Out of Madras came, for Christians, both challenges and problems. New attitudes must be developed in our American churches if we are to go forward with that loyal group who encircle the globe. In the West our attitude has been all too patronizing as we have used the terms "older churches and younger churches" and "sending churches and receiving churches." We are beginning to glimpse the fact that while we of the West should still "send" money to a church trying to grow in spite of cruel economic situations, we are "receiving" from that same church spiritual inspiration and insight. Together, East and West must strengthen this world-wide fellowship so that it may effectively bring solace to the distressed world in which we all live.

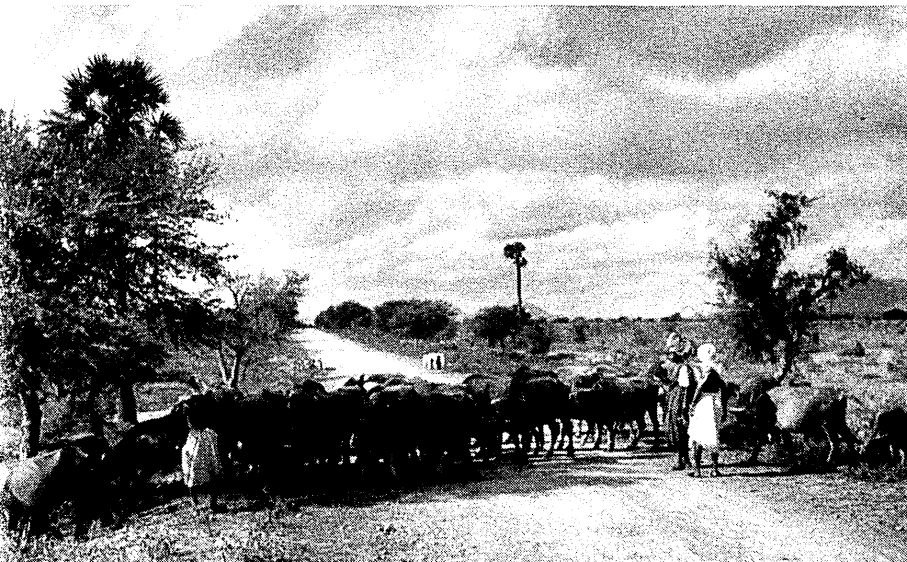
### **Foreign Missions Conference**

Northern Baptists have always cooperated with other denominations in building the Christian world fellowship. In the Foreign Missions Conference of North America, in which 129 foreign mission boards representing 30 million Protestants of the United States and Canada participate, we have carried our part of the load.

The functions of the Foreign Missions Conference are varied. First, "by cooperative methods, it interprets and informs North American Christians on world opportunities for Christianity." It does this through seminars, forums, conferences, literature and

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*The Indian Road.*



radio. Second, it cooperates with the missionary women of America in the World Day of Prayer and other projects. Third, it fosters increased interest, specialized training and an understanding of the religious, social and economic problems of rural life. Fourth, it assists furloughed medical missionaries to secure fuller professional training and studies the medical situation in all mission fields.

In addition the Foreign Missions Conference has six committees which cover the foreign fields. The East Asia Committee has been doing important work in the last three years as it keeps foreign boards which have work in China or Japan informed on latest developments and suggests strategic policies as boards face the future.

The India committee is at present working with the National Christian Council of India on the problem of mass movements. In addition it is particularly interested in raising the standard of literacy and providing Christian literature.

The Philippine Committee is doing all it can to support the Federation of Evangelical Churches as it strengthens the Protestant churches in a land largely Roman Catholic.

The Committee for Cooperation in Latin America, only recently an integral part of the Foreign Missions Conference, is pushing a strong evangelistic effort and is coordinating joint efforts along the lines of religious education.

The Africa Committee coordinates the planning and projects of all North American missions and maintains in Belgium, France and Portugal missionary training centers for the joint service of the Boards. It promotes evangelism, education and Christian literature and performs a service of extraordinary importance in helping the cooperating missions to better relations with the governing powers.

The Moslem World Committee is just being formed in order that missions may cooperatively face the task of evangelism and preparation of Christian literature for Moslem lands which are extremely difficult to approach.

Our two Foreign Boards have representatives on all these committees with the exception of Latin America and Moslem World. Baptist Home Mission Societies work on the Latin America Committee and Northern Baptists have no work in the so-called Moslem lands.

**National Christian Councils**

The Foreign Missions Conference of North America is one of twenty-five National Christian Councils which head up the work of Protestant Christians around the world. (The Korean Christian Council has recently, under pressure from the government, merged with the National Christian Council of Japan. Increasingly the leadership in these councils is being taken over by nationals. Missionaries are still voting members but do not dominate the deliberation of the group.

**International Missionary Council**

Twenty-five National Christian Councils unite in the support and work of the International Missionary Council. This organization is doing a task of incalculable importance. The reports coming out of its two great meetings at Jerusalem, 1928, and Madras, 1938, have given blue-prints to guide the on-going Christian church.

But it does something besides the calling together of conferences. It acts first of all as a great clearing house for the exchange of ideas. Into the offices in New York and London come reports from every part of the globe. Into these offices also come calls for advice and help. Methods by which better evangelistic, educational and medical work may be done are exchanged between South America and Japan, between the isles of the sea and America. A competent director of research is constantly at work seeking out perplexing problems and their underlying causes and suggesting remedies. This expert advice, much of it having to do with the social and economic environment, is indispensable if a truly indigenous church is to be built in the Orient.

Christian literature, one of the most important tools in the hands of a growing church, has often gone halting for the lack of capacity upon the part of any individual mission to give it the requisite amount of effort. Cooperatively it is making great strides under the auspices of the International Missionary Council. Besides this for over twenty-five years an extremely valuable magazine, "The International Review of Missions," has been published. Its files form a remarkable repository of the thought behind the modern missionary movement, and each issue continues to give information of international significance.

**Madras Leads On**

The Madras Conference was built on the foundations laid at the Jerusalem Conference of ten years before:

"Our approach to our task must be made in humility and penitence and love: in humility because it is not our own message which we bring but God's . . . in penitence, because . . . we ourselves have been so blind to many of the implications of our faith; in love, because our message is the gospel of the Love of God."

In a deep spirit of humility, penitence and love Madras sought the more effective way to take Christ to the entire world. The co-operation of the past has been of untold value but it is not enough. As one delegate said: "Our task is a united one. Our need is mutual. Our whole emphasis must be on the universality and the solidarity of the church of Jesus Christ."

With this in mind, the call comes to churches around the world to cooperate in new ways. Here are some of them:

1. More careful cooperative planning of the work;
2. Studies looking toward cooperation in church discipline, in marriage and other customs inherent in the social structure;
3. More cooperative institutions, e.g., medical colleges, theological seminaries, etc.;
4. More sharing of methods around the world, e.g., evangelism, education, medical, rural, economic, and social environment, worship, etc.;
5. Serious consideration of the harm done on the foreign field by Western denominationalism;
6. Missionaries who will truly be ambassadors of fellowship.

"God grant to His Church to take the story of His love to all mankind, till that love surround the earth, binding the nations, the races and the classes into a community of sympathy for one another, undergirded by a deathless faith in Christ."

—ANNA CANADA SWAIN

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### ONE IN CHRIST

Women were also among the delegates last year at the anniversary celebration of the sixty years of Protestant mission work in Congo, held at Leopoldville. (Eighteen different language

speaking tribes were represented in the meetings of the Congo leaders.) One young woman who was a delegate in reporting the meetings, said: "In all the talking in those other tongues, I understood only one word—Yeso Klisto (Jesus Christ). Even the cannibal tribes from the interior, whom we have always feared, stood up and



*Christian Leaders at Madras Conference: (Left to right): Mr. Samuel P. Andrews-Dubé, Miss Ila Sircar, Miss Maria Dayoan and Mr. Estanislao Padilla of the Philippines.*

used His name, too. I saw the light of His love in their faces and by that I knew we were all one in Christ Jesus. My heart rejoiced greatly and my faith was strengthened."

*Belgian Congo*



#### CASTE BREAKS

Caste cannot withstand the onslaught that is being made against it by caste Hindus and Christians alike. The temple-entry movement by Brahmin members of the Congress Party cannot confer any great immediate benefits upon the Untouchables. Nevertheless, if the principle for which this movement stands is generally accepted it will go a long way towards breaking down the rigidity of caste. One of our Markapur pastors was elected a member of



the Kurnool District Board. There are on this Board a good many Brahmins and other high-caste members. An influential Brahmin member, a lawyer of Markapur, initiated Pastor George into the precincts of the elite by doing an almost unheard of thing. In the presence of all of the members he took his own drinking vessel, handed it to this pastor of depressed-class origin, asked him to drink from it, after which he himself drank. He did not do this merely to offer a drink but to interpret to the other members of the group the spirit of the times. Had such an event taken place a few years ago the said Brahmin member himself would most likely have been ostracized. But now, that harsh attitude is no more. While some of the members may have looked askance at the spectacle it seems to have received general approbation.

—*Edwin Erickson, South India*



#### WHERE ARE THE FRONTIERS?

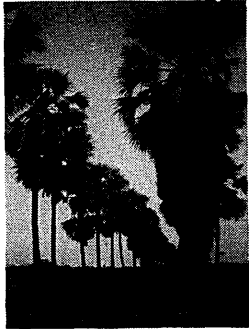
This little country of Burma is fast becoming one of the great crossroads of the world. Dutch and British planes plying between Singapore, Hongkong, Australia, India, the Near East and Europe, touch in here at Rangoon almost daily. These past few weeks up in the Shan hills we were staying at the town of Maymyo on the new Burma-China road. Trains and trucks rumble through this town constantly, carrying supplies to General Chiang Kai-shek. World-famous visitors pop in and out, among them recently H. G. Wells of England, Dr. Schacht of Germany and Mr. Wang of China.

Not so long ago Burma was off the beaten track of world traffic, but those days are gone. Rangoon bids fair to become one of the most important cities of the Orient. It was brought home to us how closely we are in touch with the West these days, when we went down recently to bid goodbye to a Burmese friend leaving for New York. By taking a plane from Rangoon to London and catching the *S. S. Queen Mary* at Southampton, she would be in New York in ten days! Soon Rangoon is going to have a radio station powerful enough to be heard in New York. So this picturesque pagoda city on the coast of this teak and rice country is stepping up into the ranks of the world's great cities.

*Mrs. L. B. Allen, Burma*

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## The Nations and the Gospel



**I**N THE shadow of Munich and just next door to the titanic struggle in East Asia representatives of the Christian Church from all parts of the world assembled at Madras in the name of the Prince of Peace. At that very moment there were ominous preparations under way in Europe. Both Chinese and Japanese delegations had left their war scourged countries to attend these historic meetings of the International Missionary Council. The Conference was fully cognizant of tragic world events—yet,

in the face of all those grim realities, the following conclusions were evolved:

“In the gospel men must seek the spiritual and moral basis for ordering national life and international relations, if humanity is not to succumb to the conflicts which threaten the ruin of civilization. Our conviction springs from our common faith in the eternal and almighty God revealed in Jesus Christ, before whose judgment seat all people stand.”

### **A World-wide Fellowship**

We have taken a look at the developing world-wide Christian fellowship, with its clear testimony that God has “made of one every nation of men to dwell on all the face of the earth.” These things Madras also had in mind, as it spoke of the international situation, and found in the gospel the one message sufficient in content and in power to meet the desperate needs of the world of nations, many of them locked in fearful struggle one with another.

Madras’ pronouncement is supported in unobtrusive ways by things which are happening all about us, things which are well known to those close to the foreign mission enterprise, but which do not find a place in the daily newspapers. A Christian missionary, whose heart is burdened with the Sino-Japanese tragedy, visits

his Christian brother and friend who is an influential official of one of the belligerents, and pours out his soul to him, confident that he will receive a sympathetic and intelligent hearing and that what he has to say will have far-reaching influence. Missionaries and mission executives from other countries have unexampled opportunities to speak with the utmost frankness to individuals and to groups of Christian leaders of both China and Japan. Christian nationals of both countries have a moral and spiritual platform on which they can and do meet each other. We could not claim that this interchange of thought results in complete understanding, but it does help in that direction while the struggle continues, and it will be a powerful force for peace when a larger reconciliation between the two peoples becomes possible. Christian missions, reaching out into all parts of the world, across national, racial and economic boundaries, quietly spinning the golden threads which bind together the world-wide Christian fellowship, is one of the most potent of all forces working for peace.

The opportunity and responsibility of the Christian church to lay the foundation, in the minds of the children and young people, for international understanding, appreciation and respect—all indispensable for right international relationships and enduring peace was also emphasized. When we think of how widely scattered over the globe are the outposts of the missionary enterprise, we begin to realize what a tremendous potential force we have in this daily ministry of Christian education. One who has caught, even dimly, the vision of the Christ, is heavily fortified against race pride or hate, against any unwholesome, selfish or narrow nationalism. People of whom this is true are found in every corner of the earth. They aggregate millions in number but exercise an influence far beyond their numerical strength. They have been touched by the teaching of Christ and have, in some measure, been given a new perspective.

### **Contributions to International Order**

Travel among our missions reveals any number of international situations where our missionaries and their national colleagues are making contributions of a high order. Reference has already been made to the service of various kinds which Christian people and institutions have been rendering in war distressed China.

## JUNGLE BABIES

I had seen other babies playing in the sun,  
I had seen them peep through the dust on bare  
and dusty feet.

But their faces were stretched, their black eyes  
were full of things that years, dear Lord, was  
not complete.

What sweetest innocence on bamboo mats they  
Asleep or watch at sunbeams falling through  
the tangled leaves

Of sweetest watch! What peace no wealth could  
multiply.

So Mary's Son once laughed to see the sun peep  
through the olive trees!

When rain falls thick—borne on the monsoon's  
torrid breath—

What shrieks of joy! What splashings which no  
poverty can quell!

And how warm rain upon the stones of Nazareth  
and molded doves of mud beside the busy village  
well!

—ELSIE NORTHROP CHANEY

Their effort in helping to reshape the new nation is apparent. Take the fact that during all this conflict the ten hospitals of our two societies in China have been open day and night to receive the victims of war, often affording the only medical aid available in their localities. Or take the work of the University of Nanking, Ginling College and West China Union University, from that great campus in Chengtu. They have been reaching out into the fabric of Chinese society in various sorts of projects to enrich the new life which China is setting up and developing in that distant, but rich, interior. The new China that is to be will owe much to the vision and constructive work of these Christian institutions. Every one of them is a witness to cooperative and unselfish internationalism. Where war has been a great destroyer, our missions have worked ceaselessly to bind up the wounds of China's physical, economic, educational and spiritual life.

In India the tides of nationalism are running deep and strong. India's face is set towards a new position of dignity and responsibility in the world of nations—a position which she may yet find within the British family of nations. However, if she is to achieve her goal, she must overcome some of her admittedly tragic weaknesses. Among these is the caste system, which divides her life up into segments, and leaves, 60,000,000 beyond the pale in the squalor and unutterable degradation of untouchability. No one has recognized this fact with greater frankness than Gandhi. He has set himself to abolish untouchability. Although Hindu, he is a profound student of the New Testament. Furthermore it can be said confidently that Christian missions led the way in demonstrating the dignity and common human worth of the despised outcaste. Indeed, it is not too much to say that Christian missions, ours among them, have lifted the Untouchable out of the deep slough in which they found him, and set him in a new way of dignity and hope. India's national life is infinitely the stronger thereby, and her national aspirations that much nearer to being achieved.

Burma, now separated from India on a path of her own, is blazing with nationalism, the cry of which might be said to be "Burma for the Burmese." So far this has not raised a serious problem for the great Karen minority, who have proven so responsive to the Christian message. What the future may hold is a source of real concern. The Karen people have their roots deep in the

hills of Burma's border regions. In the past they have tasted the bitterness of Burmese disdain and oppression. A people prepared to fight for their rights, and resenting the Burmese attitude and pressure, they have thrown in their lot with the British government in the past, staunchly supporting it. But now in political affairs the Burmese are coming more and more into power, and the Karens are faced with the problem of what attitude they will take to a nationalist Burma, which means a Burmese dominated Burma. Here the leadership of the Karens, one-fourth of whom belong to the Christian constituency, has come into the picture, a leadership largely educated in Judson College, side by side with Burmese and other fellow students.

This leadership was to a considerable degree responsible for a proclamation, issued a few months ago by the Karens, when for the first time and in recognition of their place in the family of the new Burma, their New Year's day was proclaimed a national holiday. In this proclamation the Karen leadership sent out a call to the Karen groups throughout Burma, in part as follows:

"We are at a crisis. For us the choice lies between seeking protection through isolation, or adventure through active participation in the life of Burma. United ourselves we could help to make Burma a nation. We recognize that as leaders we must be fully committed to our country—free from fear, personal ambition, racial and religious prejudice.

"Today we recall our heritage, our ancient poets and prophets and our tradition of Ywa (God). We believe every individual, every home, every village has a place in the new advance. Progressive in thinking, constructive in planning, and courageous in living, we can share responsibility with other communities for making Burma a united people."

With the bitter fruit of the minority problem before our eyes today in Europe, this seems to come from a different world. We may rejoice that the Christian influence at work among the Karens promises to be a saving salt as Burma advances towards nationhood.

In the Philippine Islands, launching out on its new place in the world of nations, one finds abundant evidence of the enhanced appreciation for the principles of religious liberty, and of the separation of church and state. The vigorous, growing Protestant minority bids fair to exert a wholesome influence on politics and government, on education and various forms of public service.

The Roman Catholic Church itself will benefit by the Protestant example and the stimulus of competition, and as a nation, "the only Christian nation in the Orient," will be morally and spiritually the stronger for the influence of Protestant missions.

The great continent of Africa is more than ever the question mark among the major land areas of the world. A few years ago we believed that genuine progress along Christian lines was taking place as governing powers adopted more enlightened attitudes toward subject peoples and as the mandate principle more and more served to hold ruling states to accountancy for their colonial stewardship. The rape of Ethiopia, however, has shaken our confidence in inevitable progress toward moral standards, and grave questions arise as to the possible results of the present European struggle in relation to the future status of the primitive peoples. Nothing could be more ominous than the fact that again black warriors from the West Coast are thrown into battle array against white Christians of Europe. More than 700,000 Negroes from West Africa are already enrolled in European armies. The Christian missionary enterprise alone sets itself firmly against all that such a confrontation implies and attempts to extend world Christian fellowship until it includes "all kindreds and tongues."

The work of Northern Baptists in Africa is confined to Belgian Congo and here one of the important cooperative efforts of the evangelical missions is an attempt to induce the ruling power to grant to the missions and their constituencies of native Bantu peoples, the rights which were guaranteed them under the Treaty of Berlin and its successors.

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*Interdenominational and International Group at Chengtu.*



**True Christian Brotherhood**

Our thought turns back to the closing days of July, 1939, and to the little village of Hemmen, near Arnheim, in Holland. The Ad Interim Committee of the International Missionary Council had been in session there for two days. It was a small group which brought together missionary leaders from the United States, Great Britain, and from various nations on the Continent of Europe and from Asia. The threat to Europe's peace was all too apparent, and the last hours of the meeting were spent in discussing what might be done to maintain various Christian missions which would be endangered in case of war. English and Germans, Americans and others, the group felt the reality and power of the Christian fellowship in that earnest discussion. In a little more than one month the crash came, and the plans made at Hemmen had to be implemented. The International Missionary Council sprang into the breach, and the first contribution which came through to aid these distressed missions, mostly German, was two hundred and fifty pounds from an English giver! The Council is active in many lands in seeking to guard and maintain the interests of Christian missions, which may be endangered in one way or another, e.g., German missions in the Dutch East Indies and in India, and French missions in Africa and Madagascar. Even belligerent governments have been very generous in their treatment of enemy aliens who are engaged in missionary service in their territory, in many cases allowing them to continue unmolested, a striking testimony to the fact that their work rises above the strifes that divide men. Madras was not exaggerating when it said: "In the missionary enterprise the Christian movement makes an indispensable contribution to the international order. International disorder springs ultimately from the fact that men and nations cling selfishly to their powers, privileges and possessions until compelled by force to share them. The missionary movement springs from a sense of indebtedness to God who has shared His very best with us in Christ, and an eager desire to share any good thing that we may have, and most of all the gospel itself, with men of every land and nation. Here international and interracial contact may reach its highest level."

—J. W. DECKER

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## "FATE" vs. INITIATIVE

The industrial division of our Boys' School continues to grow in popularity. It shows what can be done by methodical, step-by-step development of the skills involved in weaving, carpentry and tailoring. The fact that any boy can learn these trades tends to open the mind to the possibilities of life. Every American boy believes that he might be President some day because the whole scope of American life is open to him; not so an Indian boy. His area of activity is circumscribed by his caste. He would not dream of stepping outside his caste for a trade. Such schools as ours teach that any skill may be acquired by any boy. Initiative, enthusiasm and ambition result, displacing dreary submission to fate. The Government's new Wardha Scheme of education (the teaching of two skills for village industries, in addition to the regular curriculum) is going forward. Our Coles Schools have been following such a curriculum for fifteen years or more and have pioneered in influencing public opinion in favor of such educational plans.

*B. J. Rockwood, South India*



## A CHRISTIAN WITNESS

We had been thinking for the past few years, with the tension in Europe, and the war in China, that Burma was a very safe corner in which to live. Yet trouble comes, and from within. A general Nationalist movement with anti-foreign feeling has broken out. Aside from the hundreds of people killed, there has been a general uprising which has taken the form of school strikes, boycotts and industrial strikes. Schools throughout the province have largely closed. Some of our Indian Christians sought refuge in the Mission compounds until money could be raised from missionaries and churches to pay their boat fare back to India. Pastor Aaron, a Tamil Christian preacher who has lived and preached in Rangoon for 50 years or more, has his home in a rather thickly settled Buddhist area. When the outbreak came some Indians near there were killed, and their houses burned; others fled. Mr. and Mrs. Aaron, however, said, "Our lives have been spent here. We know no other home, so we will stay and put our trust in God." So they stayed and lo, their Buddhist neighbors came to

their rescue and told the other Burmans they must not harm them! Even the Buddhist priests came to speak to protect this kindly old man of God and his wife. One day a fellow missionary came by and said, "The Aarons cannot get out to get food. Have you an extra loaf of bread on hand?" Yes, indeed! Bread for



*Village Church and Congregation, Assam.*

God's children who had trusted Him and were saved for His work by Buddhist priests! God does indeed care for His own.

*Mrs. J. R. Andrus, Burma*



**WORKING TOGETHER—FOR REFUGEES**

Once again I am in Ningpo after 20 months with the refugees in Shanghai. It seems quiet in Ningpo after the tenseness of Shanghai and the strain of trying to keep life in great masses of starving people. There are refugees here but not in such enormous quantities. A local Ningpo Committee called the International Committee for Civilian Relief has now taken over caring for the destitute in the city and to some extent in the countryside. A rice kitchen is giving 3,000 free meals each day, clothing is being provided, and special schools are being operated for poor children. At these the children receive food as well as instruction. This

International Committee consists of British and American missionaries, French Catholic priests and local Chinese leaders. In some instances they have worked through a Buddhist group, too. It is a case of all working together for the relief of suffering.

*Myrtle M. Whited, China*



#### COOPERATIVE CHRISTIAN SERVICE

A part of April was spent in Utkal (Orissa) Christian Council Executive meeting, at the farther extremity of the Province some five hundred forty miles from our station as guests of the (German Lutheran) Schleswig Holstein Evangelical Mission. They have an Oriya Christian community of about 28,000. Their difficulties in getting money from their friends in Germany are appalling. They are living testimony to the fact that God gives strength for every need. Our meeting was concerned largely with the reorganization of the Oriya Christian Literature Committee, the Oriya Language Board and other cooperative organizations on a more inclusive basis. Several other cooperative enterprises were set on foot including a political, social, economic and educational survey of the entire Oriya Christian community, the preparation of Oriya Christian gramophone records, a study of the opportunities for vocational training open to Christians, etc.

*W. C. Osgood, Bengal-Orissa*

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*PRAY with your intelligence. Bring things to God that you have thought out and think them out again with Him. That is the secret of good judgment. Repeatedly place your pet opinions and prejudices before God. He will surprise you by showing you that the best of them need refining and some the purification of destruction.*

—BISHOP BRENT

*I SHALL pass through this world but once. Any good therefore that I can do or any kindness that I can show to any human being, let me do it now. Let me not defer or neglect it for I shall not pass this way again.*

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## The Stream of Young Life and the Cost of Service

IT is to the youth of America that the foreign missionary movement of this country owes its genesis. It was a group of young men from Williams College, who, taking shelter from a storm, held the famous "Haystack Prayer Meeting," where they pledged themselves to pray and work for the cause of foreign missions. It was another group of young men at Andover Theological Seminary—Adoniram Judson, Samuel Nott, Samuel J. Mills, Samuel Newell, Gordon Hall, James Richards, and Luther Rice—who, as the great memorial boulder in the "Missionary Woods" of Andover relates, by their "consecrated purpose to carry the Gospel to the heathen world, led to the formation of the first American Society for Foreign Missions."

In the last generation, the Student Volunteer Movement was a movement of youth and for youth. Founded at Mount Hermon by Robert Wilder, John R. Mott, and Robert E. Speer, it spread rapidly through the colleges of the land, and has been the instrument used of God in enlisting thousands of the choice youth of America for service for Christ in the far corners of the globe.

### **Motives to Missionary Service**

It is most natural that youth should respond in this way to the missionary movement, first, because the world outreach of the Christian church presents the highest, most challenging ideal ever to come from the mind of man: world peace, world brotherhood, good will for all men, and the world-wide Kingdom of God. Second, here is the spirit of adventure so alluring to youth. This missionary enterprise does not call men to a "life of slippered ease"; it is the call of Christ to hazard all for His great cause; "He that loseth his life shall save it." Then the very difficulty of the task is a challenge to youth. Youth does not ask for the safe, the easy, the sure, the life where there is no difficulty. Youth is eager to give all for a cause which is worth while. What is bidding higher for the allegiance of youth than the missionary enterprise

with its ministry to human need through hospital and leper asylums, with its development of the human mind and spirit through schools and churches, with its reverence for personality without respect to color, nationality, race or creed?

Finally, youth wants a better world—a world where there is no war, no race prejudice, no social or economic injustice; and in the world mission, youth sees all the unselfish forces of men of good will working together for international and interracial understanding, for social and economic justice and opportunity for all, for the liberation of the human spirit, for “the brother for whom Christ died.”

### **The Worth of a Great Movement**

A source book of extraordinary worth in attempting to evaluate the “stream of young life” engaged in the foreign missionary enterprise is a volume produced in 1933 by Dr. William G. Lennox under the rather cumbrous title “The Health and Turnover of Missionaries.” His word respecting the value of missions should be quoted:

“The influence of missions, however, is not to be measured by numbers, either of societies, of men or of dollars. For a hundred years mission-driven men and women have been percolating into the far crannies of the earth. They have jolted over dust-heavy Manchurian plains, paddled into lonely ocean lagoons, established homes in Indian villages of mud, struggled through African thickets and climbed Himalayan heights, bringing, or trying to bring, God to man. These missionaries have altered age-old customs, deflected the course of civilizations, demonstrated goodwill, lived lives of devotion and courage, and turned thoughts in myriads upward. Missionaries and missions have been and are today an influence of moment in the relationships between God and man.”

### **Statistics of the Modern Missionary Enterprise**

The statistics later furnished are of the utmost value. They were compiled after prolonged research and while expressed in round figures may be relied upon to furnish a close approximation of the ultimate facts. Dr. Lennox states that in the more than a century which had elapsed at the time the study was made (a period coinciding with the peak of evangelical missionary expan-

sion) approximately 75,000 workmen or more accurately 27,000 workmen and 48,000 workwomen, had been sent by the churches of all denominations to the foreign mission fields. They had given about a million years in foreign service, 400,000 by men and 600,000 by women. Their labors had resulted in a present Christian community of 110 Nationals for each missionary who had ever served. Of the 75,000, 65% or nearly 50,000 had finished their work either through death, retirement, illness or resignation and 25,000 were yet active. Today the number of active evangelical missionaries throughout the world is about the same.

### **What Price Service?**

The subsequent study concerns itself very largely with the health of the missionary; and the toll of illness paid for the privilege of service is not small. Study of a total of 3,733 workers who were lost to the work since the year 1900 indicates that 46% withdrew because of physical breakdown either on the part of the missionary or some member of his family. The breakdown was complete, resulting in death in a third of these cases, and partial, involving serious ill health in two-thirds. The advance of medical science and amelioration of health conditions found upon the fields have made considerable difference in the mortality of those engaged in service abroad. For example, in Africa although this field still leads in mortality due to tropical infection and perils, twenty missionaries died before 1840 to one who dies now. The decline is due to the curbing of tropical infections which caused one half the deaths before 1900, but only one fifth since that year.

Statistical studies and their results, however, can never fully convey the selfless service and the poignant suffering oftentimes borne by the missionary. Much of it is definitely consequent on willingness to serve in distant sections of the globe where skilful provision for the care of the sick is strictly limited.

### **The Deeper Significance**

It may be said of more than a few Christian missionaries that they have truly come to the Kingdom for such a time as this! Within the last few years the rising tide of nationalism has in places threatened to tear down the work of several decades in building unity and harmony between races who live side by side. Into one such seemingly impossible situation a missionary of our

Woman's Board was placed in the last few years. A woman of strong character and firmness, but with great tolerance and a willingness to go far beyond the "second mile,"—she has, by the sheer Christlike quality of her daily life in the midst of the opposing racial groups, become the friend of both and done more than anything else could have done to ameliorate a situation that threatened to set back the work of years.

The following quotation is from the recent letter of a missionary who had repeatedly risked his life in effective and sacrificial service. His extraordinary value to the work under present tense conditions made it justifiable to sanction his return even though he suffered from physical disabilities which rendered such a return hazardous. Mark his response:

"My physical condition is not so much of a problem to me personally. I have lived a fairly full and satisfying life. The things which I have missed I shall miss anyhow. A few years more or less, if that is to be the way of it, doesn't matter. I am quite prepared for whatever is in store. If I can contribute a little, perhaps I might say a little more, to make life richer, to bring heaven nearer, to some, it seems that there would probably be more opportunity for that back where I have been. I shall be glad to put in what time I have there."

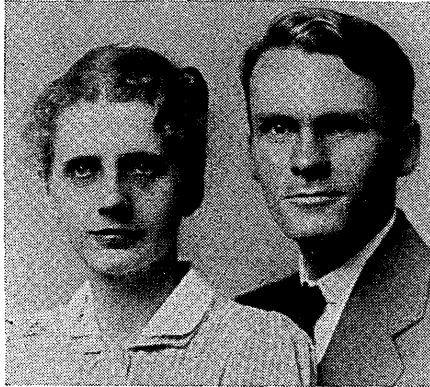
Another case may be given in briefest outline. A missionary couple were in charge of a fruitful and needy tropical field where the great institution which they conducted meant fuller life and opportunity, material as well as spiritual, for many thousands of the underprivileged. They were suddenly confronted with the word of skilled physicians that the wife and partner in the work must go to the homeland immediately for an operation which offered only the remotest possibility of saving her life. What should be God's will in such a case? For the husband to accompany her would mean a cessation of the activities of the work with consequent untold loss. The answer came through prayer and meditation and was in consonance with the deep devotion of a lifetime. The case requiring urgency the wife left by air, arriving at a great American medical center where she was given every attention, but where the results of repeated studies proved wholly unfavorable. Let the reader picture to himself the lonely intervening weeks during which this husband and wife, separated by half a world, waited for the inevitable moment when God should call



the dear one to Himself. Separated for Christ's sake, the one to suffer and wait, the other to work and wait.

### **The Stream of Life for the New Day**

At whatever cost, the work goes on and must go on. There is no lack of young men and women who are willing to brave every necessary hazard in offering themselves for the great service. The call is the same as in other years and Christ still endues His



*Mr. and Mrs. Stephen J. Goddard,  
new missionaries to China.*

followers with "an irresistible sense of mission." Under the heavy stress of present world tension the younger churches in mission lands plead earnestly for an increased number of missionaries. They ask that the worker should come as a colleague of the leaders of the indigenous church and that he should be prepared to consider himself a servant of the new churches rather than an "overseer." The new sense of Christian world fellowship makes it perfectly clear that the sending of a missionary can no longer be the sole concern of the Board or the churches in the sending land, but that the churches in the receiving country should begin to exercise an important voice in his selection and training.

Representatives from the churches on the mission fields join with those from the homelands in outlining the qualifications needed by the missionary today.

"There are certain basic or universal qualifications which must characterize the missionary. He must be physically fit to adjust himself to life in a new land. He must be intellectually qualified by thorough and broad education, have the capacity to learn a language, have a thorough knowledge of the Bible, and possess the appropriate professional skills. He must be marked for his Christian character, that is: he must have, above all things, love; also a growing Christian experience, a sure grasp of the Christian faith, a sense of mission from his Master, the gift of interpreting and communicating his faith, the capacity to appreciate and cooperate with, and the ability to identify himself with, the best interests of other peoples.

"We would emphasize, however, that some qualifications are of very special importance in these times, namely: (a) such a living conviction of the Christian faith and such a growing Christian experience that he will be an effective interpreter, able to communicate the Gospel; (b) sensitive appreciation and understanding of the changing currents of political, economic, social and religious life, and resourcefulness in interpreting the Christian message to the present generation of men; (c) the ability to be a willing colleague, free from a sense of racial, cultural, spiritual superiority and denominational narrowness; (d) the capacity to understand and appreciate the aspirations of other people."\*

### **Decline in Staff**

If we are to face the full facts in respect to the stream of young life it is necessary to recognize that the past decade or more has witnessed a decided decline in the number of missionaries serving Northern Baptists on foreign fields. So far as the General Society is concerned the peak in point of staff numbers was reached in 1923 when 313 units were under appointment. By a unit is meant a family or a single person. In 1929 there were 265 units, in 1934, 240 units and in 1939, 179 units, a decline from the peak year in a period of 16 years equalling 42.9%. In the decade closing with April 30, 1938, the staff of the Woman's Society declined from 204 to 153, a loss of 25%. It should further be borne in mind that this decline has taken place during years which have witnessed unprecedented Christian opportunities calling for strategic re-

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\* *"World Mission of the Church,"* p. 84.

enforcements of missionary staff among castes and outcastes of India, among the hill peoples of Assam and Burma, in the newly awakened Congo valley and more recently in our stricken China fields.

### **An Aging Staff**

Naturally such a decline in staff, consequent upon our inability to send new recruits for lack of funds, has led to an automatic advance in the average age of the missionaries. "The stream of life" as it begins its great service is a stream of *young* life, for only in extraordinary occasions is it possible to send to the field one who is beyond early youth, but one of the glories of the great work is that so many of the young men and women who undertake it grow old in the service—that is, old in years—though the nature of the work itself keeps them young in spirit. The average age of the missionaries of the General Society in service in the year 1928 was 44.9. Ten years later it had increased to 48.3. The average age of the missionaries of the Woman's Society in 1939 was 45.2.

### **Challenging Facts**

In the face of this picture three challenging facts emerge:

1. The responsible bodies on mission fields including both missionaries and national leaders are asking for the young life of America. This is even more true than it was a decade ago. They want representatives of each succeeding age group. They need particularly the strength which can come to younger churches through the life of the older churches. They plead for vital Christian personalities who best represent what Jesus Christ offers to the world. The doors of opportunity are widely ajar with challenging needs on every hand.

2. The spiritual life of the churches here in the homeland is to an extraordinarily large degree dependent upon a consuming passion for meeting the needs of other people. Devotion to the cause of Christ does not thrive on isolation and self-interest but on an unselfish concern for peoples of all races and climes. The sending of the young people of the churches into needy places at home and to the far corners of the world is the spearhead opening the way for old and new applications of the teachings of Jesus. *For its own life it is imperative that the church in America contribute its youth to the needs of the world.*

3. Leaders in world thought are turning to the principles of Jesus as offering the only hope in a world harassed by the repressions and oppressions of dictatorships and totalitarianism. The class struggles, the racial animosities, the warlike spirit, the restrictions on personal and religious freedom and the utter disregard for the individual displayed today in so many quarters are entirely out of harmony with the teachings of the Saviour of men.

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WHAT A TASK!

Kanigiri station was combined with that of Podili for some time. It was also included with Donakonda so that the missionary in charge had *three* big fields as his responsibility! To have two such stations to supervise is a two-man task without a doubt, but how one man could care for three of them is almost beyond comprehension. This means, of course, that at best only superficial attention could be given. Kanigiri field, for instance, is as large as the state of Rhode Island and contains about 100,000 square miles with over 150,000 population. There are almost 8,000 baptized Christians, which means that the Christian community is much larger than this. Countless numbers of the Christians, moreover, cannot read or write—at least three quarters of them. There are more than 400 villages, and each village is made of at least two sections—a caste section and an outcaste palem. It is absolutely impossible to visit each village even once a year. Just to see, visit, and encourage this great body of Christians is a task in itself, but what can one do for them in such a brief contact? Then too there are the non-Christians, especially the Sudras, with their much greater numbers and their great interest at present in the gospel message. Here again the responsibility is multiplied, for in this day of their interest and inquiry we must not fail them. It is a great day of opportunity in this field! Pray for and support us in this exceptional challenge.

*Eva G. and J. C. Martin, South India*



UNTO THE FOURTH GENERATION

The recent appointment of Mr. and Mrs. Stephen Josiah Goddard to foreign mission service in China continues the Goddard

family name "unto the fourth generation of them that love Me and keep My commandments." Stephen's great grandfathers were William Dean, first Baptist missionary appointed to work among the Chinese, 1832; and Josiah Goddard, appointed in 1838. His grandfather, Josiah Ripley Goddard and his father, F. W. Goddard, M.D., also served in China. The Goddard-Dean family, in these little more than 100 years, have given nearly 400 years to Baptist foreign service.

The Seagraves, Rachel, Dr. Grace and Dr. Gordon, all of Burma, are also fourth generation missionaries. Justus H. Vinton, and James M. Haswell, great grandfathers; Justus B. Vinton, grandfather, and Mrs. Alice Vinton Seagrave, mother, served in Burma. The Seagrave-Haswell-Vinton family total well over 500 years.

The great grandfather of W. C. Osgood of Bengal-Orissa was Sewall Mason Osgood, printer and preacher.

Youthful pioneers J. H. Vinton, William Dean and S. M. Osgood sailed for distant lands in 1834 on the barque *Cashmere*.

*THE question of importance is not whether those to whom we go with our missions are more or less moral, but whether they need Christ. The motive which drives us to preach to them is not a superior pride in our morality as compared with theirs; but the Spirit of Incarnation.*

*MISSIONARY zeal is wholly independent of our ideals as to the value or character of non-christian religions. To some men it has seemed as if a belief that other religions were wholly bad was essential to any zeal for the spread of Christianity. . . . But that is not the case. It was to the people who had the best religion known to the world that Christ first came.*

—ROLAND ALLEN



*A Jungle Pool, Assam*

*Photograph by D. M. Albaugh*

## *A Wayside Pool*

WITHIN the jungle's evening cool  
I saw a little shimmering pool;  
It held the sky in its embrace  
And drew me by its glowing face.  
But, as I stooped for nearer view  
The mirror broke, and then I knew  
'Twas muddy and a bed of slime,  
No lofty theme for thought or rhyme.  
And yet—it caught God's radiant sky  
And shared with me, as I passed by.

—Pearl Dorr Longley

*From Oil Lamps Lifted, by permission Fleming H. Revell Co.  
(Mrs. W. J. Longley is a Baptist missionary at Kurnool, India)*

## Giving—A Response of Love

ON THE human side, two factors are necessary to continue the world outreach of Northern Baptists set forth in the preceding chapters of this book. One is personnel. The other is money. Through the one—devoted missionaries, both men and women—the work is done. Through the other, the work is made possible. Missionaries cannot go, and they cannot live and work, without money. Money, except as it is transmuted into living, loving personalities, can never tell the story we have “to tell to the nations.” Life must be freely offered; money must be freely given; and it is the two working together that counts.

### The Ministry of Jesus' Friends

This is not some new aspect of the world mission of our Lord. It was true when that mission began—in the person of Jesus Himself. Even His ministry called for and was furthered by the gifts of friends. Could anything be clearer than the statement in Luke 8: 1-3?

“And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven devils had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, *which ministered unto them of their substance.*”

What did these women do? First of all, they travelled with Him. They were openly His friends. They were glad to be seen with Him. No one of us may love our Lord as He deserves to be loved, but we can take our stand with Him in the context of our daily lives. We can enroll ourselves on His side and gladly allow others to see that we are so enrolled.

But these women went a step further: they ministered to Jesus out of their substance, their possessions. This probably means that they bought His food and prepared it for Him. They probably also bought the material for His clothing and, with their own hands, sewed His garments. They also provided whatever travel-

ling expenses were necessary—not so much transportation, though He did once receive a donkey, for the group seems to have walked for the most part from village to village in the small land of Palestine. They may have provided the money fees required for shelter at night in the simple inns along the way.

By thus providing for Jesus and His disciples, these friends enabled Him to do what He wanted to do—to go through the villages preaching the good news of the Kingdom. The answer to the question as to why in this way they served Jesus and His cause has already been intimated. They loved Him. Their service was the response of their love. They loved Him for many reasons: He had given them His friendship; He had revealed God to them in terms of a loving Father: He had forgiven them; some, He had healed; out of one, He had even cast demons. Their explanation was: "We love Him because He first loved us."

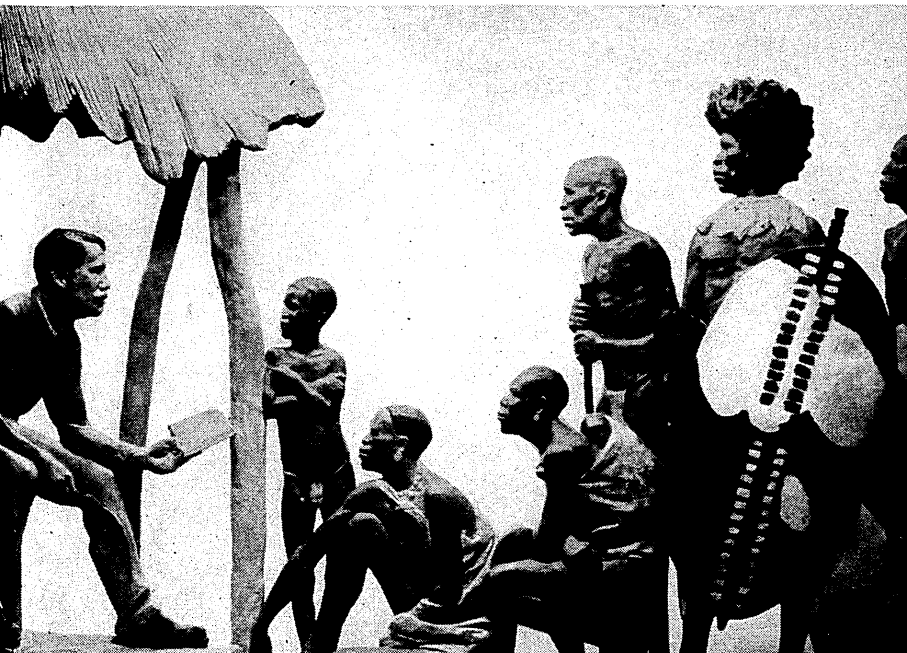
### **But What About Us?**

This was all very well for these friends, His contemporaries, but what about us? We may not walk with Him through Pales-

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*Jackson*

*Livingstone Explaining the Gospel in Africa*





tinian villages as they walked. We may not buy His food and clothing and provide for His lodging in village inns as they did. We may not take a jar of costly perfume from one of the Jerusalem bazaars and break it, anointing His feet as one of them did, however great our desire thus to honor Him may be. But when we love and serve those whom He loves and would serve, we love and serve Him. When we support a cause which is His cause, we support Him. When we help to proclaim His gospel throughout the world, we do that which is pleasing to Him.

The real question is: *Will we do for Him what we can—as a response of love?* Will we take Him into our own hearts and homes, as did Zacchaeus, and under the inspiration of His self-giving offer our substance for causes near to His heart?

### **The Giving of the Early Church**

This lesson was soon learned by those who were the disciples of Jesus immediately following His resurrection and ascension. It was these very disciples who introduced into the world a wholly new idea and ideal of voluntary service and voluntary giving. Previously, time and again, great men and wealthy had connected their own names with some munificent gift as a public benefaction—a school, a library, a temple, bridges, roads, public baths. But the first century Christians, as Dr. K. S. Latourette well points out in his "The First Five Centuries," made three significant changes:

1. They greatly increased the number of givers. They taught that even the very poor should give according to their ability. Giving became a part of worship; and just as each worshipper was supposed to participate in song and praise and prayer, so each one was taught to bring his gift, a mere penny or a farthing though it might be, and offer it as an act of worship.
2. They introduced a new motive for giving: love to God and love to man. How different this was from that giving which sought by its munificence to win public favor.
3. They changed the object of their giving from great public works to:
  - (a) The care of the sick and injured, of orphans, and widows, and unemployed
  - (b) The establishment and support of hospitals—an almost wholly Christian institution in its origin and its development through the centuries
  - (c) The entertainment of travellers—in a day when there were

no hotels, and inns were few and far between

- (d) The burial of the poor
- (e) The relief of whole churches and whole communities in times of famine and pestilence
- (f) The redemption of those who had been imprisoned for debt or for their Christian faith
- (g) The spread of the Gospel.

Giving to such causes as these was an expression of the love which they bore to one another and to the world—their heart response to God for His great love to them in Christ. Freely they had received; freely they would give.

### **Christian Giving**

The Christian view of giving does not express itself as “I *must* give” or “I ought to give,” but it says “I want to give.” Here we have not duty but privilege, not the compulsion of responsibility but the constraint of love. Real giving is always and everywhere love exercising its prerogative. When we love, we look with pity, with tenderness, with adoration, and we give because we want to.

In this kind of giving, three significant things happen:

1. We give ourselves. Often the easiest and the most futile thing we can do is to make a mere money gift, even though it may be a very generous one. We need first to give ourselves, to understand the need, to enter into sympathy with those whom we would help, to persuade others to give. “The gift without the giver is bare.” Real giving is always self-giving.

2. We learn that in God’s sight much may be very little and little may be very much. Jesus looked upon the widow’s mite as the most generous gift of all. The giving of the tithe of a twenty-thousand dollar a year income may be tight-fisted selfishness in comparison with the offering of the tithe, or even a smaller portion, of a thousand dollar a year salary. In the economy of God, some loaves and a few small fishes, gladly given, can be used to feed a multitude.

3. In giving as a response of love, we give as unto Christ and never just to budgets or to organizations. Organizations are necessary for most of the work which is done in Christ’s name. If they are the right kind, they do not cost money, they save money and they conserve the results of past expenditures. God is not a God of confusion but of order. We honor Him when we carry on His

work through orderly processes. And one of the orderly processes of any Christian organization is the establishment and maintenance of a budget. Only with a budget which details receipts and expenditures can the Lord's funds be handled so as to take thought for things honorable in the sight of God and of men.

But even so, we do not, in real giving, give to a budget. We



*Young Chinese Merchant.*

give to the Lord; we minister unto Him out of our substance; and all of our giving is a response of love.

### **Giving Is Worship**

If we are in touch with our churches, giving need never go by default. Reminders come at proper intervals in oral and written form. The needs at home and abroad are kept before us. Envelopes are provided for our convenience. With us, too, as with the early Christians, giving is made a part of worship. Moreover, we are all able to give something. Only one thing is lacking, for most of us: the kind of love which makes us want to give. If only we Northern Baptists can recover the New Testament idea of giving not just as something to which we murmur intellectual assent,

but as something which becomes to us an ideal—an absorbing, commanding, controlling ideal—we can go forward with all the work set forth in these pages and push on to unmet areas of human need in Christ's name—glad-hearted giving making possible glad-hearted service.

The Foreign Mission Boards of the Northern Baptist Convention adopt a budget and authorize certain expenditures for work 12,000 miles from home before knowing how the present year will close. In so doing they exhibit a supreme act of faith. Where is the money coming from? Some of it will come from invested funds, though in view of today's business uncertainties, *how much* is problematical. But most of it will come from men and women, old and young, in our churches,—*living donors*.

### **Giving Expresses Faith**

The task of securing funds to support the missionary enterprise is much more than a task of raising money. It presupposes that within the constituency lives a conviction and attitude as to the essential importance of the work which will lead our people to its joyous and spontaneous support. Contributions ought to be the expression of a Christian life that is hid with Christ in God, and a recognition of our privilege in sharing this fellowship with others the world around. The budget of the Societies makes it possible for living men and women to take the living Gospel of Jesus and make it real to other people. If giving follows interest, it is pertinent to ask how best we can interest the people in our churches.

### **The Response to Need**

In the early days of the Societies, most of the giving came about as response to a definite need. The Societies needed the salary of a missionary! A building was needed in which the missionary could do his or her work! Or a missionary, returning for furlough, stated his or her needs to a church or to individuals. These challenges were accepted and the needs met. Many memorial gifts to honor loved ones were made. In fact, most of the buildings erected in the early days were memorials. Gradually churches and individuals assumed responsibility for definite tasks and the work grew until Northern Baptists were extending their outreach to many lands and peoples. Through the years many churches have continued their interest in special projects.

### **The Spirit of Cooperation**

Then came a development in the idea of giving: life and annual memberships in the Societies were established through special gifts. Later the spirit of cooperation and unification produced the unified budget for all the missionary and benevolent work of the Northern Baptist Convention. Other great initiatives had arisen and there was a desire for intelligent comprehension of the whole task and the privilege of participation in every branch of it. The Foreign Mission Societies entered whole-heartedly into the cooperative plan and the New World Movement. Developments in connection with the unified effort have made possible the balanced presentation to our constituency of all our Christian outreaches through the work of the Department of Missionary Education and the Council on Finance and Promotion. The joint program of missionary education, the comprehensive January booklet about our Baptist work at home and abroad, and the *Book of Remembrance* which gathers into one focus of petition our many Christian outreaches, are typical of the unity of understanding and interest.

Our present method combines these two principles of giving. Many churches and individuals prefer that their missionary giving should represent the whole round of denominational outreach. Others feel it their privilege to indicate how and where their gift shall be used. The unified budget finds an appropriate place for both methods, the divisible gift to all forms of service and the designated gift which expresses some special interest of the donor.

### **A New Day in Giving**

All over the world the State is taking over many of the social, educational and philanthropic activities. Taxes and the increased costs because of rising standards of living are reducing the margin between income and expenditures, thus crippling the power of some to give as generously as heretofore. The decrease in the number of large givers must be overcome by cultivating a greater number of smaller donors. The prevailing ideal of leisure and self-indulgence rather than work and self-sacrifice may also sterilize the giving of many people. But Christian missions have always been championed by a minority. It has been the men and women of greater vision and keener imagination who have wanted to give the knowledge of Jesus Christ to those who knew Him not.

### How the Work Can Be Supported

Sympathy with and understanding of the work of Christian missions in its motives and its tasks come from churches and pastors. Budget figures must be interpreted in terms of life and work. Missionary education with special emphasis upon Bible study and the development of stewardship are necessary corollaries of the promotional plan. In all our thinking, talking and planning for the support of the missionary enterprise we need constantly to be in prayer. The dynamic which produces Christian giving is personal communion with God. A revival of prayer for missions is even more needed today than when Helen Barrett Montgomery made the statement: "If God's people, those who profess to love Him, would give half the time to earnest, believing prayer that they now spend in activities, a wave of spiritual energy would sweep the earth that would hasten the coming of the Kingdom by centuries."

No royal road to missionary success can ever be found. It must be eternally the way of the cross, and that always means sacrifice. Unless genuine religious faith has waned, and we believe it has not, the Christian mission will move on until "every knee shall bow and every tongue confess that He is King of Kings and Lord of Lords."

JESSE R. WILSON

JANET S. MCKAY

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*Thou hast given so much to me,  
Give one thing more, a grateful heart,  
Not thankful when it pleaseth me,  
As if thy blessings had spare days;  
But such a heart whose pulse may be Thy praise.*

—G. HERBERT

**W**HAT Jesus desired was not an indolent good-nature, willing to be imposed on by anybody, but a royal generosity. You are to measure your benefits not by the conduct of others but by the self-forgetting goodness that wells up in your own heart.

—SCOTT

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## EVENING PRAYER

So many prayers have risen to Thee today  
Dear Lord, such numberless petitions weigh  
Upon your heart, I cannot bring you mine.  
Some few have come, sealed with your name and sign  
From dim cool vaulted halls where music soft  
Lifted the praise of trusting hearts aloft.  
Far more, from evil smelling temples come  
On shrilling pipe and hollow beat of drum  
That speak the quest of throngs to find Thy name.  
Thin curling incense smoke and candle flame  
In gilded shrines beneath the sacred trees,  
And tattered flags, that catch the passing breeze  
Of windswept hilltops; cries that never cease  
From tempted men of sin who crave release;  
And streams that have no need to plow or sleep  
Are ever twirling prayers and searchings deep  
Of multitudes that know not where to call.  
Thy Father-Heart has heard and answered all.  
And I, who once had thought to pray tonight,  
In shame at such insistent thirst for light,  
Can now for pardon only humbly kneel  
And plead for mercy that I do not feel.  
Forgive me that I have not hungered so  
Nor fully sought and loved Thee as I know  
Nor ever yet have followed all the way.  
Nay, Lord, I am not fit. . . . I cannot pray.

—ELSIE NORTHROP CHANEY

## Part II

# FIELD SURVEYS

### Burma

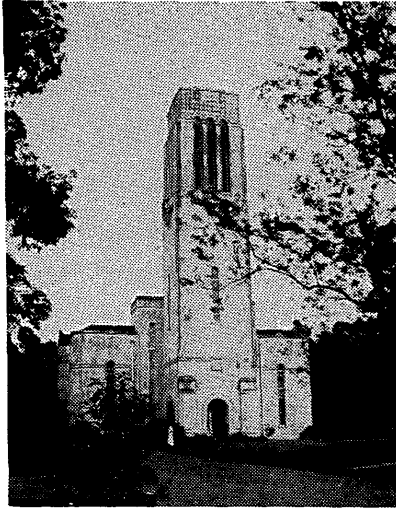
**B**URMA, separated politically from India since 1937, is governed under a constitution of its own. Burma has always been separated from India geographically. Add to this the difference in race, religion and freedom from caste, the greater liberty accorded its women, its higher percentage of literacy, its greater per capita wealth with its resulting higher standard of living, and the natural division will be apparent. Burma with its new independence, stands on a much firmer financial basis than at any time in its history.

Burma must always stand high in the affectionate interest of Baptists for Adoniram and Ann Judson there began American foreign missions. Baptists today hold undisputed first place among its Christian groups and Baptist work among the Karens stands among the greatest of the achievements of the "older churches" in their efforts to evangelize the world.

The work in Burma is most complex, only Assam of all our fields being at all comparable with it in this regard. This is due to the more than forty different races who live in the province, each with languages and customs so different that it is most difficult for any man to work effectively with more than one race. The Burmans, who are predominantly Buddhist, are by far the largest group. They constitute 9,092,214 of the 14,667,146 people of the province. As to Baptist racial groups, the Karens are by far the largest with 75,000 baptized believers. Next in numerical strength, are the hill tribes along both sides of the China border, the Lahu and the Wa, with about 30,000 Christians. As one moves north and west in a circle along the hilly rim of Burma one finds 10,000 Kachin and 7,000 Chin Baptists, including all dialects both north and south. Also in the high plateaus to the east are



1,200 Shan Baptists. In the Irrawaddy valley are 2,200 immigrant Indians, more than 600 Mons near Moulmein and hundreds who attend English-speaking Baptist churches. Baptists, among Burmans, number some 7,200, a number not large compared with some of the other Burma groups but comparing favorably with other missions where work is carried on among dominant groups with a long non-Christian religious history. The importance of



*Judson College Chapel.*

the full impact of our work in Burma has recently been indicated by the strong Baptist representation in the Cabinet, the Senate, and the House of Representatives of the new government.

Due to the government educational system which requires that most communities desiring schools shall organize and manage them, it has been necessary for Baptists to assume large educational responsibilities under the "grant-in-aid" system. From these schools of all races and tongues Judson College, the only Christian college in Burma, draws students. It is making a great contribution to leadership. In this leadership training task it has been immeasurably helped by such fine girls' schools as Morton Lane, Moulmein; Kemmendine, Rangoon; and Mandalay; and such

boys' schools as Judson High, Moulmein; Cushing High and Union Hall, Rangoon, and the Karen co-educational high schools, in Rangoon, Moulmein, Bassein, Henzada, Tharrawaddy, and Tavoy. These and other mission schools like them have played the major part in giving Judson College what is believed to be the highest percentage of Christian students of any college in Burma or India. Its fine new plant on Victoria Lakes, Kokine, near Rangoon was made possible by the Judson Fund and by generous local subscriptions for the great chapel. Through the racial riots and student strikes of recent years Judson has come with increased prestige and attendance. Closer government supervision of all education was a result of these strikes. Its effect upon Judson and our other schools is being watched with the keenest interest.

The majority of the 1,500 and more Baptist churches, as well as the 700 schools of all grades, are located in villages. Burma's people are largely rural and agriculture is the predominant occupation. These churches are related first of all to their racial associations and conferences, and are all united in the Burma Baptist Convention, an organization entirely independent from mission control. The Convention and Conferences are self-supporting and carry on extensive mission work of their own, thus multiplying the effect of the work of missionaries.

The year 1940 marked the centennial of Judson's Burmese Bible. There had been an earlier edition but a revision was immediately undertaken and the edition, which has become a classic in the beauty of its Burmese, was completed in October 1840. The A. B. M. Press printed the first Burmese Bible and continues its great work today. Other Bibles translated by our missionaries, and printed there, are Francis Mason's Sgaw Karen, D. L. Brayton's Pwo Karen, J. N. Cushing's Shan, Ola Hanson's Kachin and the Mon begun by J. M. Haswell and completed by Robert Halliday. To these might be added a long list of Gospels, commentaries, and other scriptural helps and school texts which our missionaries have brought to the people in their mother tongues.

Today, if one turns his eyes to the hills of Burma far to the east, north, and west he sees great groups of Baptists coming into being. Through churches, schools, and the fine hospital in Namkham they are being trained and strengthened for a promising future. The Irrawaddy valley, too, has its two great groups, Burmese and Karen. They are meeting the terrific pressure of all that we call

modern. That they may emerge victorious is a matter for prayerful concern. From both hills and valley come urgent calls for that which Christ can best contribute through missionaries.

### Burma Statistics\*

#### Missionaries:

†A. B. F. M. S. ....	83
†W. A. B. F. M. S. ....	34
Nationals .....	2,824
Churches .....	1,522
Church members .....	137,627
Baptisms .....	5,527
Schools .....	708
Pupils .....	35,614
Hospitals .....	3
Dispensaries .....	17
Patients .....	62,672

\* From 1939 Annual Report.

† Staff—1940.

**Bassein** (Bäs'-sēne) 1852. Bassein, a city of about 45,000, is located in the southwestern part of Burma, about seventy-five miles from the sea. Here one finds three distinct missions, the Sgaw Karen, the Pwo Karen and the Burman which combine to make Bassein one of the strongest and most successful mission stations in the world. The Bassein Sgaw Karen Baptist Association has 168 self-supporting churches. It supports several Karen missionaries to the remote tribes of Burma. Ko Tha Byu Memorial Hall, erected without money from America, is said to be one of the finest school and chapel buildings east of Suez. The Pwo Karen Mission is also entirely self-supporting. It has a fine group of buildings in Bassein. Scattered through the delta are 83 Pwo Karen churches with 8,000 members. The Burmans have a fine school for girls in Bassein town and 11 other schools in the district, all important exangelistic factors. The missionaries to the Burmans also work with the Chinese and Indian communities.

#### STATISTICS:

*Sgaw Karen*: Population in field 55,000; native workers 256; churches 167; church members 17,750; baptisms 847; schools 4; pupils 786.

*Pwo Karen*: Population in field 208,000; missionaries 2; native workers 84; churches 83; church members 8,006; baptisms 268; schools 3; pupils 346.

*Burman*: Population in field 695,000; missionaries 2; native workers 47; churches 3; members 691; baptisms 18; schools 12; pupils 990.

## STAFF:

*Sgaw Karen Work*

*Burman Work*

W. L. Keyser

Mrs. W. L. Keyser

*Pwo Karen Work*

C. L. Conrad

Mrs. C. L. Conrad

**Bhamo** (Bä-mō) 1877. Bhamo, near the northeastern border with a population of about 10,000, is second only to Mandalay in importance as a city of upper Burma. It is the Burman terminus for caravan routes into China and is a trading center and military post of real importance. The population of the field includes Burmans, and Shans as well as Kachins, Chinese, and Indians. Our present work in Bhamo is among the Kachins, this being our first Kachin station. Missionaries reduced the Kachin language to writing and Rev. Ola Hanson completed the translation of the entire Bible in 1927, the fiftieth anniversary of the coming of Christianity to these hill people. There is an important Kachin school in Bhamo. Self-support is being vigorously pushed among the Kachins.

## STATISTICS:

*Kachin*: Population in field 46,700; missionaries 3; native workers 87; churches 21; church members 4,089; baptisms 225; schools 34; pupils 1,651.

## STAFF:

*Work for Kachins*

J. M. England

Mrs. J. M. England

*Work for Kachins and Burmans*

\*Miss Gertrude R. Anderson

(a) **Haka** (Hä'kä) 1899. Haka is a frontier mission station far up in the hills of northwestern Burma. The people, before the coming of the mission, were a wild folk. They are split into numerous tribes and dialects. Today this field has become one of great

evangelistic opportunity. A number of years ago the government of Burma assumed responsibility for all the schools and appointed one of the missionaries honorary inspector. In addition to the task of inspection, the missionaries have translated Scriptures and prepared literature in the different dialects. The death of Dr. J. Herbert Cope was a very severe loss to the work. There is a Bible School for the training of Christian workers. Karen teachers and preachers from lower Burma have been of real assistance in the training of these mountain people.

(b) **Tiddim** 1911. This section of the Chin Hills was once considered just an out-station of Haka. It has now become of major importance, however, due to the numbers coming to Christ. More and more the missionary's task is that of supervision of the work of the preachers. The field associations have increasingly assumed responsibility for important decisions. This Chin work, if only rightly staffed, might well lead a whole people to Christ.

#### STATISTICS:

Population in two fields 169,200; missionaries 4; native workers 23; churches 77; church members 4,190; baptisms 623.

#### STAFF:

##### *Work for Chins*

C. U. Strait (*at Haka*)

Mrs. C. U. Strait, R.N. (*at Haka*)

F. O. Nelson (*at Tiddim*)

Mrs. F. O. Nelson (*at Tiddim*)

**Henzada** (Hĕn'-zā-da) 1853. When Judson passed through Henzada on his way to Mandalay, he found a single street of houses. Now it is a city of 28,000, head of the district, and a place of importance on the Irrawaddy River. The population of the town is largely Burmese. The Burmese Girls' School reaches far out into the country districts. The Karens are an important minority in the district. Much time has been given to the organizing of Sunday schools and young people's work. The Burman and Karen High Schools are making an important contribution to the training of leadership in that area. Two strong field associa-

tions, Burmese and Karen, carry large responsibilities. No missionary is now resident in this strategic field.

#### STATISTICS:

*Burman*: Population in field 531,600; native workers 47; churches 11; church members 629; baptisms 16; schools 6; pupils 661.

*Sgaw-Karen*: Population in field 41,800; native workers 241; church members 7,793; baptisms 278; schools 91; pupils 3,245.

**Insein** (In'sāne) 1889. Insein is the seat of the Burmese and Karen theological seminaries, the Burman Woman's Bible School, and the Willis and Orlinda Pierce Divinity School. The Sgaw



*Burman Woman's Bible School, Insein.*

Karen Theological Seminary, oldest among our training institutions, together with the Sgaw Karen Woman's Bible School have an enrolment of almost 200. The Karen churches contribute liberally toward the current expenses of both of these schools and have been responsible for some of the buildings on the compound. The Burman Theological Seminary and the Burman Woman's Bible School have a smaller enrolment but often six or more races are represented in their student body. The Burmese churches together with the strong Burmese women's societies have given such large contributions as to make these two schools practically self-supporting. Graduates of both schools serve in all parts of Burma. The Burman Woman's Bible School, too, has an exceptionally beautiful group of buildings.

## STAFF:

*Burman Theological Seminary*  
 C. C. Hobbs  
 Mrs. C. C. Hobbs

*Karen Theological Seminary*  
 D. W. Graham  
 Mrs. D. W. Graham  
*Burman Woman's Bible School*  
 \*Miss Beatrice A. Pond

**Kengtung** (Keng-tōōng') 1901. Kengtung is a town of about 10,000 located not far from the Chinese border in the Southern Shan States, 270 miles northeast of Taunggyi. Formerly a month away from Rangoon, the railway and motor roads have now cut the travel time to about five days. It is the government seat of the Sawbwa, or ruling prince, and so the headquarters for that section. It is also an important trade center on one of the main caravan routes to China. Though the Roman Catholics are in this field no other Protestant mission except Baptist is at work here. The dominant people of Kengtung State are the Shans who live in the plains. Our great in-gathering has been from the hill dwellers, the Lahu, the Kaw, and the Wa. This work among the hill people has been much helped by Karen pastors coming from Lower Burma and serving as real foreign missionaries. For a number of years the Lahu and Wa work has centered at Pangwai in the hills southeast of Kengtung.

## STATISTICS:

Population in field 225,000; missionaries 4; native workers 20; churches 10; church members 565; baptisms 115; pupils 91; schools 1; hospitals 1; dispensaries 3; patients 20,754.

## STAFF:

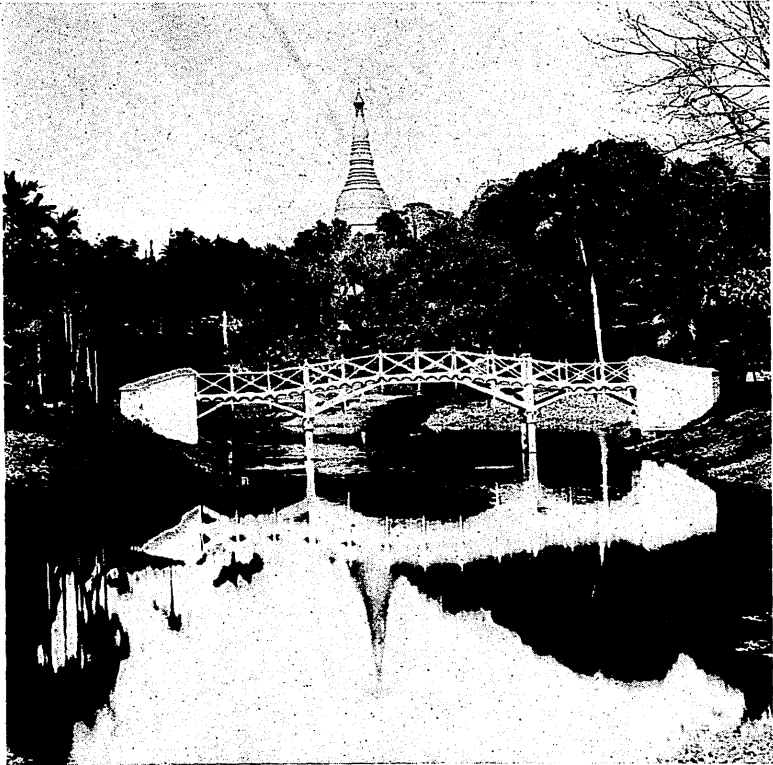
*Work for Lahus and Shans*  
 R. B. Buker  
 Mrs. R. B. Buker

*Louise Hastings Memorial Hospital*  
 R. S. Buker, M.D.  
 Mrs. R. S. Buker, R.N.

**Kutkai** (See Namkham)

**Loikaw** (Loi-ka') 1899. Loikaw is in the Southern Shan States near the eastern border of Burma. Although the population includes Padoungs, Red Karens, Shans and Burmans, work for the most part is conducted for the Karens. The villages are in rugged

country with almost no level land and the people live literally from hand to mouth. All success has been won at the price of constant and continued effort. The shortage of missionary staff in Burma has made it difficult to station a missionary in this promising field continuously.



*Shwe Dagon Pagoda, Rangoon.*

**STATISTICS:**

Population in field 58,700; native workers 69; churches 25; church members 1,322; baptisms 59; schools 10; pupils 487; dispensaries 1; patients 2,580.

**Loilem** (Loy-lem) The town of Loilem is in the northern part of the Mongnai field which lies between Kengtung and



Taunggyi. The Shans are devout Buddhists and are, therefore, difficult to reach with the gospel message. Loilem has a compound of nearly two acres on one of the main roads. There is a good school building and a growing vernacular school which teaches sufficient English to offer good training for young people. In the missionaries' bungalow a room is set aside for a dispensary.

STATISTICS:

Population in field 135,000; missionaries 2; native workers 8; churches 1; church members 68; schools 1; pupils 192; dispensaries 1; patients 3,379.

STAFF:

*Work for Shans*

H. C. Gibbens, M.D.

Mrs. H. C. Gibbens

**Mandalay** (Män'-dä-lāy) 1886. Under the very shadow of Mandalay Hill, a sacred shrine to Buddhists because of its legendary past, is located the city of Mandalay. In the numerous pagodas, the thousands of yellow-robed priests, and the many religious festivals, one sees signs of the strength of Buddhism. But—there are lights set upon candlesticks which cannot be hid. These are represented in the work of our boys' and girls' high schools, by the Christian field work among men, women, and children in and out of the city. In this connection we must not forget the important center for work among women and children near the royal palace. No missionary family has been in Mandalay for several years.

STATISTICS:

Population in field 450,000; missionaries 4; native workers 22; churches 1; church members 360; schools 8; pupils 727; dispensaries 1; patients 9,939.

STAFF:

*Girls' High School*

\*Miss F. Alice Thayer

\*Miss Lucy Wiatt

*Evangelistic Work*

\*Miss Marian H. Reifsneider

\*Miss Dorothy E. Wiley

**Maubin** (Mä-ōō-bin) 1879. Maubin, the headquarters for the district of the same name, is situated in the rich delta of the Irrawaddy west of Rangoon. Launches run to Rangoon every day

and there is easy communication with other towns of the delta. There are 398 villages in the Maubin district and the field covers a radius of about 50 miles. The Pwo is the largest Karen tribe but since it is nominally Buddhist it is more difficult to win. Their Home Mission Society, however, carries on vigorous evangelistic work and conducts a mission in Siam. A motor boat for the rivers,



*Village Medical Work.*

a bicycle for the bunds, and an ardent desire to carry the gospel to the people have done much for the 85,000 Pwo Karens in the Maubin district.

**STATISTICS:**

Population in field 85,000; missionaries 3; native workers 73; churches 45; church members 2,170; baptisms 128; schools 17; pupils 754.

**STAFF:**

*Work for Karens*

E. T. Fletcher

Mrs. E. T. Fletcher

*Pwo Karen School*

\*Miss Rebecca J. Anderson

**May-myō** (Mā'-mē-ō) 1900. Maymyo is a government hill station, the hot weather capital of Burma, situated in the northern Shan States east of Mandalay. Here is located the Memorial Rest

House which helps so much to preserve the health of the missionaries in Burma. The Burmese Girls' School is carrying on a unique course in home arts training. The missionary pastor of the English-speaking church has also served as chaplain to the non-conformist British troops always stationed here. In addition there are companies of sepoys, of sappers and miners, largely recruited from the hill people and among whom there are numbers of Christians. The missionaries cooperate with the military chaplains in the care of these soldiers. There are three church organizations in Maymyo, an English, a Burman, and an Indian. Rev. Ernest Grigg and Dr. Wallace St. John have of recent years contributed much to the work in Maymyo.

#### STATISTICS:

Missionaries 1; native workers 23; churches 5; church members 544; baptisms 47; schools 4; pupils 303.

#### STAFF:

\*Miss Laura E. Johnson

**Meiktila** (Māke'-ti-la) 1890. Meiktila is situated on the railway about 320 miles north of Rangoon. The mission compound is beautiful for location with its eleven acres on a gradual slope down to the lake and its grove of trees along the shore. The work here is primarily for Burmans although all races are enrolled in the school. No missionary family has been stationed here since 1935.

#### STATISTICS:

Population in field 300,000; native workers 14; churches 1; members 164; baptisms 7; schools 4; pupils 265.

**Mong Mong and Bana** 1920. In Bana, twenty-five miles across the Chinese border, and in Mong Mong a hundred and fifty miles north of Bana, a great mass movement toward Christianity is taking place among the Lahu and Wa tribes. The story of this work is one of the most romantic and fascinating in Baptist history. These fields offer an unprecedented opportunity as the hill people listen to the gospel eagerly. More than 30,000 have come into the church and recently a new opportunity has opened in the formerly unadministered Wa States in Burma. In addition there are heavy responsibilities in the care and nurture of the churches.

## STATISTICS:

Population in field 400,000; missionaries 4; native workers 145; churches 240; church members 30,000; schools 47; pupils 750; dispensaries 1.

## STAFF:

*Work for Lahus and other hill tribes*

Harold M. Young (at Lashio)

Mrs. Harold M. Young (at Lashio)

M. Vincent Young

Mrs. M. Vincent Young

**Mongnai** (Mōng-ni) 1892. See Loilem.

**Moulmein** (Mäll-māne) 1827. Moulmein is across the Gulf of Martaban from Rangoon. It is, like Rangoon, a cosmopolitan



*Dispensary Duty, Ellen Mitchell Memorial Hospital, Moulmein.*

city including in its population of 65,000 nearly all the races of Burma. It is the second seaport of Burma. The Judson Boys' High School and Morton Lane Girls' High School, chiefly for Burmese, are here, also a fine co-educational Karen High School, an English

High School for girls where all the teaching is in that language, and an Indian Grammar School. An All-Burman Orphanage is conducted in co-operation with mission schools of Burma, supported by Burma Baptists. The Ellen Mitchell Memorial Hospital and Training School for Nurses is a well equipped modern hospital. The doctors cooperate in the medical work of the Moulmein leper asylum and give medical examinations in mission schools throughout Burma. The Moulmein schools are known far and wide for their high standards and the fine group of graduate students. Services in Burmese, Karen, English, Talain, Telugu, and Tamil are conducted in Baptist churches of this city.

#### STATISTICS:

*Burman:* Population in field 213,000; native workers 57; churches 4; church members 324; baptisms 27; schools 16; pupils 1,161.

*Karen:* Population in field 183,000; native workers 171; churches 48; church members 6,507; baptisms 352; schools 44; pupils 2,153.

*Talaing:* Native workers 35; churches 8; church members 604; baptisms 38; schools 9; pupils 566; hospitals 1; dispensaries 1; patients 4,929.

*English-speaking Peoples:* Population in field 1,527; native workers 12; churches 1; church members 188; baptisms 12; schools 3; pupils 179.

*Indian:* Population in field 28,000; native workers 11; churches 2; church members 196; baptisms 13; schools 2; pupils 115.

#### STAFF:

##### *Work for Burmans and Mons*

Roger Cummings

Mrs. Roger Cummings

\*Selma M. Maxville, R.N.

##### *Judson High School for Boys*

P. R. Hackett, Principal

Mrs. P. R. Hackett

##### *Morton Lane High and*

*Normal School*

\*Miss Ruth P. Christopherson

##### *Karen High School*

\*Miss Cecelia L. Johnson

##### *Ellen Mitchell Memorial Hospital*

\*Grace R. Seagrave, M.D.

\*Anna B. Grey, M.D.

\*S. Harriett Gibbens, R.N.

\*Mildred M. Dixon, R.N.  
(language study)

##### *English Girls' High School*

\*Miss Mona Ecco Hunt

\*Miss Helen L. Tufts

**Myingyan** (Myīn-gyān') 1887. Myingyan was the first station turned over to the Burma Baptist Missionary Society. This Burmese Baptist group has not found the financial difficulties growing less through the years. For many years it has not been possible for the Mission to designate a missionary to Myingyan.

STATISTICS:

Population in field 467,800.

**Myitkyina** (Myī'-chē-na) 1894. Myitkyina is in the northeast corner of Burma, some fifty miles from China's western frontier and 722 miles north of Rangoon. Forty years ago only Kachin and Shan houses were found here, where now stands a thriving city of several thousand inhabitants. Several caravan routes lead into China and the mission is in touch with the Kachins in many villages through the hills. A large number of Lisus have also accepted Christianity. Karen Baptist teachers from Lower Burma have in the past had a large share in the work. A station school with industrial work is maintained for boys and girls. The Woman's Society makes work appropriations to the schools and one of its missionaries has been designated to Sumprabum, 125 miles north of Myitkyina on the edge of the triangle. This important outstation has a school with a practical rural emphasis and is in very large part supported by the Kachin Christians.

STATISTICS:

Population in field 40,000; missionaries 3; native workers 50; churches 39; church members 2,219; baptisms 416; schools 16; pupils 823.

STAFF:

*Work for Kachins*

L. A. Dudrow

Mrs. L. A. Dudrow

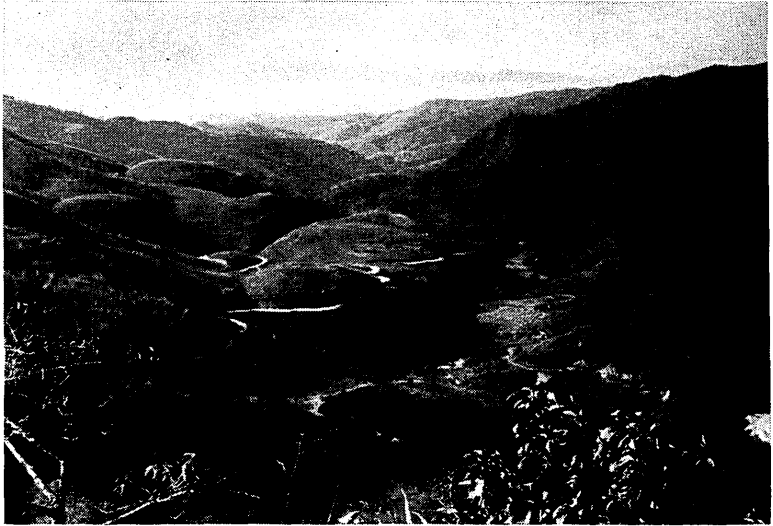
*Kachin Baptist School*

\*Miss Lucy P. Bonney

(*Sumprabum*)

**Namkham** (Nām-khām) 1893. **Kutkai** (Kut-ki) 1933. Namkham is a frontier Kachin and Shan station only two miles from the border line between Burma and China and four miles from the great new Chinese-American aeroplane factory. Because of its location on the chief caravan route it is a trading center and an important military post. A road has been constructed from Lashio

through Namkham to Bhamo and a fine bridge crosses the Shweli River. This same road is in part the new Lashio-Kunming road, a vital lifeline for the Chinese Government of the west. Beside this road is Kutkai and its fine new church and Bible school building for the Kachins, built in great part by them. The Kachins are coming into the church in ever-increasing numbers. Native



*A Section of the Burma-China Road.*

preachers and missionaries tour in the Schweli valley among the large number of Shan villages and in the hills among the Kachins. Medical work has proven to be one of the best evangelizing agencies and recent years have seen a remarkable development in the hospital and the nurses' training school for all races.

#### STATISTICS:

*Kachin:* Population in field 63,000; missionaries 4; native workers 78; churches 8; church members 3,600; baptisms 539; schools 38; pupils 1,318.

*Shan:* Population in field 277,500; native workers 20; churches 4; church members 169; schools 6; pupils 389; baptisms 31; hospitals 1; dispensaries 6; patients 17,709.

## STAFF:

*Robert Harper Memorial Hospital*

G. S. Seagrave, M.D.

Mrs. G. S. Seagrave

*Kachin Bible School, Kutkai*

G. A. Sword

Mrs. G. A. Sword

**Nyaunglebin** (See Shwegyin)

**Pangwai.** Southeast of Kengtung, among the hills, is located the Lahu and Wa station of Pangwai. Dr. J. H. Telford has translated the New Testament into the Lahu language.

## STATISTICS:

Population in field 300,000; missionaries 2; native workers 86; churches 65; church members 4,200; schools 35; pupils 791.

## STAFF:

J. H. Telford

Mrs. J. H. Telford

**Pegu** (Pě-gū) 1887. The western half of the Pegu district is a hilly region in which there are forest reserves of teak and other valuable woods. The eastern half of the district is rich rice land and has a wealth of fisheries, paddy and lumber. The town of over 18,000 has electric lights and a piped water supply. The population for the most part is composed of Burmans and Talaings with a few Chinese, Indians and Chins. The local church pays the full salary of its pastor, makes generous contributions to the orphanage in Moulmein and other mission projects, and pays the salary of an evangelist and a Bible woman.

## STATISTICS:

Population in field: Burman 373,000; Chin 1,500; missionaries 3; native workers 15; churches 7; church members 301; baptisms 29; schools 3; pupils 205.

## STAFF:

*Work for Burmans*

M. C. Parish

Mrs. M. C. Parish

*Girls' School and Evangelistic  
Work*

\*Miss Mary L. Parish



**Prome** (Prōme) 1854. Prome is the seventh largest city in Burma. It is the Government headquarters of the district and a collecting and distributing center for a large area. Here is located our mission station for work among the Burmese people of the Prome and Thayetmyo districts. This is a strong Buddhist center. The famed Shwe San Daw Pagoda is supposed to contain three hairs of Buddha! The Anglo-Vernacular Girls' School is the chief institution of the mission. A number of the strongest of our Burmese leaders have come from the Prome field. As elsewhere, the work among the Burmese Buddhists is most difficult. No missionary family has been resident here since the retirement of Rev. and Mrs. E. B. Roach in 1938.

**STATISTICS:**

Population in field 375,000; native workers 18; churches 4; church members 644; baptisms 19; schools 7; pupils 317.

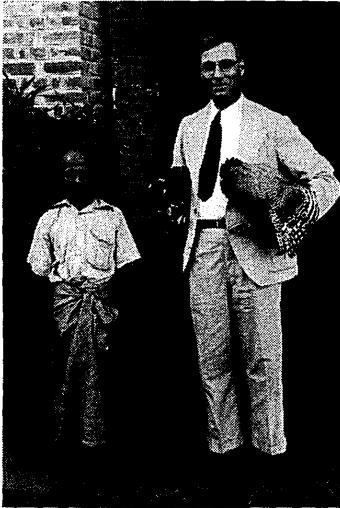
**STAFF:**

*Work for Burmans*

(In charge of J. T. Latta  
at Thonze)

*Burmese Girls' School*

\*Miss Rachel H. Seagrave



*B. C. Case and one of his  
helpers*

**Pyinmana** (Pin-má-ná) 1905. Pyinmana, located in one of the finest farming sections of Burma, is 225 miles from Rangoon, on the main highway line to Mandalay. This field is about 100 miles long and 50 miles broad with a population of about 357,000, most of whom are Burmans, with some Chins, Karens, and Shans. The Pyinmana Agricultural School, with its demonstration farm of 160 acres, exemplifies a new type of education and evangelization for the villages of Burma. A recent government development, a rural improvement project in the Kachin Hills near Namkham, is

under missionary supervision from Pyinmana. This school is taking an important part in the establishment of a self-supporting, self-propagating Christian church.

**STATISTICS:**

Population in field 357,000; missionaries 7; native workers 28; churches 4; church members 578; schools 10; pupils 482.

**STAFF:**

*Pyinmana Agricultural School*

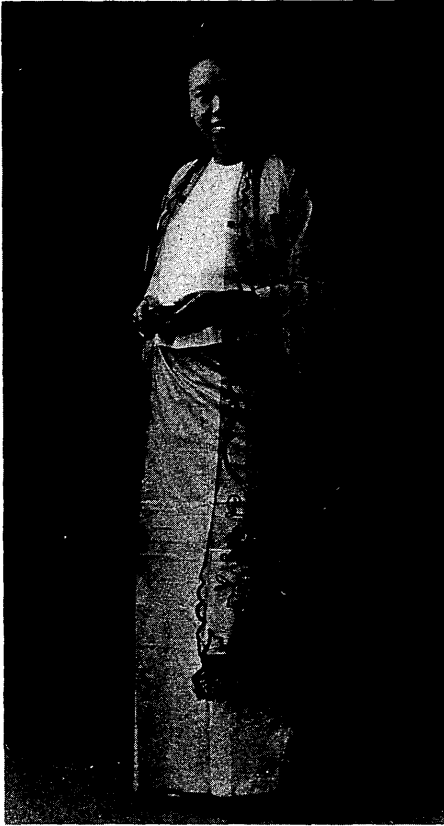
B. C. Case	Wm. H. Cummings (Kachin Hills)
J. M. Smith	Hills)
Mrs. J. M. Smith	Mrs. Wm. H. Cummings
C. R. Horton	(Kachin Hills)
Mrs. C. R. Horton	

**Rangoon** (Ran-goon) 1813. This capital city of Burma was only a village of mud and huts when the Judsons landed in 1813. It is now one of the three great ports on the Bay of Bengal, a city of 400,000. The great majority of these are Indians, either Moslem or Hindu, with some 60,000 Chinese and less than 100,000 Burmans. The city possesses excellent business sections, beautiful residences on shaded avenues, a motorized fire department, and one of the finest park systems east of Suez. Cushing High School and Baptist English High School (Anglo-Indian) are located on adjacent compounds. Judson College, now a constituent college of the University of Rangoon, is located on its new campus adjacent to that of University College, the University Engineering School, and the Government Normal School. In this position Judson College has demonstrated its ability to maintain its Christian as well as its scholastic impact and has won for itself an ever enlarging student body and an ever increasing popular support.

The Mission Press in Rangoon is the missions' business center. This thoroughly modern plant, designing and casting its own type when necessary, a pioneer in linotype printing, publishes the Bibles and hymn books, school books, tracts, Sunday School lesson helps and religious periodicals in Burmese, Karen, Kachin, Shan, Chin, Talain and Lahu. It thus finances itself.

Immanuel Baptist Church for English-speaking people is entirely self-supporting. The Lanmadaw church, founded by Adoniram Judson, and its school, are self-supporting and minister

to the Burmese community in Rangoon and vicinity. Kemmendine Girls' High School occupies admirably adapted new buildings in an attractive compound. The Union Hall High School in



*Dr. Ma Saw Sa, Leading Woman Physician,  
Rangoon.*

the center of the city and under Indian superintendence and leadership, contributes much to the life of the Indian community. The large Sgaw Karen high school plant is the center for a large number of schools and churches in the district. On the adjoining compound are the mission secretary's residence, the residence for the Burmese missionary family, and the mission guest house. Here,

also, is located the Pwo Karen Co-educational Bible School, carried on in the Brayton Memorial Pwo Karen Church. The Rangoon City Mission Society acts as a unifying force for the Baptists of all races in the city. Thus does Rangoon exemplify the extreme complexity of work so often found in Burma.

## STATISTICS:

*Burman*: Population in field 890,000; native workers 31; churches 8; church members 1,022; baptisms 45; schools 8; pupils 601.

*Sgaw Karen*: Population in field 70,600; native workers 95; churches 99; church members 8,394.

*English-speaking Peoples*: Population in field 11,800; native workers 14; churches 1; church members 340; baptisms 2; schools 4; pupils 335.

*Indian*: Population in field 210,000; native workers 57; churches 8; church members 2,012; baptisms 104; schools 13; pupils 1,155.

## STAFF:

*Mission Press*

Miss O. A. Hastings, Mission Treasurer

*Language Study*

Maurice Blanchard

*Literary Work*

A. C. Hanna

Mrs. A. C. Hanna

*Judson College*

G. S. Jury, Principal

Mrs. G. S. Jury

L. B. Allen

Mrs. L. B. Allen

J. Russell Andrus

Mrs. J. Russell Andrus

\*Miss Agnes Darrow

F. G. Dickason

Mrs. F. G. Dickason, R.N.

G. E. Gates

Mrs. G. E. Gates

O. N. Hillman

\*Miss Helen K. Hunt

S. H. Rickard, Jr.

Mrs. S. H. Rickard, Jr.

\*Miss Marian E. Shivers

D. O. Smith

Mrs. D. O. Smith

\*Miss E. Eloise Whitwer

*Baptist English High School*

Mrs. G. D. Josif

*Work for Burmans*

\*Miss Dorothy E. Rich

*Kemmendine Girls' High School*

\*Miss Mary I. Laughlin

*Pwo Karen Seminary*

C. E. Chaney (also at Divinity School, Insein)

Mrs. C. E. Chaney

*Sgaw Karen Woman's Bible School*

\*Miss Marion Beebe

\*Miss Charity C. Carman

**Sagaing** (Sá-gīne') 1888. Sagaing district with its pagoda-crowned hills and its valleys sheltering many monasteries, has universal fame as a stronghold of Buddhism. The need for a missionary family for this and the adjacent Mandalay fields is first on the urgent list of the Burma mission. As this field is



*Kachin Children.*

in the dry belt of Burma it is possible for the missionaries to tour during much of the year. In this district is Ava, where the prison in which Adoniram Judson was imprisoned was located. The mission owns a small plot of land formerly occupied by that old prison, and has erected there a beautiful memorial stone of alabaster bearing as part of its inscription, Rev. 7: 14:—*These are they which came out of great tribulation, and have washed their robes . . . in the blood of the Lamb.*

## STATISTICS:

Population in field 956,500; native workers 11; church members 120; schools 1; pupils 182.

**Sandoway** (Sān'dō-way) 1888. Sandoway is a short distance from the coast of the Bay of Bengal, surrounded on all sides by hills. The field is immense and the only easy way of travelling about it is by water. There is a school for Chins. It has been necessary of recent years for this work to be given such supervision as was possible by the missionary from Thayetmyo.

## STATISTICS:

Population in field 137,000; native workers 17; churches 16; members 782; schools 1; pupils 129.

**Shwegyin** (Swāy-jyīn) 1853. A new highway has changed the travel between Shwegyin and Nyaunglebin from a day by ox-cart to three hours by motor bus. A railroad between the two cities has been completed. The Shwegyin field, one of the home lands of the Karen people, has nearly 1,000 Karen villages and is rapidly growing. The national leaders on this self-supporting field are men who show an unusual grasp of the situation and independence of thought. The work in the village schools is making real progress.

**Tiddim** (See Haka)

**Nyaunglebin** (Nōng-lā'bin) 1900. The chief Karen school for these two fields is located in Nyaunglebin and the Woman's Society has made a great contribution through its missionaries designated to this school. The Associations in Shwegyin and Nyaunglebin were for some years quite separate but are now working in close cooperation with one another. The Nyaunglebin School has a Home Arts course training girls for a higher standard of village life. The Bassein Sgaw Karens support sixteen evangelists.

## STATISTICS:

Population in two fields 72,000; native workers 184; churches 82; members 4,446; baptisms 133; schools 44; pupils 1,729.

## STAFF:

*Sgaw Karen High School*

\*Miss Hattie V. Petheram

**Tavoy** (Tă-voy') 1828. Tavoy is the most southern of the Burma mission stations. Formerly accessible only by steamer it is now connected with Moulmein by rail. Although the Karen people are very poor and the total net income of many of the Christians from their paddy fields does not exceed thirty dollars for the year, their evangelistic work is self-supporting. The field is a narrow coastal plain. Some of the Karen churches are from forty-five to fifty miles distant from the station, and are reached with difficulty by the missionary. There are two schools, an Anglo-vernacular school for Burmese girls and a Karen co-educational high school. The teachers of the Burmese School are nearly all graduates of the Morton Lane Girls' School at Moulmein. Evangelistic work is carried on among the Burmese, Indians, Chinese and Anglo-Indians. The fine Morrow Memorial Building of the Karen High School was completed in 1940. In the Tavoy cemetery is the grave of George Dana Boardman.

**STATISTICS:**

*Burman:* Population in field 253,000; missionaries 2; native workers 19; churches 3; church members 330; baptisms 21; schools 2; pupils 394.

*Karen:* Population in field 23,600; missionaries 2; native workers 172; churches 50; church members 4,842; baptisms 176; schools 65; pupils 2,949.

**STAFF:**

*Work for Burmans*

M. L. Streeter

Mrs. M. L. Streeter

*Work for Karens*

W. D. Sutton

Mrs. W. D. Sutton

**Taunggyi** (Toung-jë) 1910. Taunggyi has a high altitude which makes the climate cool and dry. Although the main work is for the Shans and Taungthus a small but vigorous Christian Karen community has grown up. There is an Anglo-vernacular boarding and day school of high school grade, a flourishing vernacular school, and the Huldah Mix School for girls. Medical work has been of the utmost importance in the development of this whole field. The Peabody-Montgomery Rest Haven gives many of Burma's women an opportunity to regain lost health. The School for Missionaries' Children is also maintained here. The fine stone church, used by all races, is a beautiful building.

## STATISTICS:

*Shan*: Population in field 67,000; native workers 32; churches 4; church members 322; schools 7; pupils 590; dispensaries 1; patients 3,382.

## STAFF:

*Work for Shans**Huldah Mix Girls' School*

\*Miss F. Faith Hatch

*Boys' School*

\*Miss Mary D. Thomas

*School for Missionaries' Children*

Miss Elizabeth Taylor

Miss Frances M. Ryder

**Tharrawaddy** (Thär-ra-wad'di) 1889. Tharrawaddy town, with its 3,000 population, is sixty-eight miles from Rangoon on the railway to Prome. Being the district headquarters and in the midst of a rich paddy plain, it has become an increasingly important center. A large Sgaw Karen High and Boarding School is attended by day scholars of all races. Valuable service is rendered by the travelling evangelists who tour the jungle constantly. All of the churches and nearly all the village schools are supported by the Karen Christians. For many years the evangelistic work and oversight of the churches has been in charge of the former head-master of the school, Senator Thra San Baw. He formerly served on the Legislative Council and has been awarded the *Kaisar-i-Hind* medal in recognition of his public service to Burma.

*Jungle School.*



## STATISTICS:

Population in field 23,394; native workers 46; churches 50; church members 3,834; baptisms 125; schools 35; pupils 2,500.

**Thayetmyo** (Thā-yēt'myō) 1887. Thayetmyo is the Government head of the district and is situated in the center of the district. The work here is for the southern Chins. The mission residence and school are located at the far side of town from the Irrawaddy River and on the road the Chins travel in coming to market. The town numbers some 10,000 inhabitants and is to some extent a collecting and distributing center, but has no real industry of its own. The activity of the missionaries is widespread and much of the work is done through evangelistic touring, both among Burmese and Chins. The latter have been quite receptive of the gospel.

## STATISTICS:

Population in field 68,000; missionaries 2; native workers 26; churches 7; church members 1,631; schools 13; pupils 285.

## STAFF:

*Work for Chins*

E. C. Condict

Mrs. E. C. Condict

**Thonze** (Thōn-zě) 1855. The mission work of Thonze includes the Zigon field. The main work of the missionary has been in a strip the length of the field and seven miles on each side of the motor road. This is one of the richest sections in Burma in natural resources. Rich forest lands yield teak and other valuable woods. Agriculture is, of course, the chief occupation of the people, although there is some pottery manufactured and rice and cigars are shipped out of the district. Thonze is one of the most active strongholds of Buddhism. An Anglo-Vernacular Girls' School, a vernacular Burmese School and a small Indian School are here. Daily vacation Bible schools have been most helpful to the work.

## STATISTICS:

Population in two fields 550,000; missionaries 3; native workers 24; churches 7; church members 977; baptisms 41; schools 6; pupils 197.

## STAFF:

*Work for Burmans*  
 J. T. Latta  
 Mrs. J. T. Latta

*Girls' Middle School*  
 \*Miss Carrie E. Hesselstine

**Toungoo** (Toung-ōō) 1853. There are three missions at this station, the Bwe Karen, the Paku Karen and the Burman. The town has a population of about 24,000 and the district of the same name has a population of over 425,000. Evangelization has progressed so successfully among the Bwe Karens that now there are few non-Christian villages. Here, as in other districts where primitive conditions still persist, a great work is still to be done to develop the people both in Christian character and in social well-being. No missionary family has been assigned to Burman work here for many years.

## STATISTICS:

*Burman:* Population in field 283,700; native workers 21; churches 2; church members 224; baptisms 12; schools 5; pupils 452.

*Bwe Karen:* Population including Paku in field 88,000; missionaries 2; native workers 71; churches 113; church members 4,980; baptisms 90; schools 11; pupils 910.

*Paku Karen:* Missionaries 2; native workers 136; churches 98; church members 4,616; baptisms 181; schools 40; pupils 1,662.

## STAFF:

*Work for Bwe Karens*  
 C. L. Klein  
 Mrs. C. L. Klein, R.N.

*Work for Paku Karens*  
 H. I. Marshall  
 Mrs. H. I. Marshall  
*Bixby Memorial School*  
 \*Miss Inez Crain

*Work for Burmans*



*Ann Judson's Grave, Amherst.*

## Assam



THE province of Assam in northeast India is described by a missionary as "a land of multitudinous languages, great difficulties and thrilling opportunities." This province has an area as large as that of New England with a population of approximately nine million. Burma, China, Tibet, and the province of Bengal form the outside circle. The great river Brahmaputra drains the larger of the two great valleys that make up the major part of the rugged province. Separating these two

valleys are mountain ranges and plateaus, some of which rise to an altitude of 10,000 feet. The entire setting is one which breathes charm and mystery.

Assam has a tropical and semi-tropical climate with excessive heat and humidity on the plains a considerable portion of the year. The rainfall, in certain sections, is considered to be the heaviest in any part of the world. The precipitation at Cherra Pungi in the Kashi Hills some years exceeds 450 inches! The dense jungles abound in wild animals of the fiercest type. Two of the chief products of Assam are tea and rice. The tea plantations are known to be among the most excellent of the world. The railroad system, the Assam-Bengal Railway, runs through the 450 miles of the Brahmaputra Valley with branches tapping the tea garden regions. This railway connects with the Eastern Bengal Railway system.

The number of languages and dialects used in Assam is sometimes estimated to be as high as 167. Our own mission is in contact with at least 25 of these language groups, many of which have received their written languages through the efforts of the missionaries. In general the population may be classified as:

1. The people on the plains, either Assamese (who are native to the country) or immigrant tea garden workers who have been imported in large numbers chiefly from South India. In

religion they are either Hindus or Mohammedans with a sprinkling of Jains, Sikhs, and some Buddhists.

2. The people of the hills, of many tribes and races with Mongolian strains, such as Garos, Nagas, Kacharis, Rabhas, Abors, Miris, and Mikirs. In religious beliefs they are animists and live in constant fear of the countless spirits that haunt streams, forests, and the air itself.



*Lotha Naga Christians.*

Missionary work in Assam began in 1836 when two Baptist missionaries with their wives answered the call to come to this province. Dr. and Mrs. Nathan Brown, inspired by Adoniram Judson in Burma to undertake pioneer work for tribes bordering on Tibet and China, made their way up the Brahmaputra to the northernmost corner of Assam expecting to find a gateway to China. These pioneers found the pass closed and remained to begin work among the Assamese and foot-hills people at Sadiya, our first mission station in Assam. To Dr. E. W. Clark belongs the honor of first turning to the hill tribes of the Naga ranges at a time when the Government refused to assure him protection. The results have been most notable. Throughout the past hundred years a long train of devoted missionaries, together with their loyal national associates, has built stations and churches in ever increasing numbers.

**Assam Statistics\*****Missionaries:**

*A. B. F. M. S. ....	34
†W. A. B. F. M. S. ....	18
Nationals .....	859
Churches .....	982
Church Members .....	64,134
Baptisms .....	4,984
Schools .....	423
Pupils .....	13,389
Hospitals .....	4
Dispensaries .....	7
Patients .....	27,674

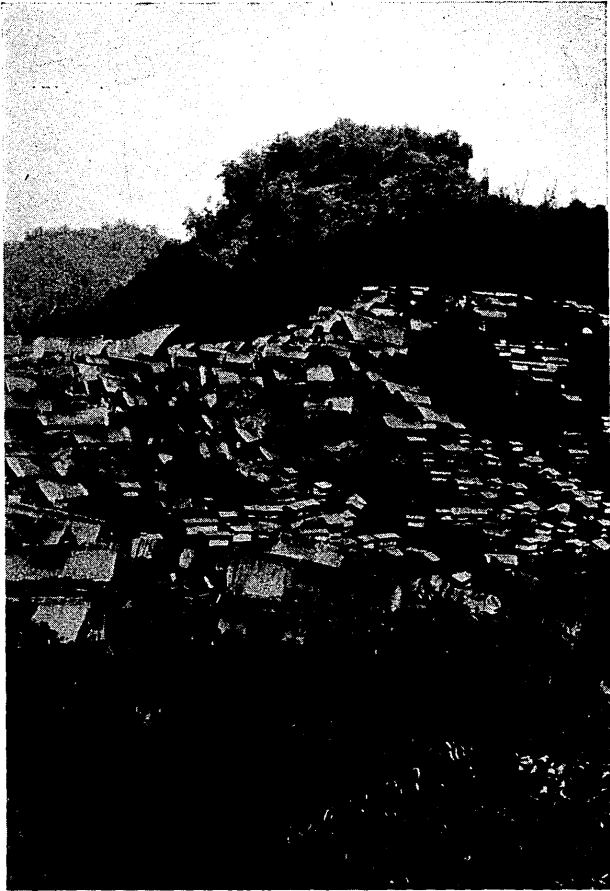
\* From 1939 Annual Report.

† Staff—1940.

**Gauhati** (Gou-hät'ti) 1841. Gauhati, the fourth largest town in Assam, is situated on the Brahmaputra River. On the southeast bank, overlooking the river, is the missionary compound. In addition to the homes of the missionaries there are a church, a school house, college hostels (dormitories) and a modest office building for the mission Secretary-Treasurer. At the South end of the town is the Woman's Society compound Satri Bari, "garden for girls," where is located the Girls' Middle English School, the Sarah E. White Memorial Hostel, the Christian Hospital for Women, and a small orphanage, together with missionary and national staff residences. Ten of our total of 52 Assam missionaries live in Gauhati and from this center an extensive work is carried on affecting not only the 65 or more churches and some 50 mission schools of the adjacent areas, but also an ever extending circle including many tribes and various races of plains and hill folk.

Cotton College, a co-educational Government institution with an enrolment of more than 1,700, is located here. This institution affords an excellent opportunity for Christian work among students through the dormitory plan, a work that is limited only by dormitory space and scarcity of missionary personnel.

Gauhati also claims the only hospital for women among Assam's nine million people. Founded in 1927, the Woman's Hospital already ranks high in the estimation of the Government and is being increasingly relied on by influential Hindus and Mohammed-



*Mountain Village of Northern Assam.*

dans. Its capacity of 45 beds is wholly inadequate for the need. The Nursing School of the Hospital has an enrolment of 40 young women representing various tribes and races.

**STATISTICS:**

Population in field 968,000; missionaries 10; native workers 148; churches 65; church members 6,074; baptisms 227; schools 54; pupils 2,016; hospitals 1; dispensaries 2; patients 3,342.

## STAFF:

Miss Marion Burnham, Mission Treas. and Mission Sec.

*Work for Assamese, Garos and  
Kacharis*

V. H. Sword

Mrs. V. H. Sword

J. M. Forbes

Mrs. J. M. Forbes

*White Memorial Hostel*

\*Miss Carolyn A. Gleich

*Girls' Middle English School*

\*Miss Ethel E. Nichols

\*Miss Hazel E. Smith

*Woman's Hospital*

\*Alice Randall, M.D.

\*Martha J. Gifford, M.D.

\*Edna M. Stever, R.N.

\*Millie M. Marvin, R.N.

**Golaghat** (Gō-la-ghat) 1898. There was neither Christian nor Christian church in the Golaghat field when Dr. and Mrs. O. L. Swanson arrived 40 years ago. Today there are approximately 4,000 Christians in more than 80 churches, every one of which is self-supporting and maintains its own pastor. Yet in an area 75 miles long and 30 miles wide only the bare fringe of the large population has been reached with the Christian message. The majority of the people in this great tea plantation area are of the coolie class.

The Boys' Mission School trains many of the village lads from the plains and the hills for Christian leadership. The Girls' High School has an enrolment of 200. Within the district there are more than a dozen village schools equipped for primary education, maintained by groups of churches. The medical dispensary is a branch of the Jorhat Hospital. The local church is recognized as one of the chief evangelizing centers of the entire mission. Every year the Christian leaders from the district gather for an intensive Bible class, a summer training course. The Swedish Baptist General Conference of America has assumed the support of the General Society's work at the Golaghat station.

## STATISTICS:

Population in field 274,000; missionaries 5; native workers 57; churches 88; church members 3,082; baptisms 306; schools 22; pupils 832.

## STAFF:

*Work for Assamese and Im-  
migrant Peoples*

R. W. Holm

Mrs. R. W. Holm, R.N.

*Mission Girls' High School*

\*Miss Maza R. Evans

\*Miss R. Grace Lewison

\*Miss Marion J. Tait

**Impur** (Im'-pōōr) 1893. The Nagas are a hill people subdivided into 30 or more tribes, all speaking different languages. One of the centers of Christian work among these people is Impur, the central station for the Ao Nagas. It was here that Dr. and Mrs. E. W. Clark located after blazing the trail in 1871, long before the Government had taken control of this region. The present missionary is designated to work chiefly among the Sema Nagas who live in a section contiguous to the Ao Naga country among whom Christian work has a comparatively short history. The Ao Nagas are essentially without a missionary and depend upon their own Christian leaders, trained under former missionary supervision, to carry on the great Kingdom enterprise. There are now approximately 20,000 Christians in this region. During a recent year they raised and expended about \$9,000 for their local and other mission work. They support their own pastors and supply more than half of the salary budget for the Impur Training School where they are responsible for the supervision of some 400 pupils, boys and girls. It is to be noted that after all these years of mission work the Ao Nagas do not yet have a complete translation of the entire Bible. They have the New Testament, a hymn book and a few text books used in the mission schools. Parts of the Old Testament are now in the process of translation and publication.

**STATISTICS:**

Population in field 32,000; missionaries 2; native workers 106; churches 143; church members 19,649; baptisms 1,855; schools 70; pupils 2,849; dispensaries 1; patients 2,041.

**STAFF:**

*Work for Nagas (including Naga Training School)*

B. I. Anderson

Mrs. B. I. Anderson

**Jorhat** (Jör-hät) 1903. Jorhat is an educational and medical center for Upper Assam. The Jorhat Christian Schools comprising a Bible School, High School, and Normal Training Department, were established in 1906 and are developing as one institution under missionary supervision. To a great extent these schools serve the entire Assam Mission, both hills and plains. Twenty-five racial and tribal groups are represented in the student



body. Consequently the language problem is of significance. Assamese and English are the media of instruction. Graduates of this institution can be found in all parts of Assam, some of them being engaged in pioneer mission work among their own racial groups and tribes. The Gale Memorial Bible School is a training school for Bible women. An extensive and growing medical work centers in the Jorhat Christian Hospital. On a tract of land three miles east of the school compound this medical center is growing rapidly. Fifteen years ago this area was a dense thicket sheltering tigers and cobras. Now a score of buildings defy the retreating jungle and offer healing and comfort to hundreds each year. The hospital buildings can provide for approximately 50 patients, and the verandas of the dispensary shelter the overflow. Missionary bungalows and homes for staff members surround the hospital. A leper colony of growing importance has been built adjacent to the medical compound.

#### STATISTICS:

Population in field 327,000; missionaries 12; native workers 43; churches 2; church members 70; baptisms 9; schools 8; pupils 341; hospitals 1; dispensaries 1; patients 10,927.

#### STAFF:

##### *Gale Memorial Bible School*

\*Miss E. Victoria Christenson

##### *Jorhat Christian Schools*

E. E. Brock

Mrs. E. E. Brock

J. W. Cook

Mrs. J. W. Cook

C. E. Hunter

##### *Jorhat Christian Hospital*

H. W. Kirby, M.D.

Mrs. H. W. Kirby

O. W. Hasselblad, M.D.

Mrs. O. W. Hasselblad

\*Almyra Eastlund, R.N.

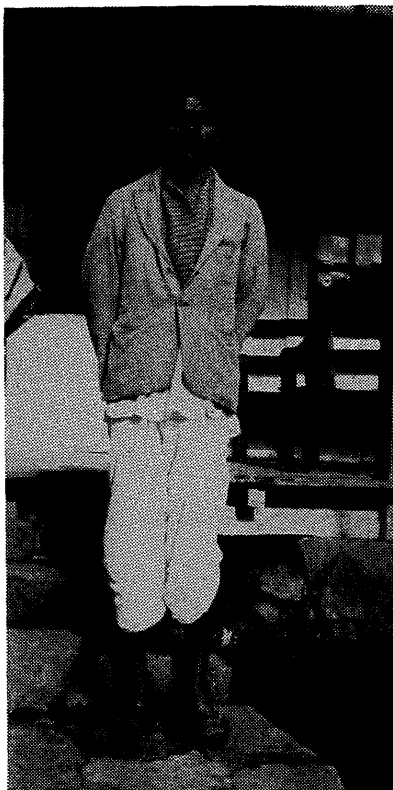
\*Elna Forssell, R.N.

**Kangpokpi** (Kǎng-pōk'-pi) 1919. No Christian missionary was allowed in the State of Manipur until 1894 when Rev. William Pettigrew, though forbidden to preach there, was permitted to open a school. The central station was at Ukhrul, but in 1919 the mission center was transferred to Kangpokpi.

This station is located near Imphal, the capital of the State of Manipur. About twenty years ago the compound at Kangpokpi was a hill of untracked jungle rising several hundred feet from

the State motor road. A mile of winding road, carved from the jungle-covered mountain side, was the first bold stroke in planning for a mission compound. Then followed groves of citrus and banana trees, gardens, mission bungalows, a school house, quarters for students, a church building, a dispensary, a baby shelter, and to one side, a leper colony.

During these 40 years in Manipur the Christian community has grown to nearly 8,000, many of whom are recent converts, with many churches distributed throughout the region. Our missionaries in Kangpokpi have the privilege of working among the hills surrounding the Manipur valley. Progress is noted particularly among the Tangkhul Nagas. The mission school is a central training institution which has furnished leaders for a growing number of churches and village schools throughout the hill region. The Swedish Baptist General Conference of America has assumed the entire support of this station.



*Garó Christian Medical Assistant,  
Kangpokpi.*

#### STATISTICS:

Population in field 80,000; missionaries 2; native workers 142; churches 67; church members 7,689; baptisms 563; schools 35; pupils 757; hospitals 1; dispensaries 1; patients 1,443.

#### STAFF:

J. A. Ahlquist, M.D.  
Mrs. J. A. Ahlquist

**Kohima** (Kō-hē'-ma) 1879. Kohima, in the midst of the stalwart and robust Angami tribe, has been called the center of possibilities. Its position on the main road between Assam and Burma makes it easily accessible to the approximately 100,000 Nagas in this region. Being the seat of the government for all the Naga Hills,



*Teacher and boys in a rice cultivation demonstration project,  
Kohima Training School*

the opportunity for mission work is apparent. A mission school, with an enrolment of 250 boys and girls from the Angami and neighboring tribes is an evangelistic agency of real significance. Two missionary families are located in Kohima, as a rule, one of whom gives primary attention to educational work and the other to more direct evangelistic effort and Bible translation. The motorcycle has become, during recent years, a most important vehicle for the missionary who tours along the mountain paths of the Naga Hills.

**STATISTICS:**

Population in field 87,000; missionaries 4; native workers 50; churches 66; church members 3,442; baptisms 411; schools 21; pupils 595.

## STAFF:

*Work for Nagas*

G. W. Supplee

Mrs. G. W. Supplee

J. E. Tanquist

Mrs. J. E. Tanquist

**North Lakhimpur** (Läk-im-pōör) 1893. The field work from this station stretches along for 100 miles between the Brahmaputra River and the foot-hills of the Himalayas. Most of the mission activity is among the tea garden coolies. During the last years there has not been a resident missionary at North Lakhimpur. The work is supervised by leaders of the national church assisted by the missionary located at Jorhat and aided slightly by mission funds.

## STATISTICS:

Population in field 152,000; native workers 28; churches 55; church members 1,732; baptisms 166; schools 13.

## STAFF:

*Work for Immigrant Peoples*

(In charge of J. W. Cook at Jorhat)

**Nowgong** (Now-göng) 1841. Nowgong, for generations the place of culture and the ancient seat of a royal dynasty, is located in the very center of the province of Assam. In mission history it is known as the station of Dr. Miles Bronson, pioneer among the Hindu people of this field. His daughter was the first single woman to be appointed for service in Assam by the Woman's Society of the West. The evangelistic work centering in Nowgong touches not only a large population of Assamese and other plains people but also the Mikirs of the neighboring hills. There is a progressive girls' school in Nowgong, the oldest and largest boarding school for girls in Assam. It includes a kindergarten, elementary training and a normal department. Here 350 girls, representing on the one hand the most primitive races of Assam, and on the other the most highly educated and cultured people of the country, work together in harmony. A special hostel (dormitory) for Hindu girls affords an unusual opportunity for the teaching of Christian living, both by precept and example.

## STATISTICS:

Population in field 500,000; missionaries 4; native workers 25; churches 23; church members 965; baptisms 121; schools 11; pupils 543.

## STAFF:

*Work for Assamese and  
Mikirs*  
W. R. Hutton  
Mrs. W. R. Hutton

*Girls' Training School*  
\*Miss Elizabeth E. Hay  
\*Miss E. Ruth Paul



*House of Naga village headman*

**Sadiya** (Sä'-dē-yä) 1836-1906. Sadiya, situated in the extreme northeastern corner of Assam, near the junction of the Chinese and Tibetan arms of the Brahmaputra River, has been called the doorway to romance and history. It is a real frontier country and the most remote station of Northern Baptists in all Assam. To the northeast is a path leading into Tibet, thence into China; to the southeast lies Burma; to the north are the snowcapped Tibetan ranges of the Himalayas.

It was to this station that in 1836 Dr. and Mrs. Nathan Brown came from Burma to open up the work together with Mr. A. T. Cutter, a printer. The English Commissioner of Assam had brought to the attention of Northern Baptists in Burma this

territory then wild and uncivilized. Circumstances forced the abandonment of our work in Sadiya in 1839, but since 1906 it has been a center not only for work among the tea garden people of the plains but for the hill folk called Abors. Among these people the missionary has been zealously at work preaching the Gospel, training workers in the village school at Sadiya, translating portions of the New Testament and developing a hymnal for the



*Naga Young Folks.*

Christian community. This field covers a larger area than that of any other station in Assam.

**STATISTICS:**

Population in field 333,700; missionaries 2; native workers 27; churches 37; church members 1,250; baptisms 224; schools 12; pupils 620.

**STAFF:**

*Work for Immigrant Peoples and Abors*

J. Selander

Mrs. J. Selander

**Sibsagar** (Sib-saw'-gor) 1841. In a densely populated Hindu community the missionary compound in Sibsagar is surrounded by ancient temples. Many centuries ago Sibsagar was the seat of the reigning Ahom kings who did much to embellish the Hindu

religion with their quaint art. Hither pilgrims journey from many parts of India to worship at the temples deemed most holy and to present their native offerings on festal days. In this field Baptist work has been carried on for one hundred years. Rev. and Mrs. J. M. Forbes, missionaries at this station, have recently been transferred to Gauhati. Replacements are greatly needed.

STATISTICS:

Population in field 300,000; missionaries 2; native workers 17; churches 39; church members 2,108; baptisms 118; schools 5; pupils 173.

**Tura** (Tōō-ra) 1876. The Garos represent probably the largest single group of hill people in Assam with a population of approximately 193,000. Seventy-five years ago they, a race of savage head-hunters, were a most serious concern to Government. Today 15,000 are Christians who are supporting 331 churches and 75 village schools. The late Dr. M. C. Mason gave half a century of service among the Garos, reduced the language to written form and, with Dr. Phillips, made a translation of the Bible. Since that time the missionaries have continued to build up a Christian literature for these people. The Garos are the only hill tribe in Assam for whom the entire Bible has been made available. Translations, of both Scriptures and school texts, must be prepared.

The first two Garo Christians were baptized in 1863, and each began to form a Christian village, one of which was built in a dense jungle. Likewise the Garo churches have undertaken their own home missions. Their evangelists have endured hardship and privation as they have carried the gospel to other sections.

Tura is the seat of government for the Garo Hills district and mission work is well established here. Dormitories for Christian boys attending local government schools, a Mission Middle English Girls' School with a Normal Training department, a hospital and dispensary building as well as homes for missionaries and nurses are found on the compound.

STATISTICS:

Population in field 193,000; missionaries 9; native workers 205; churches 376; church members 16,784; baptisms 770; schools 166; pupils 4,168; hospitals 1; dispensaries 2; patients 9,921.

## STAFF:

*Work for Garos*

F. W. Harding  
 Mrs. F. W. Harding  
 A. F. Merrill  
 Mrs. A. F. Merrill

*Mission Hospital*

E. Sheldon Downs, M.D.  
 Mrs. E. Sheldon Downs, R.N.  
 \*A. Verna Blakely, R.N.

*Girls' Mission Middle Eng-  
 lish School*

\*Miss Fern Rold  
 \*Miss Ruth H. Teasdale

*Lord, what a change within us one short hour  
 Spent in thy presence will avail to make!  
 What heavy burdens from our bosoms take!  
 What parched grounds refresh as with a shower!  
 We kneel, and all around us seems to lower;  
 We rise, and all, the distant and the near,  
 Stands forth in sunny outline, brave and clear;  
 We kneel, how weak! we rise, how full of power!  
 Why, therefore, should we do ourselves this wrong,  
 Or others—that we are not always strong—  
 That we are sometimes overborne with care—  
 That we should ever weak or heartless be,  
 Anxious or troubled—when with us is prayer,  
 And joy and strength and courage are with thee?*

—R. C. TRENCH

**N**OTHING lies beyond the reach of prayer except that  
 which lies outside the will of God.





TEN DEGREES, NORTH LATITUDE

I see not palm trees waving near.  
I only see slim furclad skaters whirling by. . . .  
Long low white hills against a snow-filled sky!

Today my eyes are very queer!  
Not tamarisk and teak, but autumn leaves I see  
Red-gold, wind-tossed and edged in frosted filigree.

My ears have lost their usual fill,  
The creaking of the carts, the rattle of the wheels  
Are sleighs and swift toboggans in a swirl.

Oh happy hours of memory!  
No actual touch can ever yield such utter bliss  
As comes when memory clothes them in a heat like this!

—ELSIE NORTHRUP CHANEY

## The Bengal - Orissa Mission

**W**ORK in the Bengal-Orissa field began in 1836 with the sturdy foundations laid by the Free Will Baptists in Balasore, Orissa Province. These same pioneers extended the work into the neighboring province of Bengal, including two important language groups, the Bengalis and the Santals. Because of the tremendous odds still faced in the way of deeply entrenched Hinduism, this mission continues to be the smallest of the ten Northern Baptist fields.

Nearly four million people live within this area for which, by comity agreements, American Baptists are responsible. Twenty-three missionaries carry on the work, evangelistic and educational, and great credit is due to Indian co-workers who preach, teach, and provide the only medical assistance we offer. The names of some of these Christians are written in gold in the history of Christian progress among their people.

Nationalism has here, too, changed the mental temper of the people we would lead to a higher loyalty. What Oriental mission work, in the last few years, has escaped this experience? Back in the villages among the clumps of lacey bamboos a simple, hard-working village folk know little of quarrels of government except as they affect the price of rice. Here the gospel still has a hearing as the missionary sits on the mud veranda, reading his Message in the light of a kerosene lantern, and the women at a distance listen in on the story of a loving God. From such small beginnings are self-supporting churches born.

If the great quest of national political leaders should be attained and home-rule should be granted, what would be the challenge to representatives of Christ—for the principles of democracy are best propounded by Him? Bengalis, Oriyas, or the aboriginal races of Santals, and Koras, proud Brahman or equally proud Moslem, the artisan and the Untouchable—how will the rights of each and all be safeguarded? Will the foreign teacher find himself bound in destiny with an unpopular minority, those who do not count? What of the modest institutions these minorities built together? What of the villager's dream that his children

might be at least literate, more able to keep the wolf from the door, and more wise in the things of the spirit? We are deeply grateful that the Christian impact has had a part in bringing an awareness of the needs to the program of the dominant part, Congress.



*The house of Chundra Lela, famed convert from Hinduism to Christianity.*

The missionary and his trained Indian colleagues will have a large place to fill in the new era when we trust this program will be brought to fulfillment.

The mission had some important pioneering through its industrial and leadership training institutions. At Balasore village skills and industries are emphasized. The well-drilling project, started in the Industrial School, has gained such proportions and significance as to attract public and governmental notice and participation. Bhimpore and Midnapore schools have contributed largely to high quality Christian leadership in rural areas. The total impact, social and economic as well as religious, is tremendous.

The Old Pilgrim Road to Puri runs from north to south across our Bengal-Orissa field. Temples and shrines are on every hand.

Population loads the land as in few parts of the world. It is still true that if a worker at Midnapore were to visit three villages a day continuously for 365 days out of each year, an entire generation would have passed before he could visit all the villages in this field. The Home Mission Board, largely Indian, with its increasing responsibility for evangelistic and educational work must be given immediate aid if it is to maintain churches, schools and evangelists in Christian communities. Work for women and children has been very effective, though limited in scope.

In spite of discouragements there is vision for the future and a high faith that God will continue to claim his own among these races of India.

### Bengal-Orissa Statistics\*

Missionaries:	
A.B.F.M.S. ....	18
W.A.B.F.M.S. ....	5
Nationals .....	263
Churches .....	40
Church Members .....	3,009
Baptisms .....	196
Schools .....	102
Pupils .....	4,337
Hospitals .....	—
Dispensaries .....	2
Patients .....	2,855

\* From 1939 Annual Report.

† Staff—1940.

**Balasure** (Bāl-a-sōre) 1838. During the centenary celebration of 1936, an American visitor was heard to say that he considered the Balasure Church the most soundly established of any mission church he had visited in his extensive travels. The history of the station is as fascinating reading as one could ask for. The Girls' High School is an outgrowth of the work extended from the Sinclair Orphanage, which first housed children rescued by the British Government from becoming sacrifices at annual festivals. Periodical famines increased the numbers. Changes have made the orphanage more of a dormitory and it is now serving the Girls' High School temporarily.

Balasore schools equip students to meet practical, daily problems. There is a new domestic science building for the Girls' High School equipped to teach physiology, hygiene, child-care, and household management. The students in the Boys' High and Technical School are receiving a vocational and general training



*Making Bricks at a Mission School.*

that secures positions for them when unemployment is the general lot. The Governor of Orissa on a recent visit said of the Boys' High and Technical School, "This is one of the most interesting things I have seen in Orissa since the province was formed. Here we have . . . a successful attempt to develop technical training side by side with literary training, which has been the ideal of educationalists for many years. . . . In fact, the school has tried out, ten years ahead of public opinion, the ideas which are now finding favour elsewhere. . . ."

Excellent work is being done in the town and district among the women, Christian and non-Christian. Seven trained Indian evangelistic workers accompany the missionary to the homes and give assistance of every kind as well as Christian instruction.

STATISTICS:

Population in the field 1,300,000; missionaries 8; native workers 64; churches 8; church members 785; baptisms 35; schools 13; pupils 713.

STAFF:

W. S. Dunn	<i>Boys' High and Technical School</i>
Mrs. W. S. Dunn	
H. I. Frost	J. G. Gilson, Principal
Mrs. H. I. Frost	Mrs. J. G. Gilson
*Miss Lillian M. Brueckmann	<i>Girls' High School</i>
	*Miss Ethel M. Cronkite

**Bhimpore** (Beem-pōre') 1873. Bhimpore has a magic of her own. It is her people that fascinate one after the dusty twenty mile ride from the railroad station at Midnapore through jungle to reach this unassuming center of a teeming life of 85,000 Santals an aboriginal race. The sacrifices these people are anxious to make for an education and for the privilege of sharing the Christian faith put an average complaining American to shame. It is impossible to put into the compass of a few words the hundred percent passes for three consecutive years on the part of Santal boys in the high school, competing with much more privileged Bengali students; the girls going into high school, teacher training and nursing, into village homes as competent wives and mothers; the industrial work for boys and girls; the flourishing gardens, the evangelistic and women's work and village schools that reach into remote spots inaccessible during the rains.

STATISTICS:

(Note Jhargram field) Population in Santal field 600,000; missionaries 6; native workers 31; churches 1; church members 299; baptisms 3; schools 2; pupils 265; dispensaries 1.

STAFF:

<i>General</i>	<i>Santal High School</i>
*Miss Naomi Knapp	H. C. Long
<i>Girls' School</i>	Mrs. H. C. Long
*Miss Grace I. Hill	C. C. Roadarmel
	Mrs. C. C. Roadarmel

**Jamshedpur** (Jām-shēd-pōōr) 1919. Missionaries in this strategic industrial center, the home of famous Tata Iron and Steel Com-

pany, were unable to return after furlough and have not been replaced from America. Effective work is being done by a pastor employed from the Methodist Seminary at Jubbulpore. The industrial situation presents a medley of racial groups and a church service must at times be conducted in as many as three languages. Medical work and housing problems are under the efficient administration of the Steel Company.



*Student at Christian High School,  
Balasore.*

#### STATISTICS:

Population in the field 97,000;  
churches 3; native workers 2;  
church members 206.

**Jhargram** (Jar-gram) 1937. The challenge of this work makes the worker wish he had the strength of ten and time without stint. There are today two workers among Christians in some thirty villages scattered over 200 square miles, one of the most fruitful sections of the entire mission! Government aid to village schools keeps the doors open.

From the beginning of the Santal work, Government has turned over to our mission entire control of educational work among

them. Only the Christian church can discover and develop the best in this race.

Adjoining this Santal area, or within it, live the mixed race called Koras, responsive to the gospel. Baptist work has been almost entirely evangelistic with Bible women assisting but education is now spreading as well. They are an agricultural people without much natural talent for leadership. The work among them should be intensified and extended to meet a need that presents much hope of reward for effort spent. Kora work is carried on by Rev. and Mrs. J. A. Howard of Kharagpur.

STATISTICS:

Population in Santal field 600,000; missionaries 2; native workers 109; churches 16; church members 677; baptisms 61; schools 74; pupils 2,761.

STAFF:

*Work for Santals*

A. A. Berg

Mrs. A. A. Berg, R.N.

**Kharagpur** (Kar-ag-pōōr) 1902. Kharagpur has been claimed from the jungle to become a great railroad center on the line that serves the country from Bombay to Calcutta. The city's industry has attracted various racial groups. Union Church with two Sunday Schools, a W.C.T.U. organization, meetings for prayer and Bible study, for recreation and fellowship, and the sessions for youth groups endeavors to meet the needs of the English speaking groups. Ward Memorial Church, self-supporting, reaches the Hindustani and Oriya groups and the Telugu Church serves the Telugus. In the men's hostel laborers find the privileges of decent quarters, games and reading. A trained Indian woman finds her days filled with work in the homes.

Kharagpur is the home of the Field Secretary and Treasurer of the mission, and a favorite meeting place for committees, boards and conferences of all sorts.

STATISTICS:

Population in the field 950,000; missionaries 4; native workers 5; churches 3; members 485; baptisms 41.

STAFF:

*Union Church*

E. C. Brush, Mission Sec.  
and Treas.

Mrs. E. C. Brush

*Work for Koras* (See Jhar-gram

John A. Howard

Mrs. J. A. Howard

**Midnapore** (Mīd-nā-pōre) 1844. Midnapore, the third largest city in all Bengal, is head of a thriving district and claims a government college and district courts and treasury. On both sides of the old Hindu Pilgrim Road are the comfortable thatched houses of Christians. From these homes children scamper off to the church services, Sunday School or the finest day school for



girls and younger boys in the district. The mission here provides the only high school for girls in the entire district. Much work done among Bengalis in the rural sections has had to be curtailed or discontinued for lack of men and money, but Midnapore furnishes a sturdy, rewarding Christian impact with evangelism at its heart. Because of the unyielding character of the Hinduism of upper caste and cultured people of this section, statistics falsify the actual contribution of the mission. In the high school Hindu girls of all castes, Santals, Moslems and Buddhists unite with Christians in student government enterprises, in two Girl Guide Companies and two Blue Bird Flocks, in a large W.W.G. that aids home missions, and in competition in high scholarship and Christian fellowship.

The church is self-supporting and the women's society is progressing under effective leadership.

#### STATISTICS:

Population in the field 950,300; missionaries 1; native workers 14; churches 1; church members 118; baptisms 12; schools 3; pupils 188.

#### STAFF:

*Midnapore Girls' High School*

\*Miss Ruth Daniels

**Santipore** (Sän-ti-pöre) (Hatigarh Post Office) 1865. Reaching Hatigarh, a small center whose name means the "elephant fort," is worth the hard trip fording the river beyond Jellasore and walking the few miles to the mission bungalow. One may go by chair by four coolies if he prefers. Salgodia, the other village in the Santipore area, is several miles farther, accessible by foot in dry weather that permits the hiker to walk on the baked mud dikes between the rice fields.

The Hatigarh school has increased about 70% in enrolment and the hostels are filled to capacity. There is a 53% Christian student body and 80% Christian staff. In the last two and one half years six Christian teachers have been added to the staffs. Four new school houses have been built. Due to cuts in appropriation much of this has meant genuine sacrifice on the part of a people whose crop netted about 50% of the normal amount. Individuals are carrying inhuman assignments of work. The staff

is 35% less than ten years ago in the face of an increase of 60% in total church membership. There has been one baptism for every ten members in the area. 431 opium addicts and 504 lepers in addition to several hundreds of general patients received help from the leper clinic and dispensary. Maternity and child welfare work, home nursing and infant care have met a great need.

Replacing of cuts would release this most excellent piece of work to take a leading place in the advancement of the Kingdom in India.

STATISTICS:

Population in the field 300,000; missionaries 2; native workers 38; churches 8; church members 439; baptisms 40; schools 10; pupils 410; dispensary 1; patients 2,855.

STAFF:

W. C. Osgood

Mrs. W. C. Osgood

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**B***OTH the test and expression of the quality of a personality are to be seen in its dominant desires. No desire is ever quite the same after it has been offered up before God in prayer; a desire which has found expression in prayer is inevitably purified and elevated. Prayer, therefore, is the training-ground for character.*

**C***HRISTIANITY is the answer to the riddle set by life itself. It is the answer of a religion which has the quality of Vision and Power—the vision of truth and the power to overcome.*

—STREETER

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## The South India Mission

**I**NDIA is one of the most fascinating countries in the world. It is a land of contrasts: direst poverty and fabulous wealth, untouchables and high caste, of highest mountains, greatest rainfall, cyclones, cholera, drought, famine. Here one sees great tea plantations, brilliant flowering jungles, exotic fruits, ancient palaces, temples and tombs. India, with its population of well over 350 million, is divided in race and has more than two hundred languages and dialects. It is a land of religions yet needs unspeakably the knowledge and acceptance of Christ and his redeeming and transforming love.

The poverty is extreme. The wealth of the country is in the hands of a few. Money is too often invested in jewels instead of being kept in circulation. The masses of India's millions live in villages, in tiny houses oftentimes of mud, amid primitive surroundings. The people are engaged in agriculture, the chief crops being cotton, millet, castor oil seeds, tobacco, chillies and rice. The monsoon furnishes their chief water supply and when this fails, famine occurs. The great majority of the people are poorly nourished and so subject to disease. In a land where the average wage of a day laborer is about six cents it is small wonder that debt and dire need go hand in hand. Conditions are improving, however. Modern methods of agriculture are being introduced, commerce is increasing and the quantity of exports has risen. There are great steel, cotton and jute mills, and coal and limestone are being taken from the hills.

The curse of India is the caste system. Originating in the necessity of preserving race purity and continued by the early trade guild system, caste has exerted a powerful influence on the people. Its bondage is stronger in South India than in the north and is most oppressive. There is no greater shame to the average Indian than that of loss of caste.

The past decade has seen many changes come into being with the adoption of the new Constitution, under which the Legislatures in the Provinces of India are given large powers. On the

whole the new Constitution has worked well though the Congress Party objects to certain of its basic assumptions, in particular federation and communal electorates. As to the All India Federation, they argue that it is impossible for delegates chosen by the generally despotic Rajahs of the Indian States to sit in helpful counsel with the duly elected representatives of the democratic provinces. As to communal electorates, one of the things that stands in the way of complete democracy in India, is the provision in the Constitution whereby each of the religious groups of India, such as Mohammedans, Jains, Hindus, Sikhs, etc., is allowed so many seats in the Legislative Assemblies, the number of seats for each group being determined by its population in the Province in question. Christians have objected to this "communal representation" and have been consistent in opposing it. The Congress Party has stood for economic and social reforms, and among these has been the recommendation to the provincial legislatures of a "Prohibition Act" forbidding the sale of intoxicants. In the

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*Temples of India*



Madras Presidency the Act was passed in 1937, and experimentally applied in certain districts. The results in these and other testing areas are being watched, not only by other parts in India, but also by India's well-wishers around the world.

The South India Mission is known among Baptists as the "Lone Star Mission." Samuel Day was the pioneer who, as the representative of the American Baptist Foreign Mission Society, first took the gospel message to the 25,000,000 Telugus in South India. Three times in its early history Baptists almost abandoned this field because of lack of financial resources or because the field seemed unfruitful. Today it is one of the largest and most successful Baptist mission fields. The territory at present covered by our Baptist mission lies within the Madras Presidency and Hyderabad, an independent native state ruled over by a Mohammedan prince. Hyderabad has an area about equal to that of Kansas. Each station in the mission is the center of a large field, the smallest being one-half the size of Rhode Island and the largest three times the size of that state. While the prevailing religion is Hinduism there are many followers of Mohammed. Singularly enough, though caste in India divides socially, language unites, for Telugu is spoken throughout the field of the Baptist Mission.

Marked advance in winning converts among the Sudras must not be forgotten. About 70% of the Telugus belong to this great non-Brahmin group. They have been deeply moved by the marked change in the outcastes. Their readiness to listen to the Gospel constitutes one of the most urgent calls heard anywhere. The mass movements among the outcastes continue and new converts are now coming into the churches of all denominations at the rate of 150,000 a year. Northern Baptists are having a real part in this ingathering. If preachers and teachers could be provided to shepherd the incoming thousands, many times the present number could be received. One of the great opportunities facing the church today is the training of Christian leadership in mission fields. Naturally medicine has played an important part in the development of the South India Mission where marked undernourishment and resulting lowered vitality have made the people unusually susceptible to disease. Educational work in the mission is necessarily large, heading up in the Baptist Theological Seminary at Ramapatnam. There are four high schools. Baptists also

have a share in the work of Madras Christian College, of the Women's Union Medical College at Vellore, and of Madras Christian College for Women.

There are many encouraging aspects in the work and a growing spirit of social consciousness is seen. Movements, with their beginnings in Christian teachings, have been started. These efforts have already produced important results in mitigating the distressing conditions accompanying child marriage, the status of widows and orphans, as well as other social evils. Schools and orphanages are being founded in greater number. The Christians are gaining in strength through increase in membership and the growing feeling of unity. In spite of their poverty encouraging advance is being made toward self-support. Women's missionary societies which were springing up a decade ago are now uniting in a Telugu Woman's Convention which is taking responsibility for important work. In December 1939 the Telugu Convention and the South India Mission voted for a Joint Council, composed of Indian leaders and missionaries. This Committee, with advisory and executive powers, is a further step in the sharing of responsibility.

### South India Statistics\*

#### Missionaries:

†A. B. F. M. S. . . . . .	49
†W. A. B. F. M. S. . . . . .	25
Indian Workers . . . . .	2,340
Churches . . . . .	389
Church Members . . . . .	110,343
Baptisms . . . . .	2,626
Schools . . . . .	1,024
Pupils . . . . .	35,679
Hospitals . . . . .	6
Dispensaries . . . . .	9
Patients . . . . .	39,009

\* From 1939 Annual Report.

† Staff—1940.

**Allur** (Ul-lōōr) 1873. Allur is one of the oldest stations in the mission, having been opened seven years after Ongole. The work has been difficult and progress slow. The southern part of our

Telugu mission has had no mass movement. So after many years of self-sacrificing labor, only a very small portion of the people are Christian, but many of the village churches and schools are self-supporting. A strong and vigorous station boarding school of higher elementary grade is maintained and is doing a worthwhile work. Church schools for Bible study, prayer and the deepening of the spiritual life have been a chief emphasis. Interest on the part of caste women and children is to be noted.

**STATISTICS:**

Population in field 122,100; missionaries 2; native workers 42; churches 18; members 1,167; baptisms 51; schools 12.

**STAFF:**

E. B. Davis

Mrs. E. B. Davis

**Bapatla** (Bá-pŭt'lá) 1883. Bapatla is on the Madras-Calcutta railway about forty miles northeast of Ongole. The field covers 1,400 square miles. In our Baptist churches in this area there are over 10,000 members, while there are nearly 3,000 pupils in the Sunday schools. The Bapatla Normal School trains young men as teachers and provides elementary training for higher and lower grades, and has just celebrated its Golden Anniversary. Bapatla has one of the largest Baptist communities. There should be a missionary family for the field in addition to the one for the Normal School. This need has been in part met by the Association employing Mr. A. Vandanm, B.A., L.T., headmaster of our Ongole High School, as touring evangelist.

**STATISTICS:**

Population in field 412,000; missionaries 2; native workers 139; churches 8; members 10,975; baptisms 46; schools 66; pupils 2,544.

**STAFF:**

*General Work and Normal Training School*

W. D. Varney

Mrs. W. D. Varney

**Cumbum** (Kŭm-bŭm) 1882. Cumbum is located seventy miles west of Ongole in the Kurnool district. In this area there is a large group of village schools and a secondary school, as well as a num-

ber of churches, with a membership of over 6,500. The rural community training school is an important development in the work of this field and is meeting the urgent and pressing need of trained village teachers in the Mission. On January 9, 1934 a fine new building was dedicated. With an enrolment of over 70 students, the missionary reports that the number of applicants far exceeds the facilities available. The training of teacher preachers carried on here is most important for the village churches.

STATISTICS:

Population in field 124,600; missionaries 1; native workers 81; churches 5; members 6,572; baptisms 67; schools 37; pupils 1,475.

STAFF:

*General Work and Rural Community Training School*

F. G. Christenson

**Donakonda** (Dô-nâ-kôn-dâ) 1903. The territory covered in the Donakonda field is in the Darsi Division, a county 616 square miles in area, with a population of over 90,000. There are no cities in the field but there are 150 villages, most of which contain Christians. There is a large Christian constituency with more than 6,500 church members. The decision of the Donakonda station workers to tithe their incomes has resulted in greatly increased giving. Their pastor, whose salary was in arrears, has been paid regularly, part of the debt repaid and contributions made to projects outside of Donakonda. Some of the village pastors and teachers have followed their example. Many are surprised at the results accomplished when they give in this systematic way.

STATISTICS:

Population in field 91,300; missionaries 2; native workers 136; churches 46; members 6,661; baptisms 152; schools 64; pupils 2,447.

STAFF:

P. S. Curtis

Mrs. P. S. Curtis

**Gurzalla** (Göör-zä'lä) 1895. Gurzalla, a few miles south of the Kistna river, is now connected with the main railway by a branch line. Although Gurzalla has of recent years often had only part



of the time of a missionary, there has developed a Christian community with over 4,800 church members. Gurzalla is a field of great promise. The most remarkable movement in our Mission among the Sudras has taken place on this field. The station was opened by Rev. John Dussman in 1895. He had the joy of bap-



*Telugu Christian Hamlet.*

tizing the first caste convert on this field, a Reddi, who came out alone and who stood fast in the faith until the day of his death. Year by year the movement continued to grow until 1931, when a great harvest was reaped, 420 Sudra converts being baptized that year, 123, in a single day. Today there are some 1,700 Sudra converts on the Gurzalla field, representing 32 different castes—Yanadis and Erukalas, Lombardis and Chentzus, Gollas and Baldjas, Reddis and Kammas—all one in Christ Jesus.

STATISTICS:

Population in field 156,900; missionaries 2; native workers 34; churches 13; members 4,892; baptisms 48; schools 12; pupils 377.

## STAFF:

W. C. Thomas  
Mrs. W. C. Thomas

**Hanumakonda.** (Hün-oo-má-kon'dá) 1879. Hanumakonda derives its name from Hanuman, the monkey god, and konda, a hill; hence, "the hill of the monkey god." It is a town in the Nizam's Dominions 86 miles northeast of Secunderabad. The most northern station of our South India Mission, it is but five miles from Fort Warungal which for centuries was the capital of the Telugu country and of the ancient Telugu kings. It is built within the walls that surrounded that once famous city. In 1902 the Victoria Memorial Hospital was opened. The Mohammedan and Hindu people took a deep interest in it and contributed liberally to its work. Medical and public health needs in the Deccan are staggering. There is a great wastage of life among all classes. In 1939 a new building for the women's and children's wards was dedicated. This "Lake Avenue Ward" was a gift from the church in Rochester, New York, for which it was named, and other friends. Now, with a total of fifty beds for women and children the government has granted recognition for the nurses' training school.

The Station School carries on a practical daily life program in religious education. A Junior Church is maintained with increased interest and numbers. Evangelistic work is carried on for village women, among whom there is an eagerness for something better in their lives. The field covers a territory of 3,500 square miles.

## STATISTICS:

Population in field 328,900; missionaries 7; native workers 39; churches 6; members 1,450; baptisms 136; schools 1; pupils 16; hospitals 1; dispensaries 1; patients 5,325.

## STAFF:

*Evangelistic Work*

C. R. Manley, M.D.  
Mrs. C. R. Manley  
\*Miss Hallie Lee Stouden-  
mire

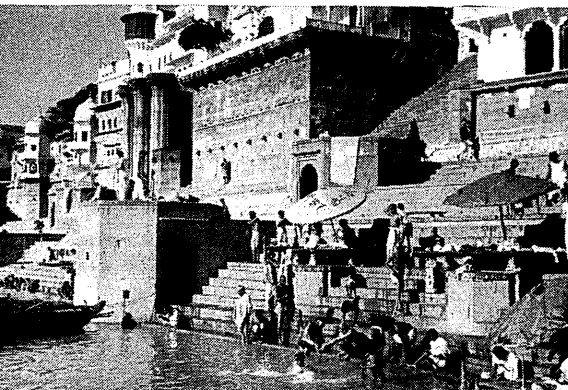
*Hospital*

J. S. Carman, M.D.  
Mrs. J. S. Carman  
\*Sadie Robbins, R.N.  
\*Harriet Barrington, R.N.

**Jangaon** (Jün-gän) 1901. The Jangaon field, including the larger part of three counties lying between Nalgonda and Hanumakonda, has a population of over 250,000. Here is located Pres-

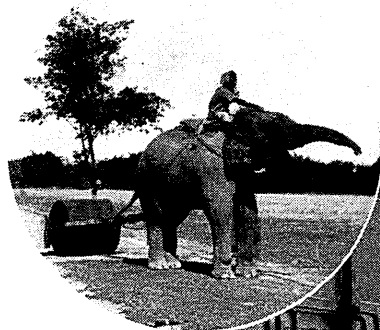
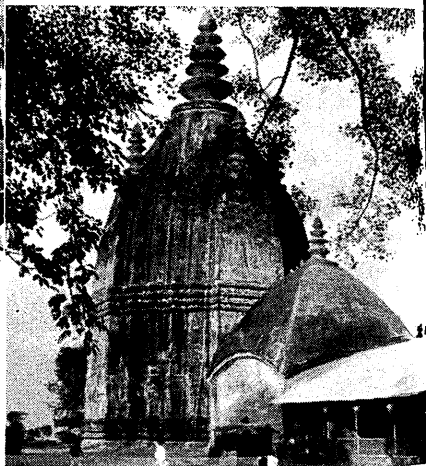


*Lake View, Cumbum, S. I.*



*Bathing Ghats, Benares, India.*

*Ahom Temple, Sibsagar, Assam.*



*Contrasts: Elephant with Road  
Roller.*

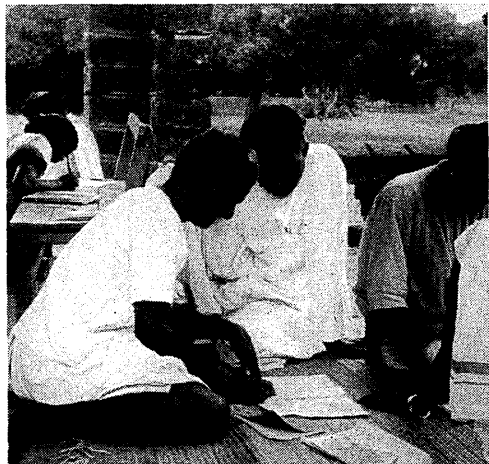
*Railway Station, South India.*





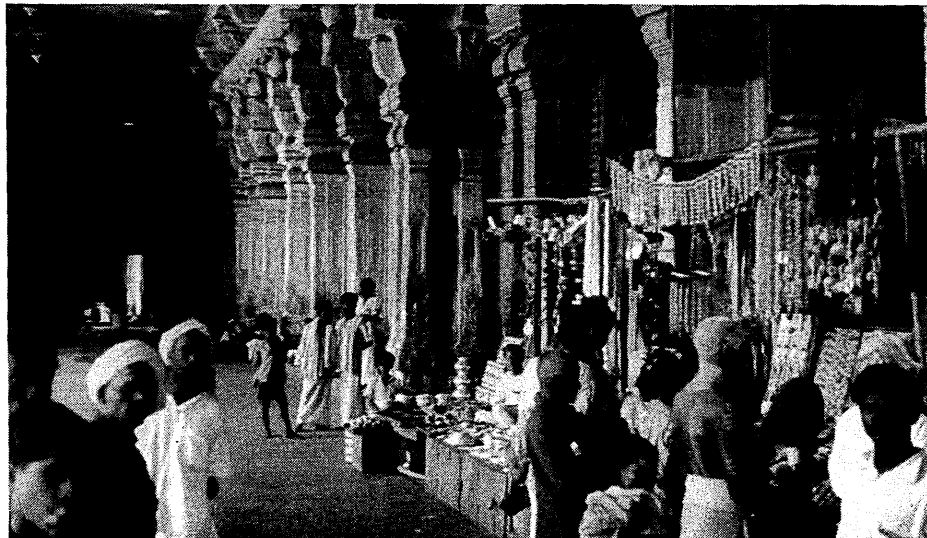
*Outcaste Village Group.*

*Learning to Read, Kavali.*



*Leper Receiving Injection,  
Roadside Leper Clinic,  
Vellore.*

*Stalls, Entrance to Great Temple, Madura, India.*



ton Institute, called the Telugu Tuskegee. This is our only Baptist mission training school in the Deccan, embracing the central middle school, a special training class for women village school teachers, a co-educational class (higher standard) for training teachers, and one year of high school work. One valuable asset of the school is the seventy acre compound which affords



*Preston Institute, Jangaon.*

an excellent opportunity for the students to have practical experience in agricultural work. The Jangaon church is supporting two workers on the field and is assuming responsibility for the evangelization of all the villages within a radius of five miles from the station. The field workers as a Home Mission Society are supporting in part a worker in the new center and the women of the station church contribute to the support of the work on the field, as well as mission contributions to the projects of the Women's Convention.

**STATISTICS:**

Population in field 261,800; missionaries 2; native workers 36; churches 4; members 681; baptisms 26; schools 16; pupils 298.

**STAFF:**

*Preston Institute*

C. Rutherford

Mrs. C. Rutherford

**Kanigiri** (Kūn-ī-gī-rī) 1892. The Kanigiri field, southwest of Ongole, has an area of 1,014 square miles. The station is forty miles from the nearest railway with which it is now connected by motor bus. There are more than four hundred villages in this area and each village is made of at least two sections, the caste section and the outcaste palem. There are two station schools, primary and secondary, with boarding departments for boys and girls. In a poor non-caste hamlet of this field, a part of Ongole, Dr. Clough's great work began so many years ago. In that little hamlet was born Yerraguntla Periah, the first outcaste Madiga convert in the Telugu Mission, who became the pioneer of a great mass movement to Christianity among his people. On this field also the late George H. Brock gave forty years of devoted service to the Telugus, receiving into the Christian church over 8,000 members.

**STATISTICS:**

Population in field 129,300; missionaries 2; native workers 208; churches 31; members 8,326; baptisms 176; schools 140; pupils 2,972.

**STAFF:**

J. C. Martin

Mrs. J. C. Martin

**Kavali** (Kā'va-li) 1893. Kavali is a town halfway between Ongole and Nellore, about twelve miles south of Ramapatnam. The station was opened in 1893 and embraces a field of 100,000 people. Near here is located an industrial settlement for criminal tribes which for many years was under mission management, Government meeting the expense and the Mission providing the missionary. Of recent years the Government has taken over its management. The Settlement, however, has been retained up to date and affords a fruitful field for Christian service among these needy people. The opportunity among the children of these criminal tribes especially is very great. The children attend the Station Boarding School, where the boys receive excellent training in cloth and tape weaving, aluminum work and mat making, and the girls in sewing, poultry breeding, cookery and music. Many have been converted and become preachers and teachers and evangelists to their own people. Christian work is carried on at two centers, Brahmanakkraka and Musunur.

## STATISTICS:

Population in field 101,700; missionaries 4; native workers 50; churches 9; members 2,045; baptisms 62; schools 11; pupils 641; dispensaries 1; patients 856.

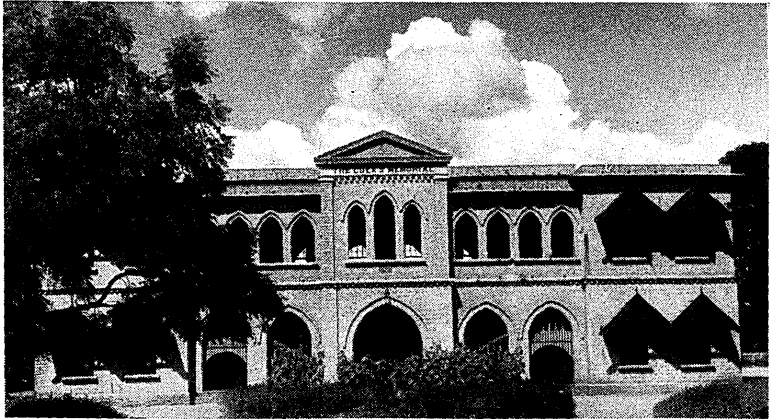
## STAFF:

L. E. Rowland

Mrs. L. E. Rowland

\*Miss E. Grace Bullard

\*Miss Julia E. Bent



*Coles Memorial High School, Kurnool.*

**Kurnool** (Kūr'-nōōl) 1875. Kurnool, historic town on the banks of the Tungabadhra River, is located on the southern border of the Hyderabad State, 180 miles west of Ongole. It is the capital of the Kurnool District, with a population of about 40,000, nearly half of whom are Mohammedans. The Kurnool field, to which Nandyal has recently been added, is one of the largest in the Telugu Mission, being three times the size of the state of Rhode Island, with a population of more than a half million. After many years of labor on this difficult field, a great harvest is being reaped. The church membership has risen to over 6,500. At the same time much attention has been given to the development of independent and self-supporting churches. The Christians give generously and the Kurnool Field Association supports workers, preachers, teachers and evangelists. In the Kurnool field are two Christian settlements, each of which supports its own church and school.

In the station are located the Coles Memorial High School and the Coles Vocational School, both of which are noted for their fine group of students and their high standard of educational efficiency. The Woman's Society maintains the Emilie Coles Memorial Girls' School and Kindergarten, the Church School for boys and the Caste Girls School located in the heart of the town. The Kurnool Town Church, worshipping in the beautiful Coles Centennial Memorial, erected on one of the broad highways of the town, is entirely self-supporting and contributes generously to the evangelistic work on the field. All these memorials were the gift of Dr. J. Ackerman Coles of New Jersey, and bear eloquent testimony to his deep devotion to the cause of Christ across the seas.

STATISTICS:

Population in field 333,600 adding Nandyal 533,600; missionaries 4; native workers 188; churches 16; members 6,851; baptisms 239; schools 78; pupils 3,522.

STAFF:

W. J. Longley

Mrs. W. J. Longley

*Coles Memorial High School*

B. J. Rockwood

Mrs. B. J. Rockwood

**Madira** (Mü'-dī-rä) 1905. Madira is sixteen miles from the famous Golconda diamond mines. It is one of the most fertile and most fruitful fields for Christian effort in the Telugu Mission and is rapidly becoming self-supporting. On the Madira field at Bezwada, a growing town of 50,000, are three strong self-supporting churches. In nearly every one of the 130 odd villages in this field there are Christians so the witness for Christ is being given.

STATISTICS:

Population in field 507,400; missionaries 2; native workers 101; churches 17; members 4,403; baptisms 183; schools 61; pupils 1,239.

STAFF:

J. P. Klahsen

Mrs. J. P. Klahsen

**Madras** (Mä-dräs') 1878. This is the capital of the Madras Presidency, one of the most important cities in South India and chief port on the Bay of Bengal. Thousands of students attend the



government institutions of Law, Medicine, Teaching, Engineering and Trades. Here also is the Woman's Union Christian College and the St. Christopher's Training School for Women, institutions for the training of Christian leadership. Our Woman's Society shares in the support of both. At Tambaram, where the International Missionary Council held its meeting in December 1938, is located the Madras Christian College. The General Foreign Society long co-operated in maintaining this institution. It is impossible to estimate the importance of the opportunities which present themselves in this large educational center. The Telugu Baptist Church has an Indian pastor and is growing in strength and independence. There is also a Christian Center and throughout the years three Bible women have worked faithfully in this area.

**STATISTICS:**

Population in field 253,000; missionaries 1; native workers 8; churches 2; members 749; baptisms 82; schools 4; pupils 187.

**STAFF:**

\*Miss Susan Ferguson

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*Dormitory Court, Madras Woman's College.*



**Markapur** (Mār-kū-pōōr) 1895. Markapur, originally part of the Cumbum field, is about three miles from the railway station of Markapur Road. One of the most interesting facts in connection with it is that the field work is now entirely self-supporting. The station school receives students from the village schools throughout the field and prepares them for further training. Long combined with Cumbum, only recently has Markapur had again its own missionary family.

**STATISTICS:**

Population in field 107,000; missionaries 2; native workers 51; churches 15; members 5,166; schools 27; pupils 812.

**STAFF:**

L. S. Pratt

Mrs. L. S. Pratt

**Nalgonda** (Nūl-gōn'-dā) 1890. Nalgonda having the largest Christian community in the Deccan, with over 6,500 church members, is situated fifty miles southeast of Secunderabad. Of the twenty-two churches on the field, sixteen are self-supporting. Primary, boarding and day schools and a small hospital are maintained. With two hundred and fifty villages on this field in which there are Christians, it is impossible to visit all in one year. To minister more adequately a group plan has been used with a pastor as leader in each group, each group visiting a number of centers and staying in each center three days. In a short time the groups were able to cover the whole field in this evangelistic effort, and great blessing and encouragement was brought to the churches. The Nizam's Dominions are much more backward in their educational program than is true of the Madras Presidency. The task of training Christian workers is much handicapped by this fact.

**STATISTICS:**

Population in field 243,000; missionaries 2; native workers 63; churches 25; members 6,710; baptisms 168; schools 6; pupils 156.

**STAFF:**

Eric Frykenberg

Mrs. Eric Frykenberg

**Narsaravupett** (Nār-sā'-rā-vū-pēt) 1883. Narsaravupett station comprises three taluqus, or counties—Guntur, Narsaravupett and Sattenapalle. Located sixty-three miles northwest of Ongole on the S. M. R. Railway, it has a population of 206,900. The combined field consists of three hundred Christian villages. Three Christian centers, among quite a large group of Sudra converts, are opening up a new and happier life to the people. The Woman's Society maintains a central boarding school for boys and girls of higher elementary grade, to which students from all the stations in the Northern Association are admitted. Guntur town has a population of 80,000 including nearly one thousand Baptist Christians. Here the government has a higher training school. The Andra Christian College is maintained by the American Lutheran and Anglican Missions. It is hoped that Baptists will soon arrange to participate in the College. Young people from all over our Mission are attending these institutions. The local pastor is shepherding these young people besides ministering to the Christians in the town and throughout the taluq.

STATISTICS:

Population in field 206,900; missionaries 4; native workers 235; churches 52; members 11,235; baptisms 266; schools 112; pupils 4,507.

STAFF:

\*Miss Ursula Dresser  
Edwin Erickson  
Mrs. E. Erickson

*Samuel Hird Memorial  
Boarding School*  
\*Miss Lena A. Keans

**Nellore** (Nēl-lore') 1840. Nellore is historically important as the first permanent mission station of Northern Baptists in South India. It was the "Lone Star" of which Dr. S. F. Smith wrote the poem "Shine on Lone Star." Nellore is the capital of Nellore District, located on the Madras-Calcutta Railway one hundred and eight miles north of Madras and fifteen miles from the Bay of Bengal. It has a population of about 40,000. The common language is Telugu. Very early in its history the Mission recognized that to establish a self-supporting, self-propagating church it was necessary to develop a literate church. Nellore became an educational center, beginning in a very humble way. Today there is the Coles Ackerman Memorial High School for Boys in connection

with which is the George Ackerman Memorial Hostel, where many of the Christian students reside. The curriculum includes industrial work along agricultural lines, carpentry and blacksmithing. The Woman's Society maintains a High School for girls and Normal School with a Kindergarten Training School and Elementary School and a Bible Training School for women. Here also is the Hospital for Women and Children and the Training School for Nurses, supported by the Woman's Board.

STATISTICS:

Population in field 196,700; missionaries 12; native workers 80; churches 15; members 1,968; baptisms 174; schools 11; pupils 1,098; hospitals 1; patients 8,556.

STAFF:

*Coles-Ackerman Memorial  
High School*

B. M. Johnson, Mission  
Treasurer

Mrs. B. M. Johnson, R.N.

*Girls' High School*

\*Miss Olive E. Jones

\*Miss Ruth V. Thurmond

*Hospital for Women and  
Children*

\*Lena M. English, M.D.

\*Lena Benjamin, M.D.

\*Elsie M. Larson, R.N.

\*Annie Magilton, R.N.

\*Elsie Morris, M.D.

\*Helen M. Benjamin, R.N.

*Gurley Memorial Woman's Bible School*

\*Miss Genevra Brunner

\*Miss Margarita Moran

**Ongole** (On-gōle') 1866. Ongole, situated in the heart of the Telugu country, is the mother of nearly all the Baptist stations in South India. Opened in 1866 by John E. Clough, "the Apostle to the Telugus," after the great famine of 1877-8, it became the scene of one of the most remarkable revivals in mission history, in which 2,222 outcastes were baptized in a single day and over 9,000 in six months. After being divided and sub-divided again and again during the years, the Ongole field still registers over 13,000 church members, representing a Christian community of over 30,000. Practically the whole Madiga community (one of the divisions of the outcastes) have become Christians. And now a movement has begun among the Sudra caste people, over 500 of whom have been baptized on the Ongole field.

Ongole is also the center of one of the largest and most productive mission undertakings in the world. The schools, of which the High School for Boys and the Harriet Clough Memorial School for Girls are the most important, aim to meet the requirements of a large Christian community for their leadership in



*Pounding Grain, Ongole.*

evangelism, education and industrial work. New dormitory arrangements for the Girls' School include cottages in each of which twenty girls live and form their own household. The Clough Memorial Hospital serves an area of over 100 square miles. This modern, well-equipped hospital of 150 beds was made possible by contributions from Indians, the Government of Madras and American friends, and it ministers alike to men, women and children, regardless of religion or caste. Recent new equipment includes a new operating and delivery room. Im-

portant recent additions to the staff have been an Indian doctor and a young Indian woman evangelist. The Ongole Town Church, worshipping in the beautiful Jewett Memorial, is entirely self-supporting and aids materially other churches and institutions. Practically all evangelistic work in the field is now under the direction of the Field Association which employs a large number of evangelists and Bible women.

STATISTICS:

Population in field 277,500; missionaries 9; native workers 538; churches 26; members 13,770; baptisms 365; schools 246; pupils 8,910; hospitals 1; dispensaries 1; patients 12,632.

STAFF:

Thorleif Wathne, Mission Secy.	<i>Clough Memorial Hospital</i>
Mrs. Thorleif Wathne	A. G. Boggs, M.D.
	Mrs. A. G. Boggs
<i>Harriet Clough Memorial</i>	E. Holsted, M.D.
<i>School</i>	Mrs. E. Holsted, R.N.
*Miss Helen L. Bailey	*Sigrid C. Johnson, R.N.
	*S. Maude McDaniel, R.N.

**Podili** (Pō'-dī-lī) 1894. Podili, the largest town in this field, is thirty-one miles west of Ongole. The people are very illiterate and elementary education is most necessary. There are thirty churches, all but one of which are self-supporting. The Clark Memorial Dispensary which is under the supervision of Dr. Arthur Boggs of the Clough Memorial Hospital, Ongole, is rendering a fine service in bringing many to Christ. Adult literacy classes have been a feature of the work in this field.

STATISTICS:

Population in field 61,700; missionaries 2; native workers 117; churches 30; members 4,218; baptisms 79; schools 59; pupils 2,464; hospitals 1; dispensaries 1; patients 1,810.

STAFF:

T. V. Witter  
Mrs. T. V. Witter

**Ramapatnam** (Rā-mā-pūt'-nūm) 1869. In Ramapatnam, which is between Nellore and Ongole stations, is located the Ramapatnam Baptist Theological Seminary, the main object of which is

the development and training of an indigenous Christian ministry. Special courses are given for the wives of students which will fit them the better to reach the children and mothers in the villages. The students conduct evangelistic campaigns in the nearby villages of the field and engage in projects in rural reconstruction. The Field Association, which is carried on by the Telugu Churches, has charge of evangelistic and school work of the field. The adult literacy campaign is being emphasized in all the churches and conducted by seminary students and field workers. In recent years the Woman's Society has been responsible for the opening of three Christian centers at Tettu, Uluvapadu and Gudlur. Each of these centers has a staff consisting of a Bible woman, a teacher and a nurse, all graduates of our Mission schools, working together in a three-fold ministry of health of body, mind and spirit. The Woman's Society also maintains the Ramapatnam Nursing Home for Women and Children.

**STATISTICS:**

Population in field 38,500; missionaries 6; native workers 30; churches 5; members 961; baptisms 42; schools 6; pupils 263; hospitals 1; dispensaries 4; patients 6,815.

*Children of Theological Students, Ramapatnam.*



STAFF:

*Ramapatnam Theological  
Seminary*

F. P. Manley, Principal

Mrs. F. P. Manley

A. M. Boggs

Mrs. A. M. Boggs

*Ramapatnam Nursing Home*

\*Jennie L. Reilly, R.N.

*General*

\*Miss Florence Rowland

**Secunderabad** (Sē-kūn'-dēr-ä-bäd) 1875. Secunderabad is one of the most important British military centers in India. The popula-



*Aborigines, South India.*

tion is an admixture of almost every nationality in India. The flourishing self-supporting church and the mission cooperate in service among the outcaste immigrant laborers in the city, in Sunday Schools for all groups, and in evangelistic work in the rural villages of the field. Christians in the villages are few but there is much interest and indication that systematic and sustained effort would yield encouraging results. There is no mission school in the city now; educational needs of the Christian community must be cared for in other city schools or in our mission schools in Jangaon, fifty miles away. One missionary family represents Northern Baptists in this strategic center.



## STATISTICS:

Population in field 901,700; missionaries 2; native workers 23; churches 3; members 522; baptisms 72; schools 10; pupils 176.

## STAFF:

A. T. Fishman, Educational Adviser, Deccan  
Mrs. A. T. Fishman

**Sooriapett** (Sōō-rī-ā-pēt') 1900. The station at Sooriapett reports a steady growth in the medical work. In the hospital men, women and children hear the Gospel Message and are won by its ministry. Since 1936 the Telugu Woman's Convention has undertaken the support of this hospital. An Indian lady doctor gives full time service to this hospital and Dr. Carman makes regular trips from Hanumakonda, eighty-five miles away, to assist her. A change is noticeable among the higher classes and reports from the Bible women are very encouraging. A summer school is held for mission workers every year. School attendance is irregular for the people are very poor and the children are needed to help cultivate the land. The failure of the rains too often produces almost famine conditions in this area.

## STATISTICS:

Population in field 225,400; missionaries 2; native workers 45; churches 10; members 4,282; baptisms 27; schools 17; pupils 250; dispensaries 1; patients 1,300.

## STAFF:

J. A. Penner  
Mrs. J. A. Penner

**Udayagiri** (Oō'-dā-yā-gī-rī) 1885. Udayagiri is sixty miles northwest of Nellore and forty-eight miles west of Kavali, the nearest railway station. Educational work is carried on through the station boarding and day school. The Etta Waterbury Memorial Hospital built in 1903 was closed for a time because of lack of funds. It has now re-opened under the supervision of the staff of the Nellore Hospital. A fine Indian Christian woman doctor who grew up in this village and later served on the staff of the Nellore Hospital, is now head of this hospital, together with a pharmacist and Bible woman. She visits the homes in Udayagiri and surrounding places, bringing healing and hope to the women who are still in bondage to superstition and ignorance.

**STATISTICS:**

Population in field 97,100; native workers 29; churches 10; members 1,381; baptisms 65; schools 5; pupils 240; hospitals 1; patients 1,715.

**STAFF:**

(In charge of L. E. Rowland at Kavali)

**Vellore** (Vel-lore). The Missionary Medical College for Women, in which the Woman's Society cooperates with seven other Boards, is one of the two mission schools giving medical training to women in the whole of India. Three hundred graduates of this school are working in all parts of the country. The roadside clinics serve a large community.

A recent communication from the government of the Madras Presidency states that either funds must be secured to lift the school's standard to the M.B.B.S. degree—equivalent to the American M.D. degree—by 1941 or else application should be made to affiliate the school with the Bombay Examination Medical Board (College of Physicians and Surgeons). To qualify for granting this degree a total increase of \$700,000 endowment with \$300,000 for extra buildings and equipment is needed. The American Section of the Governing Board of the school has inaugurated a campaign to raise the necessary funds to meet the government requirements for maintaining this important mission institution.

**Vinukonda** (Vīn-ōō-kōn'-dä) 1883. Vinukonda is in the Guntur District, about sixty-five miles northwest from Ongole on the S. M. R. Railway. In this field are eighteen self-supporting churches. In some of the churches difficulties and persecutions have been turned into victory, as in the case of one village church entirely wrecked by the cyclone, where now stands a new chapel which speaks of Christian faith, courage and wholehearted endeavor. The most recent development in the work among the Sudras in our Mission has taken place in this field. The people are eager to hear the Gospel Message. The movement is among the Kamma caste—the highest caste of the Sudras. The missionary reports: "The whole countryside is moved." There are now over 300 Sudra converts in the Vinukonda field, of whom 156 were baptized in two years.

## STATISTICS:

Population in field 100,600; missionaries 1; native workers 56;  
churches 20; members 5,030; baptisms 92; schools 21; pupils 624.

## STAFF:

*Evangelistic Work*

\* Miss Melissa E. Morrow

## What of the Lone Star Light?

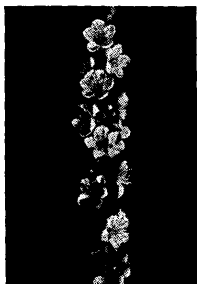
WHAT of the Light? The Lone Star light,  
That pierced the darkness of the night  
A hundred years ago?  
Have clouds obscured its beacon ray  
Or is it dimmed by coming day?  
O tell us, ye who still can pray  
O tell to us who wait! . . . .

What of the light? On wings of power  
Comes back the answer hour by hour  
From souls, new-born in Christ.  
Shine on, Lone Star of Love, they cry,  
And lift thy glorious beacon high  
Till light shall flood the earth, and sky.  
Shine on, Lone Star! Shine on!

*Pearl Dorr Longley*

From *Oil Lamps Lifted*, by permission Fleming H. Revell Co.

## The South China Mission



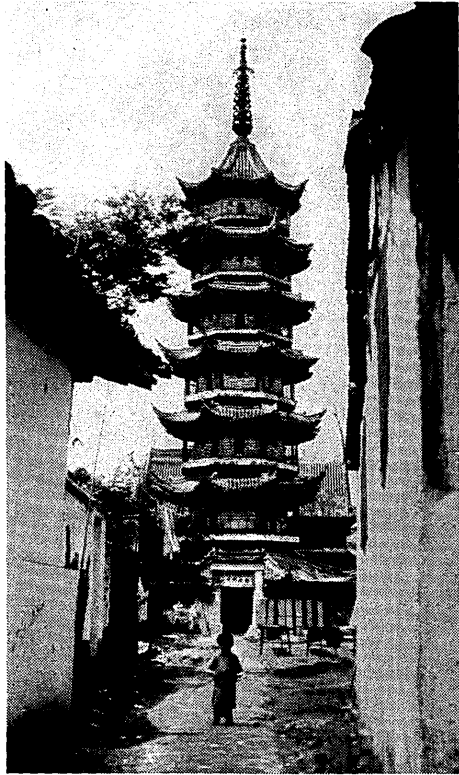
“A LAND of hills and valleys and that drinketh water of the rain of heaven”—such is the area of the South China Mission. Agricultural plains, an alluvial delta and hill country with peaks rising to five thousand feet in height, give variety to the scenery. Located just within and without the tropics, its teeming population enjoys a bountiful food supply, while copious rains and a network of rivers, streams and canals make drought and famine almost unknown. Occupying the eastern end of Kwangtung province and reaching into southern Fukien, the region is the home of the two racial or language groups, the Hoklo or Swatow-speaking people along the coast, and the Hakkas, or hill people in the hinterland.

American Baptists first determined to begin a mission to the Chinese in 1834, and appointed as their first missionary William Dean, who arrived in Bangkok, Siam, in July 1835. China itself, it will be remembered, was strictly closed to missionary efforts, so Bangkok had been selected as the first station because it contained a very large Chinese population which maintained very close relations with the mother country. The first Chinese Baptist Church in the world, organized there has had a continuous history and in 1935 dedicated a splendid new building as part of their centenary celebration.

In 1836 Rev. J. L. Shuck was sent to reinforce the mission, but chose to reside in Macao, a Portugese settlement relatively near to Canton, from which, he believed, it would be easier to enter China as soon as her doors should open. At last, in August, 1842, the treaty of Nanking between China and Great Britain was signed, whereby Hongkong was ceded to the British and five ports of China were opened to foreign residence and trade. Almost immediately Hongkong was adopted as the main station of the China mission, but soon our efforts were deflected to Ningpo, in Chekiang province, and a little later to Swatow in Kwangtung

province, major emphasis in Hongkong and in Bangkok then being suspended.

By the Treaty of Tientsin (signed June 26, 1858) Swatow was one of the new ports of entry and in that summer, William Ash-



*Pagoda, Sungkiang.*

more, Sr., then alone in Hongkong, made the first visit of American Baptists to Swatow. It was not until the summer of 1860, however, that the mission was permanently established in the Swatow area, the missionaries living on Double Island five miles below the city. The seventieth anniversary was celebrated in 1930 when the beautiful Memorial Church on the Kakchieh Compound was begun, and in the present year 1940, the eightieth anniversary

would have been marked with fitting ceremony were it not for the tragedy of war.

The past decade has seen repeated reduction of income from appropriations, a dwindling of the mission staff due to death and age limit retirements, the transfer of the Sun-wu station of the northern Hakka field to the China Inland Mission, and the closing of the Ashmore Theological Seminary. On the other hand, it has witnessed the steady growth of the fine coeducational middle school at Kakchieh, the largest ingatherings by baptism, the greatest stirring of revival movements under Chinese leadership, and significant developments in the maturing life of the indigenous church. The Chinese leaders have grown under their burden of direct administrative responsibility, and as in other parts of China, the vitality and stability of the Christian Movement have been wonderfully demonstrated in the past two years of tragic testing. Some serious problems have emerged as for example, that of the leadership and financial support needed for the large number of churches, many of them relatively weak in numbers and resources. To these problems our missionaries and their Chinese colleagues are giving vigorous attention.

**South China Statistics\***

Missionaries:

†A. B. F. M. S. ....	16
†W. A. B. F. M. S. ....	15
Chinese Workers .....	449
Churches .....	117
Church Members .....	7,015
Baptisms .....	322
Schools .....	97
Pupils .....	5,896
Hospitals .....	4
Dispensaries .....	5
Patients .....	31,706

\* From 1939 Annual Report.

† Staff—1940.

**Chaochowfu** (Chow-chou-fōō) 1894. Chaochowfu, situated thirty miles north of Swatow at the apex of the Han river delta and the gateway of the Hakkā country, is the inland terminus of the only railroad leading from Swatow. Once the political and

literary capital of the whole region, it still offers the largest urban challenge to our message outside of Swatow. The church, well established with its schools on one of the two main thoroughfares of the city, still gives its witness among a relatively unresponsive people. The station and the country field have no resident mis-



*War's destruction: Chinese homes*

sionary but some supervision is given from Ungkung. War conditions have greatly increased the difficulty of visits there.

**STATISTICS:**

Population in field 1,200,000; native workers 26; churches 9; members 603; baptisms 20; schools 9; pupils 325.

**Chaoyang** (Chow-yang) 1905. Chaoyang a hsien or district city, some twelve miles southwest from Swatow has a population of about 200,000. It is on a densely populated broad agricultural plain. Just outside the city on the shores of beautiful Hai-mun Bay are the mission buildings. This area has escaped the Japanese armies and the more intense bombings that other sections of the field have suffered. A vigorous evangelism has been maintained in the local city and among the churches of the extensive rural field.

**STATISTICS:**

Population in field 1,300,000; missionaries 2; native workers 53; churches 20; members 1,017; baptisms 69; schools 12; pupils 680.

## STAFF:

Carl M. Capen

Mrs. Carl M. Capen

**Hopo** (Hô-pō) 1907. Hopo, a market town some 75 miles west of Swatow, is the natural and strategic center for work among the people of the southern Hakka field, though the smallest of our S. China station centers. These are "border people," and more responsive to the Christian approach than the Hakkas of the northern field. In the readjustment of Hakka interests, the churches of the Hopo field voted to affiliate themselves with the Ling Tong Baptist Convention of the Swatow speaking area, into which fellowship they have been received. The hospital has had unusual support from the local gentry and the schools are also highly regarded.

## STATISTICS:

Population in field 500,000; missionaries 2; native workers 31; churches 6; members 434; baptisms 41; schools 7; pupils 476; hospitals 1; dispensary 1; patients 5,536.

## STAFF:

A. S. Adams

Mrs. A. S. Adams

**Kityang** (Kit-yǎng) 1896. Kityang a city of 100,000 is forty miles by river west of Swatow. Surrounded by a prosperous agricultural region and accessible from all directions by both land and water, it makes a well nigh ideal mission station. The mission buildings are located on the river bank outside the North Gate. Here are a strong central church, primary and grammar schools, a coeducational Junior Middle School, a hospital and three mission residences. This station was opened in 1896 although clinic work was started by Dr. Anna K. Scott in a small building in 1894.

The Bixby Memorial General Hospital erected in 1907 serves both men and women in the in-patient department. The dispensary of out-patient department is open six days a week and thousands of dispensary cases receive attention there. Public health work is a growing department of the program and a beginning has been made in the villages. Local contributions have made possible some fine additions to the plant. The hospital enjoys the confi-





*Gospel Team Meetings, Meihsien.*

dence and cooperation of the city authorities to an unusual degree and cooperation with them is the order of the day. The outstation field is the most extensive in South China and war conditions have greatly increased the need for unselfish Christian service.

The city and surrounding areas remain in Chinese hands but have suffered severely from air-raid bombings and the middle school has moved temporarily to a village further inland where the classes are carrying on.

**STATISTICS:**

Population in field 2,500,000; missionaries 6; native workers 111; churches 35; members 1,992; baptisms 100; schools 29; pupils 1,410; hospital 1; dispensary 1; patients 5,183.

**STAFF:**

E. H. Giedt  
Mrs. E. H. Giedt

*Bixby Memorial General Hospital*  
W. E. Braisted, M.D.  
\*Marguerite E. Everham, M.D.  
\*Clara C. Leach, M.D.  
\*Dorothy M. Campbell, R.N.

**Meih sien** (May-shean) 1890. Meih sien, formerly Kaying, has long been the political and educational center of a whole section of the Hakka field. Contrary to a wide-spread impression, the Hakkas are a virile people, aggressive in business enterprise and holding high standards of education particularly for boys and men. Response to the Christian message has been slow and Hakka work has been hard hit by depletion of the mission staff, though the growth of Chinese responsibility has been marked. The larger boys' middle school has maintained itself in spite of many vicissitudes and the recent complete lack of missionary assistance. The Kwong Yit Girls' School is maintained by the Woman's Board, and is outstanding in its Christian atmosphere and influence.

**STATISTICS:**

Population in field 1,000,000; missionaries 3; native workers 52; churches 5; members 595; baptisms 27; schools 7; pupils 820.

**STAFF:***Kwong Yit Girls' School*

- \*Miss Louise Campbell
- \*Miss Anna E. Foster
- \*Miss Alice M. Giffin

**Swatow** (Swä-tau) 1860. Situated on a low spit of land five miles from the sea, the city of Swatow has grown enormously in commercial, industrial, political and educational importance. It is the one port of entry and distributing center for a very large and densely populated area of South China. In the city proper there are now three Baptist churches strategically located. One, whose life and program are intimately related to the Swatow Christian Institute, shares the superb equipment of the Institute in the heart of the downtown business section. Here under Chinese leadership is maintained a well-rounded and aggressive program of evangelism, education, dispensary and community service for the whole city. The Kialat church, a thriving church in the eastern residential section of the city is affiliated with the Institute and its program. The Black Bridge Church is a branch of the Institute in the most needy and neglected part of the community, where church, school and dispensary work are carried on.

Before "occupation" by the Japanese military forces in June 1939, Swatow suffered severely from repeated air raids and naval

bombardments, but to date these church properties have remained undamaged. A mile across the harbor, the mission compound nestles among the Kakchieh hills. Here are the Kak-Kuang Academy, a co-educational middle school; the Woman's Bible Training School founded in 1873; the headquarters for the Ling Tong Baptist Convention; and the Memorial Church of Chinese archi-



*Swatow Church and Congregation.*

tecture, one of the most beautiful in China, seating 1,400 people; the Scott-Thresher Hospital for men and women; the grammar school; and eight mission residences. Due to the shrinking of the mission staff, reduced financial income, and a general policy in China of concentration in theological education, the Ashmore Theological Seminary was closed in 1935, students for the ministry being sent to institutions in larger centers such as Canton, Nanking or Foochow. The leadership training program in the local field is devoting its strength to the holding of lay-workers' training institutes through the Convention area. The Hospital has recently remodeled and greatly improved its plant. It has built up an excellent Chinese staff.

The Kakchieh schools continued in session until just before the military occupation in June of 1939. Then during those fateful

days from 1,000 to 1,500 refugees thronged the compound daily. While the school program has been disrupted, the work of the hospital and church services have continued without interruption. A temporary organization of day-school classes with an enrolment of 400 pupils has been set up. Hearts are open to the message of the love of Christ as never before.

## STATISTICS:

Population in field 930,000; missionaries 16; native workers 137; churches 24; members 1,729; baptisms 52; schools 25; pupils 1,890; hospitals 1; dispensaries 2; patients 18,894.

## STAFF:

*General Work*

K. G. Hobart, Mission Sec.

Mrs. K. G. Hobart

Miss Beatrice A. Ericson

\*Miss Dorothy A. Hare

\*Miss Edna D. Smith

*Swatow Christian Institute*

B. L. Baker

Mrs. B. L. Baker

\*Miss Enid P. Johnson

\*Fannie Northcott, R.N.

*Woman's Bible Training School*

\*Miss Elsie Kittlitz

*Scott Thresher Memorial Hospital*

\*Velva V. Brown, M.D.

\*Marion Bell, R.N.

*Kak Kuang Middle School*

R. T. Capen

Mrs. R. T. Capen

\*Miss Mabelle R. Culley

\*Miss Louise M. Giffin

**Ungkung** (Ung-kung) 1892. Ungkung is thirty-five miles north-east of Swatow near the coast. Some of its out-station churches are on islands that fringe this southern coast line and some lie over the Kwangtung border in Fukien province. The mission buildings outside the North Gate include a large chapel, school buildings from kindergarten up, and a hospital. The city and many of the surrounding towns and villages have suffered from intensive bombings, but church services are held, schools and hospital continue to function. A temporary middle school has been opened to care for students in Ungkung with an enrollment of over 80. A Woman's School with an enrollment of about 30 is doing good work. The missionary here has a large rural field to look after, as well as the work at Chaochowfu.

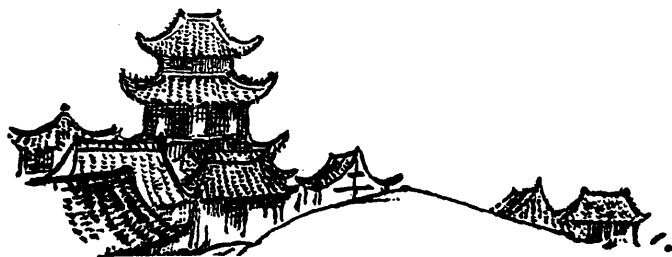
## STATISTICS:

Population in field 1,300,000; missionaries 2; native workers 39;  
churches 18; members 645; baptisms 13; schools 8; pupils 295;  
hospitals 1; dispensaries 1; patients 2,093.

## STAFF:

B. H. Luebeck

Mrs. B. H. Luebeck, R.N., Supt. of Hospital



## THE BURDEN

Take Thou the burden, Lord;  
I am exhausted with this heavy load.  
My tired hands tremble,  
And I stumble, stumble  
    Along the way.  
Oh, lead with Thine unfailing arm  
    Again today.

Unless Thou lead me, Lord,  
The road I journey on is all too hard.  
Through trust in Thee alone  
    Can I go on.

—*Songs from the Slums Kagawa*

## The East China Mission

THE East China Mission was opened in Ningpo in November, 1843, with the arrival of Dr. D. J. Macgowan. His medical skill overcame the natural reluctance of the citizens to have any dealings with the foreigner, and soon a suitable building was rented and in a very humble way "the Ningpo Medical Missionary Hospital" was established. In October 1847 four missionaries set their names to the articles and covenant which had been prepared, thus organizing the first Baptist church in East China, the first Chinese member being added by baptism three weeks later. Gradually, as Providence opened the way, four other permanent centers of work were opened, business offices were established in Shanghai for the Mission Treasurer and the Mission Secretary. In co-operation with the Southern Baptist Convention, Shanghai College was established, and in co-operation with other missions an important share was taken in the agricultural department of the University of Nanking. Thus five cities in Chekiang and two in Kiangsu provinces mark the geographical boundaries of the mission.

More important than geographical extension has been the intensive development of the infant church. On December 22, 1873, while the total membership of the six constituent churches was only 205, a Convention was organized which has met annually and through its officers and committees has gradually assumed more and more responsibility for all forms of Christian work within its area. Since 1928 it has been wholly responsible for the work, the organized mission playing only an advisory role. A Home Mission Society has been organized, entirely supported and directed by the young, growing church, and working on the western edge of the East China field.

Chekiang and Kiangsu are often spoken of as the garden areas of the country. The soil is fertile, the climate bracing, the harbors and waterways abundant. The people are industrious, ambitious, and prosperous, noted for their interest in and contributions to literature and the arts as well as for their supremacy in trade. Shanghai is the industrial and commercial metropolis of the whole

country. In East China, too, has been the educational center of the new learning,—in the arts, medicine, law, music, engineering, and allied subjects. And here, for almost a century the growing Chinese Baptist church has been making, together with other Christian groups, a notable contribution toward the development



*Twins in a Chinese Mission Hospital.*

of an intelligent and progressive leadership for the Chinese people, as well as for the Christian church.

Since August 1937 all this area has been under the heavy cloud of war, one third of it penetrated by Japanese armies. Universities and secondary schools have been compelled to abandon their campuses and equipment but have bravely managed to carry on, and that, too, with hardly a drop in their enrolment. Hospitals, in spite of bombings and the greatest difficulty in securing supplies, have continued and greatly enlarged their services to their communities; and churches, though they have often been obliged to hold their public services at night, have ministered as never before to the spiritual and physical needs of those about them,—food and playgrounds for hungry and homeless children, work for the unemployed, refuges for women and girls, and for all a word

of cheer and hope. Such a Christlike service of faith and love could not fail to create unimagined opportunities for still further service, nor can we be surprised to learn that "the whole mind of China has been turned toward the Christians as those who have a faith to guide them and a power to support them through these tragic days."

### Statistics for East China\*

#### Missionaries:

†A. B. F. M. S. ....	30
†W. A. B. F. M. S. ....	19
Chinese Workers .....	596
Churches .....	36
Church Members .....	3,925
Baptisms .....	410
Schools .....	43
Pupils .....	8,291
Hospitals .....	3
Dispensaries .....	3
Patients .....	49,988

\* From 1939 Annual Report.

† Staff—1940.

**Hangchow** (Hǎng-chou) 1889. Hangchow, the capital of Chekiang province, was, before the war, a city of about 400,000 population. Here Northern Baptists have two fine institutions for the training of the young. Wayland Academy is the only complete Christian high school for boys within the city and includes also a co-educational school for the lower grades, considered one of the model schools for the province. The Hangchow Union Girls' High School, supported by our Woman's Society in co-operation with the two Presbyterian societies, is the largest mission school for girls in the province and includes a normal and kindergarten training department. Here too are the headquarters of the Chekiang-Shanghai Baptist Convention. When the city was invaded by the Japanese army in December 1937 these schools were forced to move to Shanghai where they have carried on, but the campuses were used as refuges for women and girls, especially the Wayland campus, where as many as three thousand frightened and helpless inmates were given shelter and food until it was safe



for them to return to their homes. The churches both in the city and the suburbs have continued, though against heavy odds, to minister to the needs of those around, in ways old and new.

**STATISTICS:**

Population in city 1,000,000; missionaries 4; native workers 95; churches 3; members 383; schools 6; pupils 1,617.

**STAFF:**

A. I. Nasmith

Mrs. A. I. Nasmith

E. H. Clayton

Mrs. E. H. Clayton

**Huchow** (Hoo'-chou) 1888. Huchow, near the Great Lake in the northern part of Chekiang province, is approachable on all sides by water. It is in the heart of a section which leads the world in the production of both tea and rice. This city was swept by the Japanese forces on their march from Shanghai to Nanking and Hangchow. A small amount of the mission property was destroyed, and for several months work was almost at a standstill. Medical and religious workers have been returned, but the schools have made arrangements to carry on elsewhere. Chief among these is the Memorial School of Mothercraft, supported by the Woman's Society, which gives an opportunity for married women to attend a boarding school with their little children. This school has pioneered in providing a new type of education designed to meet the peculiar needs of the Chinese young woman of today, in train-

*Children in Refugee Camp, Shanghai.*



ing for home and family life. It is now being conducted in Shanghai, and in that strategic location bids fair to gain an even wider recognition from Christian forces all over the nation.

STATISTICS:

Population in field 2,000,000; native workers 37; churches 8; members 603; schools 4; pupils 274.

**Kinhwa** (Kin-whä) 1883. Kinhwa, originally the most inaccessible of our mission stations, when it was seven days' journey from Ningpo, now gives prospect of becoming one of our most important, as it is on the railway recently completed connecting Shanghai with Nanchang and Changsha and points farther west and south. Through the generosity of American friends a fine church building and a hospital plant, the Pickford Memorial Hospital, have been provided, and most happy relations exist between the leaders of our Christian work and the gentry and officials of the city. The changes due to the war have made it the present capital of the province and have greatly increased the strategic importance of our work there. When peace comes we may confidently expect an era of expanding significance and prosperity for this region. Chinese responsibility for the conduct of the work has long been emphasized.

STATISTICS:

Missionaries 4; native workers 55; churches 5; members 460; schools 4; pupils 847; hospitals 1; dispensaries 1; patients 13,993.

STAFF:

J. P. Davies

Mrs. J. P. Davies

*Cheng Mei Girls' School*

\*Miss Linnea A. Nelson

*Pickford Memorial Hospital*

\*Esther I. Salzman, R.N.

**Nanking** (Nän-king) 1911. In Nanking, the national capital, many missionary societies are at work in happy co-operation. A Union Church Council has been formed with a view to correlating the work of all the Christian forces, and the University of Nanking is an outstanding example of the benefits of united Christian activity. Here four denominations are pooling their resources to help meet China's educational need. Our Baptist contribution to this school is in the College of Agriculture and Forestry, a pioneer

in China in its specifically rural interest. It has demonstrated the application of Christian principles to rural life throughout the nation. Ginling College for women, another cooperative enterprise in which the Woman's Society is active, is the foremost Christian



*War?—Yet Children Laugh.*

college exclusively for women in all China. Both schools, when Japanese invasion threatened, made the long trek to Chengtu with faculty, students and some equipment. In the horrors that followed the fall of Nanking both campuses furnished refuge to thousands and have continued to be centers of relief and rehabilitation.

**STAFF:**

*University of Nanking-College of Agriculture and Forestry*  
(Temporarily at Chengtu, West China)

B. A. Slocum

Mrs. B. A. Slocum

**Ningpo** (Ning-pō) 1843. Ningpo is the oldest Baptist mission station on the mainland of China, and here in October 1847 the first Baptist church in East China was organized. Here was established a school for girls which now, as Riverside Academy, is a union institution supported by Presbyterians, English Methodists and Baptists. This school continues in direct descent that founded by Miss Aldersey, the first school for girls in all China. Here, too, was established our first school for boys, which some years ago united with similar schools founded by Presbyterians and English Methodists to form the Riverbend Christian Middle School, a significant exponent of international as well as interdenominational co-operation. In the Hwa Mei Hospital, one of the best-equipped mission hospitals in the East, we have an outstanding witness to the wide influence of Christian medical work upon the community at large, as more than half the cost of the new plant for this old institution was subscribed by its non-Christian friends. The work of this hospital, already outstanding, has in days of bombing attacks, won an even more notable place in the community. The station program as a whole, though modified by the war, has not been interrupted.

STATISTICS:

Population in field 4,000,000; missionaries 9; native workers 191; churches 10; members 1,037; schools 13; pupils 2,214; hospitals 1; dispensaries 1; patients 24,629.

STAFF:

*Riverbend Christian Middle School*

H. R. S. Benjamin

Mrs. H. R. S. Benjamin

*Hwa Mei Hospital*

Harold Thomas, M.D.

Mrs. Harold Thomas

\*Willie P. Harris, R.N.

\*Myrtle Whited, R.N.

*Riverside Academy*

\*Miss Florence Webster

*Sing-mo and Mo-nyi Schools*

\*Miss Mary Cressey

*Religious Education Work*

\*Miss Mildred Proctor

**Shanghai** (Shǎng-hī) 1907. Shanghai is recognized as the most important trade center of the Far East. It is truly the Gateway of China. Through it passes a large portion of the world's trade with China. It is one of the six leading ports of the world and shares

with Tokyo the distinction of being considered the most important cities in the Orient. In this city are found a large number of missions as well as interdenominational organizations serving the whole Christian constituency of China. Here are located headquarters for the Associated Mission Treasurers, of which the Baptist Mission Treasurer, serving all three missions in China, is a constituent member. Here, too, is the office of the Mission Secretary of the East China Mission.

On the outskirts of the city, in 1916, was founded Shanghai College (now the University of Shanghai) built and supported jointly by Northern and Southern Baptists. Its progressive spirit (it was, for example, the first college in China to adopt co-education) and its dominating Christian emphasis, soon placed it in the rank of the first five or six of the thirteen missionary colleges in China. It has suffered severely in the war. Immediately upon the outbreak of hostilities in Shanghai in August 1937 the campus and its buildings were occupied by the Japanese military and for more than a year its owners were not allowed even to inspect the property. Bereft of campus, dormitories, lecture halls, and equipment, faculty and students, under the leadership of the late President Herman C. E. Liu, it courageously carried on in rented quarters in the International Settlement. Nor has the enrolment suffered any appreciable loss. Of such stuff is the New China made!

The largest hospital for women and children in China, the Margaret Williamson Hospital, founded many years ago, has in recent years been made the nucleus around which the Woman's Christian Medical College has been formed. This college, working in close co-operation with the medical department of St. John's University, is preparing young women under Christian auspices to give the best aid that is known to modern medicine in the alleviation and cure of the ills of Chinese women and children. In this unique service, so greatly needed in the China of today, the Baptist women of America have a worthy share.

Most of the Baptist churches of Shanghai were founded by Southern Baptist missionaries, but there are two of later origin associated with our Chekiang-Shanghai Convention,—the college church consisting of the Christian members of the faculty and student body, and the North Shanghai Baptist Church. Organized

originally to give a church home to those Baptists who were moving to Shanghai from other areas within the Convention and particularly to the increasing number of Christian students who were coming from our college and elsewhere to live in Shanghai, it has performed notable service. In 1932 and again in 1937 its buildings suffered irremediable loss from the Japanese invasions. Though sadly crippled it is loyally carrying on, and indeed has made real progress in spite of the difficulties. When peace is re-established it will be ready to continue to bear witness to the Light of the World in this great metropolis of the East. War conditions in Shanghai have afforded new opportunities for Christian service.

**STATISTICS:**

Missionaries 24; native workers 147; churches 2; members 359; schools 10; pupils 2,581.

**STAFF:**

E. H. Cressy, Secretary, China  
Christian Ed. Asso.

Mrs. E. H. Cressy

E. S. Burket

Mrs. E. S. Burket

L. C. Hylbert, Mission Sec.

Mrs. L. C. Hylbert

W. R. Taylor, Mission Treas.

Mrs. W. R. Taylor

Miss Lea Blanche Edgar

\*Miss Orma A. Melton

Stephen J. Goddard

Mrs. Stephen J. Goddard

(language study, Peiping)

*Woman's Union Medical  
College*

\*Josephine Lawney, M.D.

\*Hazel Taylor, R.N.

*University of Shanghai*

S. S. Beath

Mrs. S. S. Beath

Victor Hanson

Mrs. Victor Hanson

\*Miss Ruth H. Bugbee

\*Miss Elizabeth Knabe

Miss Annie E. Root

*Memorial Mothercraft School*

\*Miss Mary I. Jones

\*Miss Ruth Mather

\*Miss Gertrude M. Waterman

**Shaohing** (Shou-sing) 1869. Shaohing, a city of wealth and culture, lies at the center of a well-watered and exceedingly fertile plain. Its many canals have given it the name "the Venice of China." The city is a strong Buddhist center with eight monas-

teries and many temples. Silk weaving and the manufacture of spirit-money and wine are among the principal industries. Christian work has had a slow but steady growth. The Christian Hospital has introduced the benefits of modern medicine and surgery to this large and needy district, and has been a splendid evangelizing agency. The industrial work instituted so many years



*Dr. Helen Shuai, Staff Doctor, Christian Hospital, Shaohing.*

by the late Miss Marie Dowling has given employment to hundreds of Christian women formerly compelled to earn their way by the manufacture of spirit money. A coeducational junior middle school for boys and girls is conducted by University of Shanghai graduates. A school for married women and their children, and two six-year elementary schools are also maintained. All the work heads up in the city church, one of the best in China among all denominations. A University of Shanghai graduate is the pastor, ably assisted by an associate pastor and two Bible women.

For two years and more Shaohing has been but thirty miles from the Japanese line of invasion, which halted at Hangchow. There have been several encounters between Japanese and Chinese

troops, and air raids with their toll of death, injury, and fear have been frequent. The routine of life in the city has been upset, but the whole ministry of the church has been not curtailed but rather multiplied. Schools and the hospital have had greatly increased attendances due to the influx of refugees from "occupied" areas, such as Hangchow and other nearby Chekiang and Kiangsu cities. Public worship has been maintained though often only at night for fear of air raids by day. And the Lord has continued to add to the church such as were being saved.

STATISTICS:

Population in city 300,000; missionaries 8; native workers 71; churches 8; members 1,083; schools 6; pupils 758; hospitals 1; dispensaries 1; patients 11,366.

STAFF:

A. F. Ufford  
Mrs. A. F. Ufford  
\*Miss Viola C. Hill

*The Christian Hospital*  
R. E. Stannard, M.D.  
Mrs. R. E. Stannard  
\*Mildred L. Bowers, R.N.

*Christian Co-operative School*  
\*Miss Gertrude F. McCulloch  
\*Miss Ellen J. Peterson



*Waiting for the Doctor*



## The West China Mission

**T**HE West China Mission lies largely in the province of Szechuen, the largest province in China as to area and the richest as to natural resources. Before the great migration from the east the population in this province alone was about 60,000,000. Boundary lines have been changed recently and the western section of the province is now included in the new province of Sikang. One station, Yaan (Yachow) is now the capital of the latter province.

The first Baptist missionaries to West China, Upcraft and Warner, arrived at Suifu early in the year 1890, after the long journey from the coast, the first one thousand miles being easily made by river steamers, but the last eight hundred miles taking several weeks of travel by native junks pulled up through the gorges and rapids of the mighty Yangtze by man-power. In 1903, it took a party of missionaries eight weeks to get from Shanghai to Chengtu—now it takes eight hours by air under normal conditions. The Shanghai newspapers used to take three weeks to reach the capital of Szechuen, now they may arrive by air on the evening of the day they are published. Steamers have been put on the Ichang-Chungking section of the Yangtze river, motor roads have been built and buses and automobiles were imported, with the result that our mission stations, which had been on the average, four days apart, are brought within a day of each other. Now “wings over Szechuen” have become commonplace.

General Chiang Kai Shek, in 1935, ordered a radio station built and equipped just outside the South Gate of the city of Chengtu. The staff of the West China Union University was invited to broadcast twice a week, once in Chinese and once in English. When the Japanese blockaded the ports on the eastern coast of China, travellers went south to Haiphong and entered Szechuen by the Indo-China route. The new motor road from Kunming in Yunnan to Lashio in Burma is a side-door entry to the southwest. There has been a tremendous impetus in road building in every direction, and other roads stretch away over mountain and desert to Soviet Russia. Several railways are being constructed. Szechuen is losing its provincialism. This province, up near the Tibetan

border, is giving a lead to the rest of that subcontinent known as China. New industries formerly confined to regions nearer the coast are springing up everywhere. Szechuen has also become the new life center of China's government and culture.

If the saying "As goes Szechuen, so goes China" has any real meaning it is of tremendous significance to China, to Japan and to the rest of Asia. Szechuen is responding to the Christian message and impact as never before. She was on the way before 1931 but the pace was distressingly slow. The infant churches within her borders were weak, Christian schools and hospitals were few in



*(a) Gorge of Ya River, West China.*



*b) Yaan (Yachow) Baptist Church.*

number. In 1936, there were 375 students in West China Union University—now there are 1,250 in Christian universities grouped at Chengtu. Whence this multiplication? From all parts of China they have come, Christian schools from North and West China; teachers and students; doctors and nurses from Christian hospitals; students from Christian and government colleges and universities; pastors from Christian churches. They have been accompanied by the cream of the intelligentsia from all China, Christian and non-Christian.

With such possessions and equipment as they could carry, they set out for far Szechuen, one of the greatest hegriras in the history of the human race. Some went by boat, some by chair, but most on foot. Thousands of these wanderers fell out by the way, unable to tramp farther; others stopped off in mid-China, only to have to resume the trek when the Japanese forces took Hankow. But tens of thousands kept on until they were west of the Yangtze gorges and the Magic Mountains, where their weary feet might rest and they might find some kind of a home.

These refugees are finding places of usefulness in the Christian and other institutions in West China. Some of them have found positions at the West China Union University. Some of them have gone into the hospitals and clinics in Christian centers; many of them have taken positions under the National Government; under the Department of Public Health, and the Agricultural Department many are busily engaged in Rural Reconstruction.

The "invasion" of West China has brought the ferment of new ideas and a great impetus to progress of all sorts. The New Life Movement, a government program, is promoting mass education, hygiene teaching, industrial cooperative organization and improved agricultural methods. Christian missionaries and government leaders work together through school and church activities, and in various reconstruction projects. Many of the leaders of the new government projects are Christians, trained in Christian schools, coming from the eastern part of China. Now, because of the foresight of missionary pioneers, there is a capable body of young leaders, fired with the sacrificial spirit which Christianity begets, ready to help in all progressive and humanitarian service. This is indeed a significant hour for Northern Baptists. China calls anew for help.

A recent issue of *Asia* reports: "The Chinese government, despite the war, is engaged in a campaign to make every Chinese literate by 1946. Compulsory, short-term, mass education classes are now being held in the ten free provinces of China."

**West China Statistics\***

	<i>West</i>
Missionaries:	
†A. B. F. M. S. ....	24
†W. A. B. F. M. S. ....	13
Chinese Workers .....	173
Churches .....	5
Church Members .....	3,093
Baptisms .....	83
Schools .....	27
Pupils .....	2,993
Hospitals .....	3
Dispensaries .....	4
Patients .....	29,471

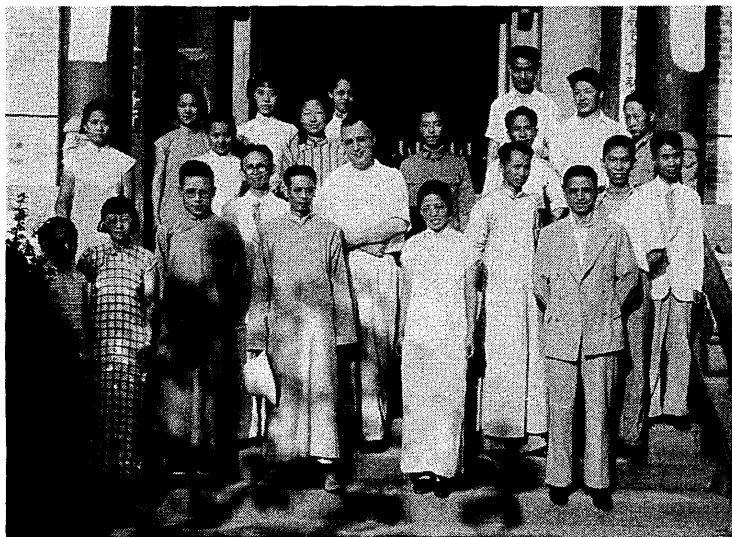
\* From 1939 Annual Report.

† Staff—1940.

**Chengtu** (Chěng-tōō') 1909. The historic city of Chengtu, capital of Szechuen is fast becoming a modern city. Always crowded, since the war its streets have been thronged with tens of thousands who have come westward to start life anew. Northern Baptists cooperate in the West China Union University where four guest universities have been welcomed from war-torn areas, including Nanking University and Ginling College for Women. This great influx of some of the best life from other parts of the country has given impetus to new activities. The magnificent campus of 150 acres has over 50 permanent buildings and many temporary ones.

The West China Union University has had a staff of missionary teachers relatively larger than other comparable institutions, because of the pioneer stage of the work in the West. Always busy, the influx from the coast has multiplied their tasks. Their activities as hosts have been without number, in making room for the newcomers, and adjusting the work of the Union University itself to the new conditions. Baptist missionaries have been especially active in promoting and leading extra-class groups for studying

the life and teachings of Jesus which have proven very popular. They have also been to the fore in projecting and supporting the weekly English church service, as well as the Sunday afternoon vespers on the campus. Some of them have been active in literary work. Mr. Moncrieff, in addition to heading up the Department of English, finds time to direct a Language School for new missionaries. Chengtu has become the largest center of medical educa-



*Five Universities Represented, Chengtu. (Center) Professor Slocum of Nanking University.*

tion in China. The Doctors Lenox teach there and also work in the newly organized Union Hospital, which has coordinated under a single management the three previously existing mission hospitals in the city.

The dream of a Union Theological College for the major denominations working in Szechuen has at last become a reality. It is now cooperating with the Nanking Theological Seminary, a guest institution. Here new leaders are being prepared to fill the call for Christian workers in town and country. Baptist missionaries, among others, aid in the teaching in this school. The rural extension service under the leaders of the staff of Nanking Theo-

logical Seminary has been a new venture of major importance.

From a church work standpoint Chengtu has had major attention from other denominations while our work in this center has been more especially in the University. Under able Chinese leadership our city church has gone forward. It is ministering to the whole neighborhood, as well as serving a large student group. Here, too, the Sunday afternoon worship service in English is held for Chinese and others who wish an English service.

#### STATISTICS:

Population in field 3,000,000; missionaries 15; native workers 18; churches 1; members 338; baptisms 10; schools 8; pupils 607.

#### STAFF:

##### *General Work*

\*Mrs. Anna M. Salquist,  
Mission Secretary

##### *West China Union University*

J. E. Moncrieff  
Mrs. J. E. Moncrieff  
D. L. Phelps  
Mrs. D. L. Phelps  
D. S. Dye, B.S.  
Mrs. D. S. Dye

J. S. Kennard  
Mrs. J. S. Kennard  
J. E. Lenox, M.D.  
Mrs. J. E. Lenox, M.D.  
D. C. Graham  
Mrs. D. C. Graham  
\*Miss Sarah B. Downer

##### *Evangelistic Work*

\*Miss Minnie M. Arget-  
singer

**Kiating** (Jä-ding) 1894. Kiating, a city of about 100,000 people, suffered severe bombing in which the center of the city was completely burned. The Baptist church located at one side of the city, was little damaged and has served as a refuge to many homeless and wounded. Our missionaries, working with those of the United Church of Canada, did extraordinarily effective relief work at that time. Later a severe fire destroyed the remainder of the business section but the church and mission homes were spared. A challenging rural work is to be found in districts about the city.

Wuhan University, a government institution, in the early days of the war, moved to Kiating. There have been new and challenging opportunities for work with students. Shelter for refugee children passing through the city has been given by the church. Christian workers have cooperated with leaders of these groups in serving children from war areas.

## STATISTICS:

Population in field, 1,000,000; missionaries 3; native workers 15; churches 1; church members 777; schools 3; pupils 194.

## STAFF:

\*Miss Beulah E. Bassett  
M. O. Brininstool  
Mrs. M. O. Brininstool

**Suifu** (Swā-fōō) 1889. Suifu, our oldest station in West China, is located in the southern part of Szechuen province at the junction of the Yangtze and Min rivers about 1,800 miles from Shanghai. There are 12 outstations which constitute our most promising rural field in West China. (The new name for Suifu is Ipin.)

Munroe Academy, on a hillside across the river from the city, has been able to carry on in its own buildings, filled and overcrowded. The Girls' Middle School because of the danger of air



*Pastor, Dean and Senior Member, Suifu Baptist Church.*

raids has been compelled to move to a location outside of the city. There two hundred girls with their teachers have primitive but fairly comfortable quarters in a temple and a farm house.

The Herman Liu Memorial Home, for war orphans, received its first little ones in 1938. This Home, a memorial to the late president of Shanghai University, is part of the great national program to conserve the multitudes of China's children made homeless by the war.

The Suifu Men's Hospital and the Hospital for Women and Children, with splendid plants, cooperate and supplement each other, serving hundreds of patients daily. The annual outstation vaccination campaign and city clinic work continues to spread healing to body and soul. These hospitals of late have enjoyed unusual recognition on the part of the community for the excellence and indispensability of their work. High on a hill beyond the hospital several age-old temples have been fitted by government to receive wounded soldiers. Christian nurses assist in the work among the suffering there.

An English language service has been welcomed by many highly trained refugees from down river.

STATISTICS:

Population in field 3,000,000; missionaries 10; native workers 78; churches 2; church members 1,088; baptisms 63; schools 7; pupils 1,173; hospitals 2; dispensaries 3; patients 15,396.

STAFF:

*General Work*

J. C. Jensen

Mrs. J. C. Jensen

*Girls' Senior Middle School*

\*Miss Lettie Archer

\*Miss Astrid Peterson

\*Esther Nelson, R.N.

*Hospital for Men*

C. E. Tompkins, M.D.

Mrs. C. E. Tompkins

\*Myrtle C. Denison, R.N.

*Hospital for Women and Children*

\*Marion I. Criswell, M.D.

\*L. Jennie Crawford, R.N.

**Yaan** (Yä-ngän) (Formerly Yachow) 1894. Yaan, now located in the new province of Sikang, belongs geographically to Szechuen being just outside the high pass on the road to Tibet, but politically it acts as the capital city for the new province. Two years ago there was not a bank in the city, and now eight banks line



the main street. Other types of business are increasing as the Government is seeking to open up the country beyond the mountains.

The Boys' Middle School, just outside the city on a beautiful hillside overlooking the river, is crowded. The Girls' School has been host to girls of distant provinces from a Government war-refugee camp. The Bible School has a simple but beautiful little plant on the same hill as the Boys' School. It has done much to supply the leadership needed by the churches, and to fill the gap left because the Boys' Middle School does not offer senior high school work.

The Briton Corlies Memorial Hospital has a fine staff of Chinese nurses and in war time has rendered notable service. The church is going forward under enthusiastic Chinese leadership. The decline in the missionary staff has led to unavoidable neglect of the country field, but several very active Chinese evangelists have helped to fill the breach. With the new importance of the district and the city, re-enforcements are badly needed.

#### STATISTICS:

Population in field 1,000,000; missionaries 9; native workers 62; churches 1; church membership 890; schools 9; pupils 1,019; hospital 1; dispensary 1; patients 14,075.

#### STAFF:

F. N. Smith  
Mrs. F. N. Smith  
C. G. Vichert  
Mrs. C. G. Vichert

*Briton Corlies Memorial Hos-  
pital*  
R. L. Crook, M.D.  
Mrs. R. L. Crook  
\*Frances J. Therolf, R.N.

#### *Baptist Girls' School*

\*Miss L. Emma Brodbeck  
\*Miss Ada L. Nelson

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## The Japan Mission

**W**ITHIN the memory of living men Japan has made such rapid strides along material and cultural lines that she has astonished the world. During this brief period of time Japan did away with feudalism, established constitutional government, inaugurated a universal and compulsory public school system, developed railways, a postal and telegraph system, built factories, modern cities, a navy and an army, and secured recognition as one of the great nations of the world. No people ever made a more brilliant record of sheer achievement in so short a time.

No nation can go forward at the rate at which Japan has been going during the past eighty years and not develop growing pains. A nation as virile and forward moving as she is, is bound to find her way beset with problems and difficulties. The area of Japan proper is less than the state of California, and 85% of it is mountainous and non-arable. Her population is 70,000,000 and the birth rate is increasing at the rate of a million a year.

In her spiritual outlook as well great changes have come. Facing the challenge of the Christian message and program and influenced by the rising tide of nationalism, Shintoism and Buddhism, her two national religions, are in the midst of an internal awakening and are making renewed and aggressive claims on the loyalty of old and young. The youth of Japan, however, is spiritually confused and religiously adrift. Among the people as a whole there is a restless mood and a yearning for the deeper things of life. Never was the Christian faith needed so much as it is in the new and modern Japan so swiftly emerging. The coming of peace in East Asia will only intensify the need, and enhance the Christian opportunity.

Baptists were slow in entering Japan, although a Baptist, Jonathan Goble, sailed with the Perry Expedition as a marine and entered the land for mission work as early as 1860. When the American Baptist Foreign Mission Society definitely entered the field in 1873 Rev. Nathan Brown and Mr. and Mrs. Goble became our first representatives. In 1875 Miss A. H. Kidder and Miss C. A. Sands sailed for service in Japan.

Many Baptists in Japan have long felt that the division of Baptists into the two conventions originally founded by the Southern and Northern Baptists of the U.S.A. was unfortunate and uncalled for. Recently this feeling issued in a movement looking toward a union of the two. This union has now been consummated and the Mason and Dixon Line no longer mars the Baptist landscape in that empire. Japanese Baptists have united



*Torii at Mujajima.*

their forces, built an unbroken front and are moving forward as a unit in their manifold activities. The name of the new union is Nippon Baputesuto Kirisuto Kyodan.

The work of Baptists, both groups, has progressed and has yielded real results. There are now over 7500 church members, and this number does not include many who are vitally interested in the Christian religion but have not yet formally joined a Christian church. Baptists are working not only in the country districts but also in the rapidly growing cities with their great industrial centers and problems.

The great goal of the missionaries has been the creation of an indigenous leadership, that Japan may be evangelized by Japanese. To attain this goal education under Christian auspices is necessary. From the age of six until twelve all children attend the government schools, giving Japan a literacy percentage of 99.7%. Among the millions of boys and girls in the elementary schools, many receive no higher education after the six years of compulsory schooling. So the Mabie Memorial School for boys and the schools for girls at Yokohama, Himeji and Sendai are a great evangelizing force, and can compete with the government schools through their superior courses in English and music, and, most of all, their Christian emphasis and the Christian character of their students.

One of the most striking educational developments is the kindergarten. The first Baptist kindergarten in Japan was opened in Kobe in 1894. Today there are 442 Christian kindergartens, with a total enrollment of 22,000. Even the government officials recognize that there is a power in the Christian kindergarten which their kindergartens lack.

Christian dormitories are also effective evangelizing agencies. Of these, Baptists have five. The Christian spirit as it affects life in the dormitory brings results long after the time of residence. In the seven night schools the church makes friends with many whom it would not otherwise know.

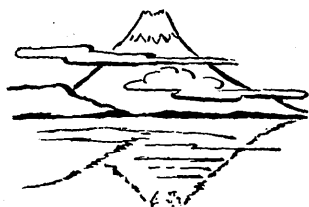
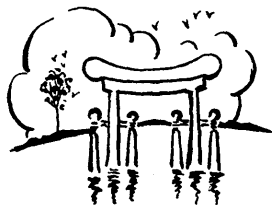
One of the results of the union of Northern and Southern Baptists in Japan has been the decision to organize a Union Baptist Theological Seminary. This seminary will utilize the plant and facilities of the Baptist House in Tokyo and will train pastors, evangelists and probably Bible Women for the entire Baptist field in Japan.

In a land where everyone can and does read, the importance of Christian books and papers cannot be overestimated. The printed page enters gateways inaccessible to Japanese pastors and missionaries. Non-Christian books are entering Japan in great quantity. It is for Christians to determine the proportion of Christian literature that shall go into the homes of the Japanese.

# Poems by Lepers of the Inland Sea, Japan

To the heart aglow for Thee  
The Valley of the Shadow  
Is like sunrise on the sea!

*Utsunomiya*

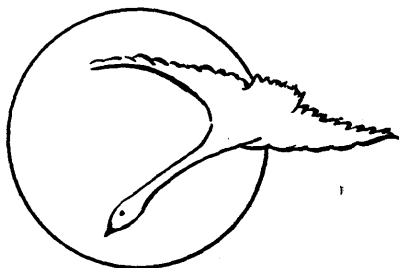


God planned  
The little grain of sand  
I hold upon my hand,  
And so it need not be  
Hard for my faith to see  
He plans for me!

*Miyoshi*

The year  
An uncut jewel is,  
Of matchless worth;  
Bringing along with it  
New heaven and earth;  
I long to dwell with God,  
Oh, through this year,  
Blessed with His blessing  
May I live  
A life of prayer!

*Tsurue*



Let us be patient for the little while  
That cold winds blow,  
Waiting the springtime  
When along the hills  
Azaleas glow!

*Miyauchi*

**Japan Statistics\***

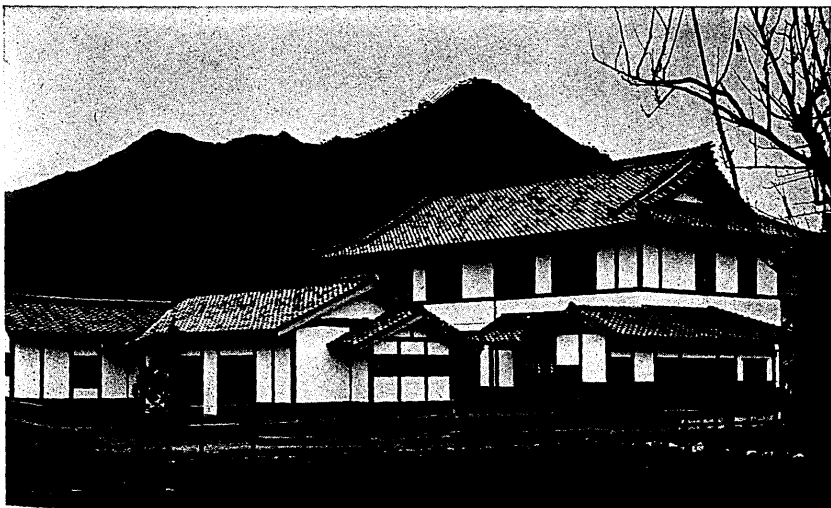
Missionaries:

†A. B. F. M. S. . . . . .	17
†W. A. B. F. M. S. . . . . .	7
Japanese Workers . . . . .	311
Churches . . . . .	39
Church Members . . . . .	4,107
Baptisms . . . . .	142
Schools . . . . .	56
Pupils . . . . .	5,589
Hospitals . . . . .	....
Dispensaries . . . . .	1
Patients . . . . .	17,480

\* From 1939 Annual Report.

† Staff—1940.

**Himeji** (Hī'mā-jī) 1886. In the southern part of Japan near the Inland Sea is the old castle town of Himeji. At the foot of the ancient and picturesque castle, modern barracks testify to Japan's military progress. Round about, the city is replacing many of its



*New Church, Miyanoura, Inland Sea.*

three-hundred-year-old mud-walled, thatch-roofed houses with modern factories and even modern slums. The roar of the machines and the chug of the gas engines are breaking the accustomed quiet. In this ancient city where the old and the new vie for prominence is located the Hinomoto Girls' School established in 1892. The Himeji church is financially independent and aggressively evangelistic. To the north some promising new rural church projects are under way.

STATISTICS:

Population in field 1,500,000; missionaries 3; native workers 22; churches 2; members 215; baptisms 16; schools 2; pupils 358.

STAFF:

W. F. Topping

*Hinomoto Girls' School*

Mrs. W. F. Topping

\*Miss Goldie M. Nicholson

**Inland Sea**—1899. In the heart of Japan, reaching from Kobe on the north to Shimonoseki on the south, is a group of six beautiful seas. Together they are properly known as the Inland Sea. There are more than 300 islands with high mountain ranges, quiet beaches and quaint villages. Its waters are covered with fishing craft of every kind. On the islands live 1,500,000 people—people rapidly coming under the influence of the progress that has transformed the rest of Japan. The *Fukuin Maru*, the Gospel Ship, sailed these seas for many years. Today five growing churches stand as a memorial to the work of Capt. Luke Bickel and other Christian leaders in this area. At present this field is cared for by a corps of Japanese workers.

STATISTICS:

Population in field 1,500,000; native workers 17; churches 5; members 217; schools 6; pupils 235.

**Kuji** (Ko-ji) 1938. In this station, which Kagawa referred to as the neediest area in all Japan, Miss Thomasine Allen and Miss Kuni Obara began work in 1938. In December 1939 was completed the building which is to be the center for Christian work for women and children of Kuji and 22 surrounding places. She writes, "So far as I know, Miss Obara and I are the only Christians in a population of 90,000 throughout the country. We have made contacts with several villages and plan to open nurseries. Country

day nurseries are very necessary, for the women as well as the men work all day in the fields, and there is no one to look after the children."

STATISTICS:

Population in field 90,000; missionaries 1; native workers 3.

STAFF:

\*Miss Thomasine Allen

**Morioka** (Mō-ri-ō-ka) 1887. One hundred and twenty miles north of Sendai is the city of Morioka, an important educational center. The work centers about five churches and three chapels and several kindergartens.

STATISTICS:

Population in field 1,000,000; native workers 6; churches 5; members 453; baptisms 10; schools 5; pupils 163.

**Osaka** (Oh'sä-kä) 1892. Osaka lies on the delta of the Yoda

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*Mead Christian Center Kindergarten, Osaka.*





River and because of its many canals has been called the Venice of Japan. As the second largest city of Japan, with a population of 3,500,000, it is a mighty industrial center, modern and progressive with factories, modern cotton mills, an imperial arsenal and a mint, banks, department stores, and large-scale commercial buildings. All these new industrial enterprises have brought problems which Baptists are helping meet in the Mead Christian Social Center with its night schools, Sunday schools, kindergartens and playgrounds. Kobe is nearby and the work there is easily accessible from Osaka. In both Kobe and Osaka are to be found vigorous, self-supporting churches. In Osaka a City Mission Society enlists some very able laymen and has done some fine work in presenting the Christian message.

STATISTICS:

Population in field 2,180,000; missionaries 3; native workers 32; churches 7; members 516; baptisms 24; schools 9; pupils 349.

STAFF:

J. A. Foote

*Mead Christian Social Center*

Mrs. J. A. Foote

\*Miss Margaret Cuddeback

**Sendai** (Sĕn'dī) 1882. Sendai is the largest city of North Japan, a commercial and educational center of importance. The Ella O. Patrick Girls' High School (Shokei Jogakko) is located on a picturesque campus overlooking the river. Evangelistic work is carried on through churches, schools and kindergartens. Near Sendai a fine piece of rural work has been done at Rifu.

STATISTICS:

Population in field 1,000,000; missionaries 2; native workers 36; churches 4; members 480; baptisms 33; schools 5; pupils 579.

STAFF:

*Ella O. Patrick Girls' High School*

\*Miss Alice C. Bixby

\*Miss Mary D. Jesse

**Tokyo** (Tō'kyō) 1874. The metropolis of the Orient is Tokyo with a population of seven million people. Its eighty-five higher and technical schools and its twenty-two universities with 300,000 students, its 90,000 factories add to its thriving commerce and government activities. All major missionary societies are at work

here. Misaki Tabernacle, with its staff of thirty-four, is open day and night and tries through direct evangelistic work, social welfare activities, and an educational program to minister to all types of people. The Fukugawa Christian Center serves an industrial population. Ten churches and two chapels press the evangelistic program. Scott Hall and the Hovey Memorial Dormitory, known as Waseda Hoshien, are rallying centers for many of the 16,000 students of Waseda, the government university. The Tokyo Christian Woman's College, an interdenominational enterprise, is doing fine work in a field largely neglected by the government, higher education for young women. The Kindergarten Training School and the Starlight Kindergarten are also influential Christian agencies. Every missionary home in Tokyo is a center of Bible class work, an outstanding feature of the Christian program.

**STATISTICS:**

Population in field 7,000,000; missionaries 9; native workers 76; churches 6; members 613; baptisms 13; schools 7; pupils 812.

**STAFF:***General Work*

M. D. Farnum, Mission  
Secretary

Mrs. M. D. Farnum

J. F. Gressitt, Mission  
Treasurer

Mrs. J. F. Gressitt

*Misaki Tabernacle*

William Axling

Mrs. William Axling

*Young Woman's Dormitory*

\*Miss Gertrude E. Ryder

*Waseda University—Scott Hall*

H. B. Benninghoff

Mrs. H. B. Benninghoff

**Yokohama** (Yō-kō-hā'ma) 1872. Yokohama looms large in Baptist history. It was here that the first Baptist church in Japan was organized in 1873. Although the earthquake of 1923 wiped out the plants of Baptist institutions of every kind, they have been rebuilt. Kanto Gakuin (Mabie College) with its 2000 students stands on a hill overlooking the city. A thriving night school for apprentices and clerks is conducted by the college. The Mary L. Colby Girls' High School (Soshin Jogakko) is located in Kanagawa, one of the suburbs of the city, "a light on a hill." Kindergartens and Sunday schools are a part of the program of this school.

## STATISTICS:

Population in field 1,500,000; missionaries 6; native workers 97;  
churches 4; members 911; baptisms 26; schools 11; pupils 2524.

## STAFF:

*Kanto Gakuin (Mabie  
College)*

R. H. Fisher

Mrs. R. H. Fisher

D. C. Holtom

Mrs. D. C. Holtom

Miss Elma R. Tharp

*Soshin Jogakko (Mary L.  
Colby School)*

\*Miss Winifred Acock

## SCULPTOR OF THE SOUL

*I fain would be a sculptor of the soul,  
Making each strong line fine,  
Each feature faultless.  
Yet the sculptor cannot carve  
In wood or stone  
An image nobler than he sees  
Within his own soul.*

*So, gazing at the tools within my hand,  
I shudder! How escape from self—  
Pitiable, limited—  
That I may be indeed  
God's carver?  
Happy is this thought;  
There is a Guide for me,  
Who in His living flesh  
Has given me the perfect image that I seek, of God!*

—KAGAWA

## The Philippine Islands Mission

**T**HE Philippine Islands number approximately seven thousand, although the great majority are no more than uninhabited rocks or islets in the ocean. The important islands are Luzon, Mindanao, Samar, Mindoro, Negros, Panay, Cebu, Romblon, Palawan, and Sulu. Their total area is about 114,000 square miles or about that of the New England States, New York, and New Jersey.

The country is rich in minerals and hardwoods. The principal exports are sugar, hemp, copra, tobacco, and gold. The climate is hot and moist, although owing to the sea breezes, not unhealthful. The average temperature is between 80 and 90 degrees. Rice is the staple diet for most of the population, although fruit and vegetables are grown extensively and fish furnishes an important nutritive balance.

The Filipinos are of Malay origin, but many are children of mixed marriages—Chinese, Spanish, and American. The low lander majority is predominantly Roman Catholics, with some pagan mountain tribes. Protestants number approximately 275,000. The recent census gives the total population as 16,000,751. For the most part the people of the Philippines are farmers or fishermen. Great numbers are employed in the development of extensive rice and sugar plantations, but many cultivate small holdings on their own account. The manner of living of the great majority is extremely simple. There are, however, numbers of well-to-do people who enjoy the refinements of modern life. A wealthy sugar planter recently built a home in Iloilo with a private elevator and air-conditioned rooms. The Filipinos are pleasant, courteous, generous, hospitable and friendly. The women enjoy a social status that is fully equal to that of the men.

In August, 1938, there occurred in the Philippines one of the most remarkable demonstrations in human history. Hundreds of thousands of Filipinos assembled to commemorate the arrival in their islands of a foreign power and to give nation-wide expression to "the boundless gratitude of the Filipino people" to that

power—the United States—“for the measureless benefits she has bestowed,” to use the words of Manuel L. Quezon, President of the Commonwealth. By vote of the United States’ Congress, the Philippines will become independent in 1946. There is, however, considerable misgiving among Philippine leaders as to the economic effects which may follow. The economy of the Islands is



built up around free trade with the United States, and justice requires more generous treatment than has yet been promised for the period of necessary readjustment.

The United States has contributed to the islands a good system of schools, beginning with the primary grades and reaching up through provincial high schools to the University of the Philippines at Manila. Public health and hospital services have been extensively developed. A fine system of roads and communications has been constructed. One of the most important results of America’s contact with the Philippines is the introduction of the English language which has opened to the people the great wealth

of English literature. The democratic ideas of the United States have also taken firm root in the Islands.

### **Development of Baptist Work**

Baptist work in the Philippines was begun in 1900 by Rev. Eric Lund, formerly a missionary in Spain, and Sr. Braulio Manikan, who was converted from Romanism in Barcelona. The first missionaries were sent from the United States in 1901 and work was opened in Jaro, a market town adjoining Iloilo on Panay Island and spread rapidly to the adjacent island of Negros and also northward to the province of Capiz. In 1927, the Presbyterians, who had occupied the Island of Panay jointly with the Baptists, withdrew and their work, including a station at San Jose in the province of Antique, was given over to our mission. The field now occupied by Baptists on Panay and Negros Islands comprizes an area of about 7,000 square miles and a population of 1,500,000.

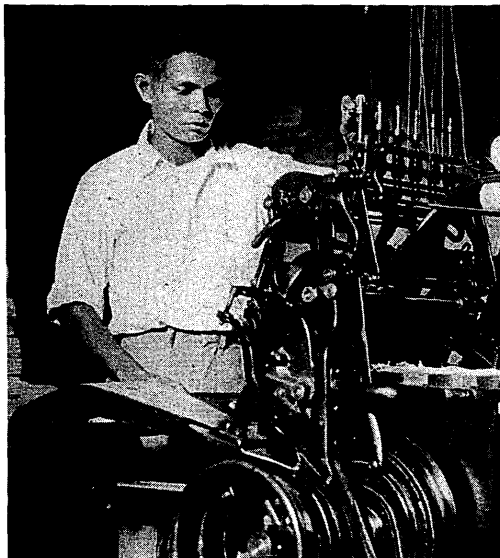
Until 1924 Baptist work was administered by the Conference of missionaries. At that time the growth of trained leadership among the Filipinos made it possible to organize a Joint Committee which became responsible for the conduct of the evangelistic work until the organization of the Convention of Philippine Baptist Churches, Inc., in 1935. Under its new constitution and with the approval of the Boards the Convention then took over the responsibility for administering the work.

Two years ago a Woman's Committee of the Board of Trustees of the Philippines' Baptist Convention was formed. The first conference of representative women from all parts of the field was held in October, 1937, and proved very successful in laying plans for developing women's work. Iloilo province has a strong Union of Women's Societies and in March, 1938, a similar Union was organized in the Province of Occidental Negros. The best thing about this is the fact that these developments have come at the insistence of the women themselves as they have felt the need.

### **Cooperation with Other Missions**

In view of the fact that the missions working in the Philippine Islands are all of American origin it was found possible to intro-

duce plans for cooperative work much more readily than in those lands where the missions represent a wide spread of sending countries. An American Council for the Philippines (now the Philippine Committee of the Foreign Missions Conference of North America) has been organized which is promoting the mutual consideration of administrative problems and seeking greater unity in the planning of the Boards and in the work of the missions and churches on the field. This Council works in close co-



*Stitching Bibles, Manila.*

operation with the Philippine Federation of Evangelical Churches (formerly the National Christian Council) which represents the several national churches established in the Islands as a result of Protestant missionary effort.

### **Succeeding Waves of Interest**

The earliest results obtained by Dr. Lund and Mr. Manikan in the Philippines were among the peasants. Great numbers of them had been awakened by the preaching of a Catholic priest named Padre Juan who appeared to have become convinced of the truth of evangelical views by reading the New Testament. Thirteen

thousand of these peasant people signed a petition which was sent to the headquarters of the Foreign Mission Society, at that time located in Boston, asking that Christian teachers be sent to them to tell them of the new faith.

This movement was followed by a wave of interest among the students in high schools. The United States government had sent thousands of teachers to the Philippines and had inaugurated a well-organized educational system. The youth of the Islands welcomed the coming of American teachers and began to absorb American political ideals as their thought areas expanded. It was unnecessary for Baptist missions to undertake elementary educational work, therefore, as is the case in so many fields. At central points the missions conducted dormitories for students attending high schools, whereby gaining the friendship of these young people, many of whom were interested in evangelical Christianity and were destined to become leaders of their people.

### **The Need for Higher Education**

It soon developed, however, that Christian higher education was essentially necessary and in response to this call of need the institution which has since become Central Philippine College was established. (This will be more fully described in connection with Iloilo station.) The Woman's Society organized a Woman's Bible Training School which continues to render a service of great value in the training of young women for Christian service. It has recently been incorporated in Central Philippine College.

From the earliest days of the work, medicine proved a genuinely effective aid. Dispensary work was carried on for a number of years and this subsequently grew to such a degree as to lead to the establishment of well-equipped hospitals at Iloilo and Capiz. The Iloilo hospital has the distinction of having produced the first class of trained nurses ever to graduate in the Philippine Islands. This and Emmanuel Hospital, located at Capiz, are not only well equipped hospitals but are pronounced evangelistic agencies. Each hospital supports a full time evangelistic worker; each conducts a daily morning chapel service to which all the staff and the convalescent patients are invited. Public health work has been carried into the villages where typhoid at times claims many victims and where primitive animistic superstitions mingle with similar views imported with early Catholic teaching.



**Philippine Statistics\***

Missionaries	
†A. B. F. M. S. ....	19
†W. A. B. F. M. S. ....	8
Nationals .....	218
Churches .....	117
Church members .....	9,530
Baptisms .....	1,272
Schools .....	34
Pupils .....	1,698
Hospitals .....	2
Dispensaries .....	2
Patients .....	10,760

\* *From 1939 Annual Report.*

† *Staff—1940.*

**Bacolod** (Bā-kō'lōd) 1901. The capital of Occidental Negros is Bacolod with a population of 57,474. This is one of the richest



*Typical Mountain Home*

provinces in the islands, the principal sugar producing province. The mission has met with considerable success in this field not only among the workers upon the plantations but also among the small class of educated and well-to-do people.

The two dormitories for young men and young women respectively are important and are exerting a strong Christian influence on the students in the high school, in fact both the leaders and the support for the church come largely from this student body. In reaching these alert young people the evangelical churches are developing their future leaders. The work on this field is greatly aided through the fact that only a narrow strait divides Negros from Panay. Many of the people of Negros cross to Iloilo to visit the hospital and from time to time the doctors and nurses cross over to Negros for evangelistic and medical itinerations. Recently evangelism in this island has met with unusual success, and there has been marked progress in self-support and in providing better plants for the churches.

STATISTICS:

Province population 768,177; missionaries 3; native workers 36; schools 11; pupils 469; churches 41; church members 3,701; baptisms 633.

STAFF:

H. W. Munger (at Fabrica) *Girls' Baptist Dormitory*  
Mrs. H. W. Munger (at \*Miss May A. Coggins  
Fabrica)

**Capiz** (Cäp'es) 1903. One of our oldest and strongest churches is here. The pastor is a graduate of Central Philippine College. The membership embraces prominent citizens, including the Governor of the province, the Division Superintendent of Schools, the Assistant District Attorney and a prominent physician. Josefa Abiertas, who was the founder and first president of the Philippine chapter of the W.C.T.U., was one of the first converts in Capiz. The church is in a strategic location for reaching the students and the business people.

In the Baptist Home School, boys and girls are studying under Christian influence and are learning to be useful citizens of the Commonwealth.

Beyond the red hibiscus hedge, among the palms and bamboo,

stands Emmanuel Hospital. The door is always open to welcome annually the thousands of sick who come for care. They find help and healing and hope through Christ. Many go back to their villages to tell others and often through these patients another village is opened to the gospel message. The hospital does an unusual degree of charity work for those unable to pay.

The work of the hospital is multiplied many fold as Christian nurses are trained and graduate to go out into service over the islands with their ministry of mercy and the message of Christ.



*Emmanuel Hospital, Capiz.*

The station reaches out with its evangelistic program along the north coast of Panay Island and up into the hilly interior of Capiz province. Many churches have been established and the pastors and leaders of these Christian centers carry on active efforts to win the people of the many villages adjacent to them. Poorer than in Occidental Negros the churches in this region have made sacrificial advances towards self support. The evangelistic work has extended to islands near the Capiz coast. The largest of these is Romblon where a blind pastor cares for the church and gives an effective testimony through his extensive knowledge of Scripture which he has learned by heart.

## STATISTICS:

Province population 405,290; missionaries 6; native workers 58; churches 25; church members 1,812; baptisms 158; schools 6; pupils 269; hospitals 1; patients 3,426.

## STAFF:

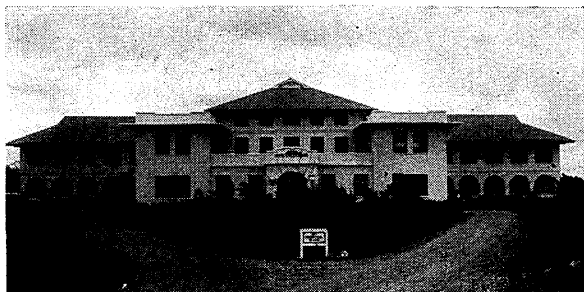
E. F. Rounds	<i>Emmanuel Hospital</i>
Mrs. E. F. Rounds	F. W. Meyer, M.D.
<i>Home School</i>	Mrs. F. W. Meyer
*Miss Arcola Pettit	*Jennie C. Adams, R.N.

**Iloilo** (E-lō-ē-lō) 1900. Iloilo, capital of Iloilo province, includes the city of Iloilo itself and its twin municipality, Jaro. Its population is 90,480. The Jaro church which might be called the "mother church" of the Baptist constituency in Iloilo province is located on a corner of the Jaro plaza, a stone's throw from the palace of the Catholic bishop, and has many able members. The present pastor is a recent graduate of the Central Philippine College. There are a number of strong churches in this province, some are in towns and others in villages. It was from Iloilo (Jaro) as a center that the first evangelistic impulses began to radiate throughout the island. Centers of population such as Pototan, Janiway and others were early reached and the hill people in the upper part of the province accepted the gospel in great numbers. This work goes on with added effectiveness because there are now many able and trained pastors and students ready to lead in it. The students of Central Philippine College have from the very beginning considered it their duty and privilege to help in this work by going out into the country areas on week-ends for evangelistic services.

Central Philippine College originated in what was known as the Jaro Industrial School, established in 1905 by Rev. W. O. Valentine as a self-governing school along the lines of the George Junior Republic, with a view to educating Filipino boys in manual training and practical trades. Later academic branches received larger emphasis though industrial training is still stressed. It is now operated as a standard co-educational college with departments of commerce, education, engineering, liberal arts and theology and an enrolment of more than 500. The Baptist Missionary Training School, has been incorporated with the College as the Woman's Training Department of the School of Theology. The Woman's

Society continues their interest and support in this important leadership training work. This department still offers a diploma to students entering without the high school course. It also offers a full course in religious and missionary education for which the degree of Bachelor of Science in Religious Education is given.

The College occupies a well located, large and attractive campus about a mile from the center of Jaro. Several commodious and well constructed buildings have been added in recent years. Be-



*Iloilo Hospital and Students in the Nurses' Training School.*

sides the missionaries serving as teachers there is also a strong Filipino staff. Recently responsibility for the conduct of the college has been turned over to its own Board of Trustees which is linked up with the Convention. In recent years a number of generous gifts have come from wealthy Filipino friends of the institution.

The beautiful plant of the Iloilo Mission Hospital is located in the LaPaz suburb of Iloilo. By joint agreement between the Convention of Philippine Baptist Churches a Board of Control has been created and made responsible for the management of hospital affairs and policies, as well as the appointment of all

hospital officers. Since its inauguration it has made several important innovations, and laid down governing principles for the future course of the hospital. Chief among these are the increase of the resident staff, provision for regular rotation of resident physicians, appointment of an associate physician, Filipinization of the Administration of the Nurses Training School, and the inauguration of a regular schedule of hospital wages and increases. A policy of two two-year residencies with one changing each August has been inaugurated to carry on the work of the hospital and to provide training for young medical graduates. The hospital is without a peer in this important port city of the Islands. Its large clientele also includes a considerable group of Westerners and their families.

The Nurses Training School carried on in connection with the hospital is rendering an important service. The need for trained nurses in the islands is still very great and the public is learning to accept their services gratefully. Many superstitious customs still hold sway in respect to sickness and health and the nurse reinforces the service of the physician in promoting a fuller understanding of hygiene.

**STATISTICS:**

Population in field 200,000; missionaries 17; native workers 97; churches 46; church members 3,710; baptisms 251; schools 13; pupils 514; hospitals 1; dispensaries 1; patients 6,974.

**STAFF:**

S. S. Feldmann, Mission Secretary  
Mrs. S. S. Feldmann

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*Pastors' and Workers' Conference, Central Philippine College*

*Central Philippine College*

F. H. Rose

Mrs. F. H. Rose

J. H. Covell

Mrs. J. H. Covell

R. F. Chambers

Mrs. R. F. Chambers, M.D.

Miss Bertha Houger

Miss Ruth L. Harris, Mis-  
sion Treas.

Mrs. A. E. Bigelow

*Woman's Training Department  
of School of Theology*

\*Miss Dorothy A. Dowell

\*Miss Signe A. Erickson

*Iloilo Mission Hospital*

H. S. Waters, M.D.

Mrs. H. S. Waters, R.N.

\*Flora G. Ernst, R.N.

*Baptist Student Center*

\*Miss Leonette Warburton

**San Jose** (San-hō-sā'). The work in Antique province with station headquarters at San Jose was under the jurisdiction of the Presbyterians until 1920 when it was transferred to Baptists. The Woman's Society has recently appointed a missionary to San Jose for temporary occupation.

## STAFF:

\*Miss Olive R. Buchner

*Let us then labor for an inward stillness  
An inward stillness and an inward healing  
That perfect silence where the lips and heart  
Are still, and we no longer entertain  
Our own imperfect thoughts and vain opinions,  
But God alone speaks in us and we wait  
In singleness of heart, that we may know  
His will, and in the silence of our spirits  
That we may do His will, and do that only.*

—LONGFELLOW

## The Belgian Congo Mission

**T**HE United States has twelve million citizens who are direct descendants of Africans. Congo, the very heart of Africa, is the part of this great continent from which they came and it is with this part that Northern Baptists are especially concerned. Its ten million people live in an area somewhat larger than America's original thirteen colonies. It is 99 times as large as Belgium of which it is the only colony. Whether we know it or not we Americans are surprisingly in need of Africa. It spells for us cocoa for breakfast, soap for our morning wash, rubber tires to take us to the office, copper for our lighting plant, diamonds if we wish to marry and radium should we be seriously ill.

Africa's heart was given to us by two men: Livingstone, whose own heart is buried in Chitambo's village on Lake Bangweolo; and Stanley, who buried all his white companions on a nine hundred and ninety-nine day trek from Zanzibar to Banana and emerged at the mouth of the Congo River in 1877. In 1878 young Englishmen led two Christian missionaries back over Stanley's trail into the interior. One group represented the Baptist Missionary Society of London and the other the Livingstone Inland Mission. The latter became the Congo Mission of American Baptists in 1884, its British sponsors feeling that the work had become too great to be carried longer under private auspices.

### What Religion Means to the African

In Africa there are no highly organized religious systems like Buddhism or Hinduism. The Congo people are animists. Their religion might be called fetishism. The fetish, which may be a stick or a stone or an old dried fish, is not an idol nor is it the likeness or symbol of a god. It is supposed to be the abode of a power, usually evil, which we would classify as a spirit. Fetishes are used to ward off evil spirits and bring protection and good luck. The witch-doctor has been called the priest of fetishism. His power is unparalleled in Congo social life. He makes and sells charms. Unspeakable are the practices connected with his hideous calling. Under his spell the native African, from the cradle to the



grave, lives in the presence of haunting evils that keep him in an unbroken bondage to fear. In such an atmosphere it is not surprising that such practices as polygamy, cannibalism, witch hunting and the poison ordeal should have flourished.

### **A Transformation**

A transformation has taken place in Congo during the past half century. The primitive caravan route has given place to the narrow-gauge railway and this in turn to the modern broad gauge line with well built stations and equipment; jungle trails have



*Replacing the Roof on a Missionary Home, Congo.*

become in many cases automobile roads penetrating to the heart of the country; the dugout canoe upon the river is overshadowed and sometimes endangered by the gigantic modern steamer, well equipped with electric light and refrigeration; while aeroplanes skim over the illimitable green stretches of tropical jungle, spanning in hours instead of weeks the painful distance between embryo cities which have grown up to mark the main centers of colonial activity.

Belgium, the ruling power in Congo, has been friendly to the introduction of the gospel though it still fails to render to the Protestant missions fair and equitable consideration as compared with its treatment of Roman Catholic missions which it favors and heavily subsidizes. Belgium has fostered commerce, agriculture and industry in Congo and has taken an enlightened attitude in its treatment of the Congo peoples.

The material transformations already noted are paralleled by moral and spiritual changes of an even greater significance. The two original missions have been followed by many others until now there are 43 evangelical groups working in Congo. There are 2,635 evangelical churches, with 267,964 communicants and 8,351 native workers, ordained and unordained. The total number of Protestant missionaries in the colony is 1,079. Witchcraft has given way, in a considerable degree and in large areas, to the ordered Christian community. The Bible combats fetishism. The fear of the sorcerer fades before a new confidence in the work of the Christian medical missionary and his assistants. The standard of living rises with the introduction of better methods of farming. Opportunity opens to young people who are becoming literate. Sons of Bantu leaders become engine drivers, clerks, technicians and traders.

Let it not be supposed, however, that the battle is won. Every ancient evil is alert to lift its head when opportunity offers and recrudescences of witchcraft and allied practices are common. Roman Catholic intolerance gravely menaces the Christian liberties of the people and commercial greed and industrial change introduce social and religious problems unknown in former days.

As a race, the Bantus are a gifted people. They are dextrous in the practice of handcraft. They are born orators, traders and diplomats. They have marked capacity for patience and good humor. The Christian approach has, as always, developed these finer qualities.

Associated with our missionaries have been many able leaders, such men as Frank Teva Clark, friend and associate of Rev. Joseph Clark for half a century in exploration and Christian teaching; Joshua Wamba, teacher and community leader; Timoteo Vingadio, student, educator and medical worker; Samuel Mpambu, pioneer and station builder; Mfiengi, medical technician and evangelist; Andre Nkusu, counselor and pastor; Moses Kikwakwa, preacher and traveling evangelist. These men and their companions and successors are making a new Congo, once given the initial stimulus and preparation to start them on their way.

### **The Burden Bearers of the Congo**

The women of the Congo have been considered chattels for centuries. They are the laborers of the Congo. They hoe the

gardens, raise the food for the family, and prepare it for the table. They carry the water from the stream and the firewood from the forest. A large proportion of their babies die because of ignorance and superstitions. The bondage of tribal laws and customs has made Christian work among the women and girls especially difficult.

Today 31 native Christian women are associated with the mission work as evangelists, teachers and medical assistants. Many



village people cannot yet see any "profit" in sending girls to school or in allowing them to complete their courses. Despite this, the work with girls is constantly growing. At the Vanga station school the first girl has graduated from the six-year course. She earned her way by assisting at the hospital and has won the admiration of all. Even when the girls do not complete the work, they go back to the villages as cleaner, happier, healthier Christian mothers and housekeepers. Their homes are glowing witnesses to the Christ and an important factor in leading others to follow Him.

### **The Part Played by Our Mission**

The Congo Mission has had a worthy part in Congo advance. Important results have been achieved in every phase of the work. The statistics showing these results will be found at the close of this section. Repeated waves of evangelistic awakening have led to the conversion of large numbers of Congo people and this in turn has rendered imperative the need for training to fit the disciple for his new life, and especially to furnish him for leadership among his own people.

The schools which are conducted on the various stations give a general training to the boys and girls of the villages and begin the fuller education which is needed by those who go into special Christian service or into higher types of government or commercial work. Following up the work given at the stations the special preparation of teachers and pastors is carried on by the *Ecole de Pasteurs et d'Instituteurs* (Kongo Evangelical Training Institution) which is conducted at Kimpese. For more than a quarter of a century this institution has been developing men and women for community leadership in all its aspects and our station fields are largely manned by its graduates. Special medical training is given in the *Ecole Protestante des Auxiliaires Medicaux au Congo* (Training School for Medical Assistants) at Sona Bata which last year graduated its first class of five students. This school is recognized by the government and its graduates hold government diplomas. At Kikongo work has been begun on a special training school for agriculturally trained evangelistic workers. Government is lending cooperation and assistance in providing equipment and support and a simple type of training suited to the agricultural needs of the area is being given.

### **Working with Other Missions**

The Congo Mission cooperates with other evangelical missions in the support of the *Conseil Protestant du Congo* (Congo Protestant Council). This organization leads in every type of cooperative work and is especially active at the present time in representing with Government the claims of the Protestant missions and the members of the evangelical churches to equality of treatment as guaranteed by international treaty. A recent development in connection with the work of the Council is the appointment of an educational adviser to counsel the many different types

of missions in respect to their educational program. Dr. George W. Carpenter, who for many years taught at Kimpese, has undertaken this heavy responsibility with the approval of our Congo Mission. Another important project of a cooperative nature is the conduct of a joint bookstore and publishing house at Leopoldville.

### Belgian Congo Statistics\*

Missionaries	
† A. B. F. M. S. . . . . .	36
† W. A. B. F. M. S. . . . . .	14
Congo Workers . . . . .	1,463
Churches . . . . .	91
Church members . . . . .	34,498
Baptisms . . . . .	2,907
Schools . . . . .	1,325
Pupils . . . . .	42,586
Hospitals . . . . .	7
Dispensaries . . . . .	12
Patients . . . . .	63,191

\* From 1939 Annual Report.

† Staff—1940.

### LOWER CONGO

Lower Congo is the area which parallels the Congo River between the coast and Stanley Pool, about two hundred miles inland where the Colonial capital, Leopoldville, is established. Our Congo Mission has four stations in this area.

**Banza Manteke** (Ban-za Măn-tê'ke) 1870. To reach Banza Manteke requires a half day's journey by train and four hours by motor car from the port of entry. It is located about half way between the railroad and the Congo River and is approached by leaving the train at Lufu station. Here are conducted a day school for children from nearby villages, a boarding school for those who must travel far, a preparatory school for young men who are planning to study at the training school in Kimpese, and a hospital. About fifteen years ago it became apparent that a new site would be needed especially as reduction in the number of main stations had enlarged the responsibility of Banza Manteke to include the areas formerly covered by Palabala and Lukunga stations.

A larger space suitable for gardens to grow food was needed as well as a better water supply. Rev. J. E. Geil led in planning for the new station. A new site of 1,000 acres a few miles from the former location was granted by the government and the station is now fully established. A hydro-electric installation with a water tower was provided through the generosity of Mrs. Milton Shirk of Chicago. Recently there came under the supervision of Banza Manteke station a considerable area formerly cared for by the



*Baby Clinic.*

Swedish mission at Mukumbungu. This area was received through a comity arrangement. The exchange was brought about in conference with the Congo chiefs and leaders for the purpose of more easily and effectively caring for the work of evangelization and education.

STATISTICS:

Population in field 30,000; missionaries 5; native workers 156; churches 5; church members 6,981; baptisms 450; schools 155; pupils 6,040; hospitals 1; dispensaries 4; leper colony 1; patients 13,898.

## STAFF:

John E. Geil

Mrs. John E. Geil

\*Miss Mary Bonar

\*Esther Ehnбом, R.N.

\*Miss Lena Youngsman

**Kimpese** (Kim-pēs-sī) 1908. Kimpese is located on the railroad and is easily accessible from the whole of Lower Congo. With the great strides which have recently been made in transportation, it now becomes possible to reach this point in a few days even from our most distant fields. Hence this station has become the center for training native leaders from all our fields. Here the Ecole de Pasteurs et d'Instituteurs, formerly the Kongo Evangelical Training Institution, an educational enterprise in which Northern Baptists have cooperated with the Baptist Missionary Society of England for more than a quarter of a century, furnishes Biblical and practical training to the men and women who teach in the villages and who lead the Christian constituency throughout our fields. The men are taught gardening, carpentry, brick making, furniture making and printing in addition to the usual training for pastoral and educational work. Their wives receive an elementary education such as instruction in hygiene, housekeeping and practical nursing together with such further scholastic training as their preliminary education renders possible. A primary school for their children serves as a practice school for the normal department. At noon and at night the students teach the workmen on the compound, and during vacation a special school is conducted for mission workers. The hospital and dispensary, under the supervision of Dr. Catharine L. Mabie, serves the whole region around Kimpese. The medical assistants, trained by Dr. Mabie, aid in the work.

In the year 1938 the Swedish Missionary Society which conducts a large work in Lower Congo asked for the privilege of joining with us in the work of training teachers and preachers at Kimpese. They were heartily welcomed by our mission as full time partners in the conduct of the training school and have placed two families there. With the additional aid thus available, both in staff and finances, the school has been enlarged to make it possible to receive the considerably increased number of students desiring to enter.

STATISTICS:

Baptist missionaries 3; native workers 6; churches 1; schools 6; pupils 429; hospitals 1; dispensaries 1; patients 1,386.

STAFF:

Ulric A. Lanoue

\*Catharine L. Mabie, M.D.

Mrs. Ulric A. Lanoue

**Sona Bata** (Sōna Bā-ta') 1890. On top of a beautiful hill adjacent to the railway station about 1,600 feet above sea level, is Sona Bata station. In the surrounding region, which stretches out



*Medical Students in Belgian Congo.*

beyond the Kwango River as far as Portuguese territory and along the railroad toward Leopoldville, there are 120,000 people. A day school and a boarding school, as well as a hospital with a fine new building, are supported here. The chief medical work of our Congo mission is located at this point. Here a modestly equipped medical school (known as *Ecole Protestante des Auxiliaires Medicaux au Congo*) in the charge of two doctors and two nurses, is training natives to become medical assistants, qualified nurses and dispensers. The course occupies a period of five years and includes training in the Bible and methods of Christian work. Besides the medical school a large evangelistic work centers in Sona Bata and a great deal of itineration is carried on throughout the district.



## STATISTICS:

Population in field 120,000; missionaries 11; native workers 275; churches 39; church members 10,579; baptisms 378; schools 289; pupils 5,142; hospitals 1; dispensaries 3; leper colony 1; patients 29,456.

## STAFF:

P. A. MacDiarmid, Mission Secretary	<i>Medical School and Hospital</i> Glen W. Tuttle, M.D.
Mrs. P. A. MacDiarmid	Mrs. Glen W. Tuttle, R.N.
Henry Erickson	Howard M. Freas, M.D.
Mrs. Henry Erickson	Mrs. Howard M. Freas
*Miss Vendla Anderson	*Emily Satterberg, R.N.
	*Mildred Tice, R.N.

**Leopoldville** (Léo-pold-ville) 1883. This is the capital of Belgian Congo and its most important center. With the removal of the government headquarters from Boma to this point the two towns of Kinshasa and Leopoldville were united. The growing metropolis marks the end of the railway and the beginning of river navigation. The lower section of the river, broken by numerous rapids, cannot be traveled by large boats, hence the building of the 200 mile railway between Matadi and Leopoldville. It was providential that our late veteran missionary, Dr. Aaron Sims, should have acquired in the early years of his service (1883) a large section of land on the lake front of what is now Leopoldville-Est. In 1928 when the mission decided to reoccupy this station owing to its rapidly growing importance as capital of the Colony, headquarters of the mission were transferred here from Matadi and later a portion of our compound was given to the Congo Protestant Council which also erected its headquarters adjacent to our own and carries on its work from this point. The government has granted the mission a working concession in the native settlement and here is carried on a vigorous work among Kikongo-speaking natives and also a unique program of Christian community and evangelistic service for representatives of the many tribes who come from far distant parts of the Colony to work at the capital.

## STATISTICS:

Population in field 30,000; missionaries 6; native workers 5; churches 2; members 332; baptisms 65; schools 5; pupils 337.

## STAFF:

G. W. Carpenter

Mrs. G. W. Carpenter

E. G. Hall

Mrs. E. G. Hall

H. J. Watkins, Mission

Treasurer

Mrs. H. J. Watkins

## THE KWANGU AREA

For many years a large section of Belgian Congo lying between the Kasai River, the Portuguese border, and the main river of the Congo and reaching westward towards our Sona Bata field has, by interdenominational agreement, been considered the territory of our Congo Mission. This large section was called the Kwangu area, being named from the Kwangu River which is a tributary of the Kasai and intersects its full extent. In the year 1913 Vanga station, central to a considerable part of this area, was occupied by Dr. and Mrs. W. H. Leslie, and subsequently a station was established at Moanza some eight days' journey distant. At both these points the work developed rapidly and these two stations are now the centers of fruitful evangelistic fields.

Another large section of the great Kwangu area still remained to be occupied. This territory lay to the west of the Vanga field and to the east of the Sona Bata area. When the Joint Deputation of the two Foreign Mission Societies visited the Congo field in 1928 serious consideration was given by our Mission Conference to the whole question of occupation of the Kwangu field and it was determined that the Mission should proceed at once with its further development. Extensive explorations had already been made and the Conference decided to send Rev. and Mrs. Charles E. Smith into this area to seek a site for a new station and early in the following year (1929) Kikongo was established.

**Vanga** (Vän'-gä) 1913. This was the first station to be established in the Kwangu area and from it an attempt was made to cover the entire section with its intricate network of great rivers and their smaller tributaries. Pioneering difficulties were very great, but Dr. Leslie's medical skill finally aided in breaking down the barriers of superstition and intolerance. Many were won to the Christian faith and the work extended to hundreds of villages. A school, a hospital, a brick church and residences for the missionaries were erected. The government sought the aid of the missions

in carrying out its program of public health. The work has grown steadily and recently a new revival of religious interest has awakened many thousands throughout the entire field.

**STATISTICS:**

Population in field 2,000,000; missionaries 8; native workers 298; churches 12; church members 6,146; baptisms 1,377; schools 312; pupils 13,727; hospitals 1; dispensaries 1; patients 13,002.

**STAFF:**

A. C. Osterholm, M.D.

Mrs. A. C. Osterholm

W. F. Robbins

Mrs. W. F. Robbins

L. A. Brown

Mrs. L. A. Brown

\*Miss Eva Shepard

\*Alice Jorgenson, R. N.

**Moanza** (Mō-än'-zä). This station is located about eight days' journey on foot through the wilderness from Vanga. For many years that was the only way in which it could be reached. Automobile roads are now in process of construction and even though not complete it is possible at times to drive through in about 24 hours. Samuel Mpambu, a Congo leader of outstanding capacity, occupied this field as an outstation for a number of years and gave altogether about 33 years of valiant service to it. The original site was found unsuitable and a new site about three miles distant was granted by the government. During the past two years Rev. Ernest Atkins, Congo mission builder, has been hard at work providing the station with suitable buildings. Two residences, a hospital, a church and a school have been erected. As is almost always the case in Congo it was necessary to cut the timber in adjacent forests, and wait for it to season, to dig the clay for bricks from banks in the neighborhood and to bring roofing iron and hardware from overseas. The task of constructing the station in such a remote wilderness location was arduous in the extreme and the well-built structures stand as a monument to Mr. Atkins' patience and devotion. During the process of transferring the station evangelistic, educational and medical work has gone forward without serious interruption.

**STATISTICS:**

Population in field 100,000 missionaries 7; native workers 190; churches 17; church members 4,994; baptisms 169; schools 174; pupils 7,678; hospitals 1; dispensaries 1; patients 7,830.

STAFF:

Ernest Atkins  
Mrs. Ernest Atkins  
T. E. Bubeck  
Mrs. T. E. Bubeck

\*Miss Ruth E. Dickey  
M. S. Engwall  
Mrs. M. S. Engwall

**Kikongo** (Kī-kōn-gō) 1929. Early in the year 1929 with the aid of 18 of the chiefs of this neighborhood, a suitable site was found upon the banks of the Wamba. The site chosen offered every advantage needed for a permanent station. These include four springs, a sandy beach for landing, arable land for gardens, a plateau for station buildings, suitable woods for the production of lumber and a clay bank for the provision of bricks. Work was begun in provisional buildings of clay and wattle by Mr. and Mrs.



*Willis F. Pierce Memorial Hospital, Kikongo.*

Smith. Subsequently others were added to the staff, but so far the missionaries occupying this station have been so heavily pressed by the broad itineration necessary to evangelize so large an area, as well as by the large educational work carried on at the station that, although the work at this point is now ten years old, no time has been found to erect permanent buildings with the exception of the Willis F. Pierce Memorial Hospital, completed by Mr. Armstrong last year. The experience at the station is illustrative of the dangers inherent in the establishment of a new work among a primitive people. Many thousands of people flocked to the new

station and in the early years sought baptism. It was impossible for so slender a staff to give the Christian oversight and teaching needed in such a vast area with the result that after a few years the disappointed natives reacted against the long delay in sending reinforcements and many were led back into their old superstitions. This heartbreaking experience was met by the missionaries with genuine heroism and devotion and through long and painstaking effort conditions have been greatly improved and there are signs of the growth of a sound and vigorous work.

This station was chosen by the mission as the place for special agricultural training. The government has taken much interest in Mr. Smith's work along this line and gives both its approval and aid.

#### STATISTICS:

Population in field 150,000; missionaries 6; native workers 222; churches 13; church members, 3,700; baptisms 361; schools 278; pupils 5,439; hospitals 1; dispensaries 1; patients 6,025.

#### STAFF:

Charles E. Smith

Mrs. C. E. Smith

\*Agnes Anderson, R.N.

B. W. Armstrong

Mrs. B. W. Armstrong

\*Miss Grace M. M. Cooper

#### THE UP-RIVER WORK

**Tondo** Tõn'-dõ) 1894. The Congo Mission has but one remaining station. It is situated far up the Congo River near to the equator, and is located on the shores of beautiful Lake Tumba, eight hundred miles inland and four hundred miles from the nearest station of our own mission. It is separated likewise linguistically, the language there being Lontumba, whereas the Kikongo language is utilized for school work in all of our other stations. Tondo possesses one of the most beautiful mission compounds in Africa, having been laid out scientifically while the work was being carried on at Ikoko across the lake. The buildings are all of brick and located along palm-lined avenues which front the lake. The Tremont Temple Hospital, dedicated in 1928, overlooks the lake and is quite well equipped. The station is a monument to the devoted labors of Mr. and Mrs. Joseph Clark.

STATISTICS:

Population in field 75,000; missionaries 4; native workers 131; churches 7; church members 2,685; baptisms 208; schools 18; pupils 877; hospitals 1; dispensaries 1; patients 4,910.

STAFF:

H. D. Brown  
Mrs. H. D. Brown

\*Dorothea Witt, M.D.  
\*Miss Marguerite Eldredge

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*We know the paths wherein our feet should press,  
Across our hearts are written thy decrees;  
Yet now, O Lord, be merciful to bless  
With more than these.*

*Grant us the will to fashion as we feel,  
Grant us the strength to labour as we know,  
Grant us the purpose, ribb'd and edged with steel,  
To strike the blow.*

*Knowledge we ask not—knowledge thou hast lent,  
But, Lord, the will—there lies our bitter need,  
Give us to build above the deep intent  
The deed, the deed.*

—DRINKWATER

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## Fields of Cooperation in Europe

ONCE again (1940) war is raging in Europe. No one can tell how long it will last or whether it will spread until other nations are involved. Estonia, Latvia and Lithuania have signed pacts with Russia which has put them under the domination of their powerful neighbor. Poland has been partitioned; Germany controls the western part, Russia the eastern. Czecho-Slovakia no longer exists as an independent nation. No matter how long the war lasts, or how it terminates, our brethren in Europe will have great need of our moral and material support.

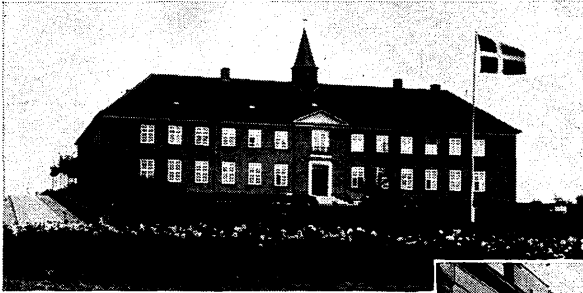
\* \* \*

Within the last hundred years groups have emerged in many sections of Europe, usually plain people with the New Testament as their inspiration, who dared to fight for those principles for which Baptists of former generations suffered in England and in America. These small bands in Europe, who took the name Baptist, often found themselves persecuted by government or the state church or by both. The stories of imprisonment, exile, and other forms of persecution for those who fought for religious freedom and other principles dear to Baptists constitute one of the stirring chapters in denominational history. Beginning in 1832, American Baptists first through the Triennial Convention and later through the American Baptist Foreign Mission Society and the Foreign Mission Board of the Southern Baptist Convention began to have fellowship with these Baptists in Europe, and through personal and other forms of cooperation have gladly helped to pour oil into the torches of the autonomous bodies of Europe who are standing bravely for principles essential to mankind's truest progress.

A few figures to illustrate the remarkable numerical growth of the denomination in continental Europe will be of interest. These refer only to the mainland; the British Isles are not included. They are, of course, merely approximate. In the year of Waterloo (1815) there was no Baptist church on the mainland of Europe. In 1850 there were about 4,000 church members. In 1900 the number had risen to about 103,762. By 1940 it was estimated to be 274,948.

These figures do not include Russia for which no statistics are now available.

At the Baptist World Conference in London in July, 1920, a new division of European territory was found expedient for effectively cooperating with European Baptists. On the basis of this



*Baptist Folk High School,  
Tollose, Denmark.*



*Baptist Headquarters, Riga, Latvia.*

division the Society entered into fraternal relations and furnished aid to Baptist bodies in France, Denmark, Norway, Estonia, Latvia, Lithuania, Poland, and Czecho-Slovakia. British Baptists cooperated in Czecho-Slovakia and in the Baltic States. It was planned that British Baptists and American Baptists both Northern and Southern should aid their brethren in Russia. It has not been the policy of the Society to send missionaries to these lands. Appropriations are made and distributed under the direction of local committees, representing the different autonomous groups.



For eight years, from 1920 to 1928, Dr. J. H. Rushbrooke of London served as Baptist Commissioner for Europe and represented the Northern Baptists, Southern Baptists and Baptists of England and Canada. Since July, 1928, he has been Secretary of the Baptist World Alliance. Since 1922 the Society has had in Dr. W. O. Lewis its own special representative in Europe.

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**BELGIUM.** The work in Belgium has been closely connected with the work in Northern France. There are four small churches with less than 200 members.

**CZECHO-SLOVAKIA.** The first Baptist church was organized in 1885 in Prague with 16 members. From here the movement spread throughout the country. So long as Czecho-Slovakia was part of Austria-Hungary Baptists were persecuted and the movement grew very slowly. Baptisms took place at night, members were imprisoned and Bible distribution was not permitted. The political freedom of Czecho-Slovakia following the war and its accompanying religious liberty have been followed by a widespread religious movement. Multitudes of Czecho-Slovaks who remembered that the nation was originally Protestant (John Huss) but Romanized by Austria, left the Roman church. This presented a great opportunity for evangelical Christianity, which unfortunately could not be met adequately by Baptists because of their numerical weakness. A seminary is maintained in Prague. The dismemberment of Czecho-Slovakia in 1938 and outbreak of war in 1939 have given the work a great setback.

**DENMARK.** The first Baptist church was organized in Copenhagen in 1839. Soon a storm of opposition and persecution broke out—but the Baptists in England and America made representations to the Danish Government and years later the Danish people secured a new constitution with religious liberty. The Baptist cause has been growing rapidly. The new Baptist “folk high school” at Tollose near Copenhagen has also a theological department for training future Danish pastors.

**ESTONIA.** The first Baptist church was organized a little over fifty years ago. During this half century Baptists in this little country have been constantly persecuted and have been without

rights in the world. Scarcely any of the leading men have escaped imprisonment, banishment or punishment for the sake of the gospel. The political revolution and the establishment of Estonia as an independent state have brought real freedom. A preachers' school has been established at Tallinn (Reval).

**FRANCE.** The earliest modern Baptist movement appeared in Flanders. Some 25 years afterwards, American Baptists began to cooperate financially. Since then the history of the work has been one of quiet heroism in the face of Romanist and governmental persecution, and of faithful labor amidst extraordinary practical difficulties.

**GERMANY.** While the work of the German Baptists was started in 1834 it was not until 1848 that their churches were recognized by the authorities. An active missionary zeal has characterized all the churches. Besides a staff of well-trained workers, there were hundreds of voluntary helpers in the churches. The work in Germany became the starting point for Baptist Missions in Denmark, Holland, Sweden, Poland, Austria, Hungary, the Baltic Provinces and Switzerland. A well equipped Seminary in Hamburg is doing excellent work. The foreign mission field of the German Baptist, in the Cameroons, made excellent progress, before it was lost to them during the war. German missionaries have not been allowed to return to what is now French Cameroons. They are now permitted to send missionaries into the section under British administration.

**LATVIA.** The first baptismal service was held secretly on the night of September 9, 1861, when 72 persons were baptized. Following the ordinance at the river, these new Baptists celebrated the Lord's Supper. This encouraging beginning brought on much persecution as Latvia was then a part of the Great Empire of Russia, but the new life could not be checked. The cause of Baptists has grown steadily until there are now more than 11,000 church members. A seminary at Riga is doing excellent work in training preachers and church workers.

**LITHUANIA.** Baptists here are few in number. The Lithuanian speaking and German speaking churches recently formed a Baptist union with Rev. T. Gerikas, as missionary supported by Northern Baptists and British Baptists. Unfortunately Baptist

progress is slow and economic conditions throughout the country are not very flourishing. The population is largely rural.

**POLAND.** Baptist progress is an outgrowth of the movement which began in Germany. In 1851 evangelistic efforts were made by German Baptists on behalf of their fellow countrymen, who had settled in that area which now comprises Poland. Most of the organized churches in Poland have come into existence since 1905, when the Government Edict of Toleration went into effect. The largest Baptist church is at Lodz. The Slav group has grown rapidly. Since the outbreak of the war in September 1939, it has been difficult to get news from Poland. About 80% of the Slav churches are now in Soviet Poland.

**NORWAY.** The first Baptist church was organized in 1860, near the city of Skien. There are now twelve Baptist churches north of the Arctic Circle. The total Baptist membership in Norway is now 7,217. Between 1876 and 1884, Norwegian preachers were trained at the Bethel Seminary in Stockholm. From 1884 to 1910, they received their training in the United States, while since 1910 the Theological Seminary at Oslo has been sending out its graduates into the churches. Norwegian Baptists have established a Seaman's Home for deep sea fishermen at Honningvaag, north of the Arctic Circle.

**SWEDEN.** Since 1929 the Society has ceased to make financial contributions to the work of Baptists in Sweden as Swedish Baptists are now entirely a self-supporting autonomous group. The

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*Young People's Meeting, Poland.*



relationship between American Baptists and Swedish Baptists is now one of cordial fraternal fellowship. Swedish Baptists have a flourishing Publication Society, a well equipped theological seminary and a missionary enterprise which includes various fields in the non-Christian world in its activities.

**RUSSIA.** The Baptist movement in Russia is also an outgrowth of the movement which began with the baptism of J. G. Oncken and others in Germany in 1834. Many difficulties were encountered in the early years, and the first Baptist church of worship in Russia was not built until 1872. Owing to conditions in Russia it is not possible to state definitely the progress made by Baptists in that country in recent years. It is estimated, however, that since 1914 they have increased in numbers from about 100,000 to at least 500,000. In 1928 a seminary was opened in Moscow. The Seminary in Moscow was closed soon after it opened. No Bibles or hymnbooks have been printed or imported into Russia since 1929. It has been estimated that 1,000 Baptist preachers have been banished since then and it is likely that half of these have died of hunger, overwork, and other privations. The deliberate and avowed effort of Communism to exterminate all religion is well known.

Baptists in Russia are anxious that the general conditions should be known. They feel that the public opinion of the world will finally influence the Soviets to change their policy. They treasure very highly the spiritual fellowship with Baptists outside Russia.

#### Statistics for Europe\*

<i>Countries</i>	<i>Churches</i>	<i>Members</i>
Belgium .....	4.....	158
Czecho-Slovakia .....	29.....	3,155
Denmark .....	34.....	6,427
Estonia .....	51.....	7,508
France .....	21.....	965
Latvia .....	108.....	11,908
Lithuania .....	11.....	547
Norway .....	54.....	7,217
Poland .....	87.....	7,015
Russia .....	(No figures available)	

\* (B.W.A.—1940)

Our little systems have their day;  
They have their day and cease to be;  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they.

We have but faith: we cannot know;  
For knowledge is of things we see;  
And yet we trust it comes from Thee,  
A beam in darkness, let it grow.

Let knowledge grow from more to more,  
But more of reverence in us dwell;  
That mind and soul, according well,  
May make one music as before,

But vaster. We are fools and slight;  
We mock Thee when we do not fear:  
But help Thy foolish ones to bear;  
Help Thy vain worlds to bear Thy light.

—Tennyson



## PART III

# ORGANIZATION AND ADMINISTRATION

A BRIEF summary of the origin and organization of the foreign mission enterprise of Northern Baptists will be of interest.

### HISTORICAL STATEMENT

In the early 1800's the position of Baptists in America was not one of great prominence. With little organization they were widely scattered and without facilities for easy communication among themselves. The formation of the English Baptist Missionary Society in 1792, and the early efforts of pioneer missionaries in India had aroused a deep interest in this country, so that considerable money was raised and sent to their aid. The interest thus awakened and fostered was accentuated by the reading of letters from William Carey, which appeared from time to time in the *Massachusetts Baptist Missionary Magazine*. Early in 1812 a company of five young men was set apart by the American Board of Commissioners for Foreign Missions (Congregational), for service in foreign lands, and sailed from Salem, Massachusetts, on the brig *Caravan*.

One of these young men, Adoniram Judson, read his New Testament with great thoroughness during his voyage to India, and as a result accepted the Baptist view of baptism. Upon arrival in Calcutta he and his young bride, Ann Hasseltine Judson, were baptized by immersion by Rev. William Ward, and entered into Baptist fellowship. Luther Rice, another of the pioneer group, having experienced a like change in belief, was baptized two months later. The call of Judson and Rice to Baptists in America came as an inspiring challenge to a divine task and resulted in the organization, at Philadelphia, May 21, 1814, of "The General Missionary Convention of the Baptist Denomination in the

United States for Foreign Missions and other important objects relating to the Redeemer's Kingdom." General meetings were scheduled for every three years and this organization came to be known as the "Triennial Convention."

It is significant that the call to engage in foreign mission work led to organization and unity among Baptists in this country. In 1845 the Southern Baptists withdrew because of a difference of opinion growing out of the slavery question, and in 1846 the name of the Society was changed to The American Baptist Missionary Union. At the annual meeting in 1908, the Society became a cooperating society of the Northern Baptist Convention. The name of the Society was again altered in 1910, becoming the American Baptist Foreign Mission Society. In 1911 Free Baptists merged with Northern Baptists and the mission interests of both were enlarged. Headquarters were established at Boston, Mass., in 1826, and in 1920 were removed to New York.

### **Woman's American Baptist Foreign Mission Society**

In 1871 two Baptist women's missionary societies were formed, one in Boston, the other in Chicago, in direct response to an appeal for single women to work among the women and children of Burma. With the women of other denominations they have taken their part in evangelizing the largely illiterate world of women and in seven decades they have carried the knowledge of Jesus Christ through preaching, teaching and healing to the non-Christian people of India, the Far East and Africa. The first single women missionaries sailed for Burma, South India and Assam in 1871; to China in 1873; to Japan in 1875; to Africa in 1887, and to the Philippines in 1903. In 1911 Northern Baptist women took over women's work in Bengal-Orissa.

The women's societies of the East and West united in 1913 to become the Woman's American Baptist Foreign Mission Society, continuing their distinctive contribution in a larger and more effective way.

### **MANAGEMENT**

Obviously an enterprise of such magnitude and extent cannot be adequately or efficiently managed by two societies which meet only once a year in connection with the meetings of the Northern Baptist Convention. Accordingly, the actual management and

direction of the work for the societies and for the churches has been committed to two Boards of Managers. For the General Society the Board consists of the President of the Society and 27 persons, nine being chosen by the Society at each annual meeting. Both laymen and ministers are included in the membership. The Board of Managers of the Woman's Society consists of the officers, 27 regular members and 16 Associate members, representative of the area of the Northern Baptist Convention.

The members of both Boards give liberally of their time and thought with the same spirit that actuates the missionaries. With the exception of occasional executive sessions, all meetings of the Boards are open, and nothing would give a better idea of the work than attendance upon one of these meetings at which the Boards appoint the missionaries, direct their work, make all appropriations and decide the innumerable questions that come up for discussion through the year.

### ADMINISTRATION

The plans and policies of the Boards of Managers are carried out under the direction of the administrative officers at the headquarters of the Societies, 152 Madison Avenue, New York. Secretaries in the Home Departments have charge of the work of interpreting the needs of the foreign mission enterprise to the home constituency, correspondence relating to special and designated gifts, Overseas White Cross service, deputation work of missionaries on furlough, relationship to important interdenominational agencies and other means for promoting interest and beneficence among the home constituency. Much of this work is being done through the central denominational promotional agency known as the Council on Finance and Promotion and through the State Promotional Offices with all of which the two Societies cooperate. The work of missionary education is carried on under the leadership of the Department of Missionary Education of the Board of Education. The Societies are in close and constant contact with the work of this Department. Through the National Committee on Woman's Work the two national women's societies cooperate in promoting their work throughout the states.

The Candidate Departments have charge of the enlistment of candidates for foreign mission service and their future preparation. In the Woman's Society this is part of the Foreign Depart-



ment. The secretaries in the Foreign Departments have in charge the large correspondence with the missionaries relating to all interests of the work on the foreign field, including the development of policies and plans for the future. The Treasury Departments receive and care for the money, invest the funds, disburse the appropriations, and have charge of properties, investments and other legal matters, and keep the multitude of field and home accounts required. The Budget and Research Departments prepare the budgets, compile data and records of property and station progress in the fields, and in general perform the functions of research departments.

All departments are related to committees of the Boards with whom the administrative officers consult frequently in preparation of business for the Board meetings. Few people realize what a vast amount of work is involved in the conduct of so complex an enterprise comprising many varied elements such as evangelization, education, medical work, industrial work, translation and publication, all of which, in this country, are usually cared for by separate organizations.

### FIELD ADMINISTRATION

In each field the missionaries are organized into a Mission Conference which in most cases meets annually for the discussion of problems of the work. Between sessions of the conference a reference committee represents the mission body, acting on matters referred to them by the missionaries or the Boards. Property interests, including the erection and care of all mission buildings, are in charge of a property committee. A language examination committee directs the language study of newly appointed missionaries. Higher educational institutions have advisory boards of trustees and medical work is under the oversight of a medical committee. On most fields there is now a Woman's Committee, or Woman's Department, auxiliary to the Reference Committee which may consider problems relative to work among women and make recommendations to the Missionary Conference.

Under *The Younger Churches Grow Up* (pages 66-73) important changes and developments in field administration are given in detail.

**ANNUITIES**

For many years our two Foreign Mission Societies, as well as other National Organizations have been writing Special Gift Agreements with Life Annuity Returns. The plan is growing in popularity constantly, due to its many and varied advantages both to the annuitant and to the Foreign Mission Enterprise.

The annuity plan enables one both to give and to receive. As a source of income these Agreements yield sure and substantial returns during the life of the annuitant; as gifts, they are used when the income no longer is needed to further the cause of Christ in the ten fields, where the Societies are working.

Both the Foreign Mission Societies are using the same form of Agreement and following the same table of rates. Each will be glad to send a descriptive booklet upon request, setting forth the plan in detail. A general outline of the plan follows:

- 1—As soon as the gift is received, a Special Gift Agreement with Life Annuity Return is mailed.
- 2—The gift begins to yield an income from the date the check is received, the amount to be determined by the size of the gift and the age of the annuitant at the time the gift is made. The income continues throughout the lifetime of the annuitant, and is paid semiannually.
- 3—Survivorship Agreements are also written. These provide an income that will continue as long as either of the two persons named in the Agreement shall live.

The investments of both Societies are supervised by Investment Committees composed of persons familiar with the handling of financial affairs. One need have no worry or fear for the safety of principal.

All annuity funds are segregated from the regular receipts of the Societies. The contracts have been prepared in accordance with the law recently enacted by the State of New York for the protection of all annuitants.

*For further information write to*

Home Department, American Baptist Foreign Mission Society  
Treasurer, Woman's American Baptist Foreign Mission Society  
152 Madison Avenue, New York City, N. Y.

**LEGACIES**

Both Foreign Societies receive substantial amounts from legacies which are applied toward the regular budget expenditures.

**FORMS OF BEQUEST**

I give, devise and bequeath to the

---

*(Here insert full corporate name of Society)*  
 having its headquarters at 152 Madison Avenue, New York,  
 N. Y., the sum of \_\_\_\_\_ (\$ \_\_\_\_\_ )  
 for the use of said Society in carrying on its work.

I also give, devise and bequeath to the said

---

*(Here insert full corporate name of Society)*  
 having its headquarters at 152 Madison Avenue, New York, N. Y.  
 \_\_\_\_\_ of the residue of my estate set forth  
*(state percentage)*

in this my Will for the use of said Society in carrying on its work.

The corporate names to be used are:

AMERICAN BAPTIST FOREIGN MISSION SOCIETY, a corporation organized under the laws of Massachusetts, New York and Pennsylvania;

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY, a corporation organized under the laws of the State of Massachusetts.

**DESIGNATED GIVING**

The two Foreign Societies whole-heartedly support the cooperative movement of the denomination, of which they are a part. We urge upon all members of the supporting constituency loyalty to the principle of undesignated giving to the unified budget upon which home and foreign missionary endeavors so largely depend.

Many have a natural desire to know the exact purpose for which their gifts to foreign missions are used. Others are especially in-

terested in certain missionaries and are anxious to have their contributions used in the work of those missionaries. Some churches find genuine satisfaction in an arrangement for the support of their own missionary who serves as their foreign representative thus giving them personal contact with the foreign field. From many stations news letters are sent which help to keep the contributors in touch with the work for which their gifts are used. Certain individuals who have been prevented from going to the field themselves have found it possible to assume the full support of a foreign missionary, thus in a very real sense having their personal representative on the field. Designated gifts to such items within the regular budget of the societies are credited to the denominational unified budget.

### MISSIONARY LITERATURE

Each Society prepares a large assortment of literature dealing with its work. This includes books, pamphlets, miscellaneous missionary literature for general reading and for study classes; stereopticon slides and typewritten lectures describing the pictures for use in churches, Sunday schools and other meetings; maps, charts, and material for making missionary meetings more interesting. Most of this is issued and distributed by the Council on Finance and Promotion of the Northern Baptist Convention. A nominal fee is asked for some material to cover expenses, but much of the literature is free. A catalog and suggestions as to how this department can help will be sent on request. Address Baptist Literature Bureau 152 Madison Avenue, New York, N. Y.

The *Watchman Examiner* and other denominational publications contribute largely to the better understanding of interdenominational movements in relation to the Christian world mission. The Societies are genuinely appreciative of the large amount of space given in each issue to missionary articles and news items.

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The following periodicals published in English on mission fields can be subscribed for through the New York office: Address Mr. Forrest Smith, American Baptist Foreign Mission Society.

*The Burma News*, monthly, published at the Baptist Mission Press, Rangoon; 75 cents a year; 5 copies to one address, \$3.25 a year.

*Baptist Missionary Review*, monthly, representing Baptist mission work in India; \$1.25 a year.

*West China Missionary News*, monthly, published at Chengtu; \$1.10 a year.

*Congo News Letter*, quarterly, by the Congo Mission; 25 cents a year.

*Tidings*, quarterly, by the Bengal-Orissa Mission; 30 cents a year, 4 copies to one address, \$1.00 a year.

## VISUALIZATION AND RADIO

The Visualization Department of the Council on Finance and Promotion has led in the development of stereopticon lectures and moving pictures. Effective presentations of the work through these methods are available covering most of the fields. During the past year the two foreign societies and the Council on Finance and Promotion cooperated with the Africa Committee of the Foreign Missions Conference of North America in sending to the field an expert photographer. A number of new African films, developed along the line of carefully prepared scenarios, were thus produced and are available for use in the churches. A more recent publicity effort involves the preparation of radio transcriptions for broadcasting by local stations. Correspondence regarding these methods of publicity should be addressed to the Council on Finance and Promotion.

## "MISSIONS"

*Missions*, a monthly magazine, is the official organ of the missionary societies of the Northern Baptist Convention. It is the successor of the oldest Baptist periodical in America first issued in 1803 by the Massachusetts Missionary Society. From that day to this it has existed, though under several managements and titles, with remarkable continuity, as a magazine conspicuously devoted to missions. Its various titles have been: Massachusetts Baptist Missionary Magazine, 1803-1817; The American Baptist Magazine and Missionary Intelligencer, 1817-1825; The American Baptist Magazine, 1825-1836; The Baptist Missionary Magazine 1836-1910. After having been published under the auspices of the Massachusetts Society until 1817, it became the organ of the Convention and remained so until 1846, when the Missionary Union was formed and the new executive committee continued the pub-

lication. In 1910 it was merged with the present magazine. Other Baptist missionary periodicals, which likewise were merged into the new magazine, included *The Home Mission Monthly*, published by the American Baptist Home Mission Society, *The Helping Hand*, published by the Woman's American Baptist Foreign Mission Society, and *Tidings*, published by the Woman's American Baptist Home Mission Society.

With the first issue of *Missions* in January, 1910, Dr. Howard B. Grose became Editor and he served until his retirement in 1932. Dr. William B. Lippard, who for ten years had been Associate Editor, succeeded him as Editor. Under his editorship the magazine recovered from the long period of financial depression of 1932-1933. This interesting, well printed, superbly illustrated magazine should be in every Baptist home. As one of the outstanding missionary periodicals of the Christian church it has moved steadily ahead in circulation, influence, and service to the cause of missions.

Subscriptions, where five or more subscribers live in the same community or are members of the same church, are \$1.00 per year. Individual subscriptions \$1.25. Address *Missions*, 152 Madison Avenue, New York, N. Y.

## CURRENCY ON MISSION FIELDS

World conditions cause wide and frequent fluctuations in the values (in terms of United States dollars) of currencies used on all mission fields. This is true especially in the China and India Missions. The values for the currency of the countries given below are those in effect April 1, 1940. They may not be accurate at future dates.

**INDIA** (including Burma, Assam, Bengal-Orissa and South India): The unit of currency is the *rupee*. Twelve *pie* make one *anna*; 16 *annas*, one *rupee*. The coinage is as follows: the *pie*, the quarter *anna* or *pice* and half *anna* are in copper; one *anna* piece in nickel; and the two-*anna*, four-*anna* and eight-*anna* pieces and the *rupee* in silver. Paper money in denominations of Rs. 5, 10, 50, 100, 500, and 1,000 and upwards is also used. Present value 30 cents U. S. per one *rupee*.

CHINA: The Chinese National currency (ccy.) is the common unit for the East, South and West China Missions. The South China Mission also uses Hongkong dollars. Copper coins are used: also one and two dime pieces in silver. Paper money (in denominations of \$1, 5, 10, 60 and 100) is also used.

Present values: 61½ cents U.S. per one dollar Chinese National currency; 22 cents U.S. per one Honkong dollar.

JAPAN: The unit of currency is the *yen* and there are 100 *sen* in one *yen*. Paper money is used for all currency except subsidiary coins. Present value: 23.44 cents U.S. per one *yen*.

BELGIAN CONGO: The unit of currency is the *franc* and there are 100 *centimes* in one franc. The unit of international exchange is the *belga* which is equivalent to five *francs*. Present value about 3 1/3 cents U.S. per one *franc*.

PHILIPPINE ISLANDS: The currency of the Islands is on a fixed basis of exchange with the U.S. dollar. The silver *peso* is worth 50 cents and the *centavo*, one-half cent.

### HOMES FOR MISSIONARIES ON FURLOUGH

The Society continues to maintain suitable furnished houses and apartments at reasonable rentals for the use of missionary families at home on furlough. Through the generous gift of Mrs. Mary A. M. Newell the Society obtained a missionary home in Newton Center, Mass., which has been made into two apartments. It is known as Newell House in honor of the donor. Another home known as the Doane House and established by Mrs. G. W. Doane and her sister, Miss Ida F. Doane, is located in Granville, Ohio. Two other homes, Ashmore and Beaver-Thresher are located in Granville, the latter made possible through the gift of Mr. and Mrs. F. P. Beaver of Dayton, Ohio. In Malden, Mass., the house in which Judson was born, known as Judson House, is available for two families. This places a total of seven homes and apartments at the disposal of missionary families at home on furlough.

The Woman's American Baptist Foreign Mission Society maintains a residence at 40 Chase St., Newton Center, Mass., for retired missionaries and missionaries on furlough wishing a quiet, congenial home with opportunities for rest and study. It has rendered

a unique service through the years and is today extending its hospitality to missionaries of other Baptist Boards.

The plan originated in the minds of a small group of Baptist women in 1890 who felt the need of a home where candidates for foreign service might have a better opportunity for Bible Study. After a satisfactory trial of several years in rented quarters, it was decided that permanent accommodations were imperatively needed and steps were taken to secure the funds. In 1895 the present residence was erected at a cost of \$18,000, much of it received in small gifts from a large number of donors. It is known as "Hasseltine House" in honor of Ann Hasseltine Judson, and all who visit there will receive a very cordial welcome.

### HOME FOR MISSIONARIES' CHILDREN

Climatic conditions and limited educational opportunities sometimes make it advisable for children of missionaries to remain in the United States while their parents are abroad. The Fannie Doane Home at Granville, Ohio, is maintained by the Society for these young people. This year there has been a fine group of twenty-five ranging in age from pre-school to seniors in high school. At one time homes were maintained at Newton Centre, Mass., Morgan Park, Ill., and Granville, Ohio. However, with improved facilities for primary and secondary education on most fields it has been found that the Fannie Doane Home in Granville is sufficient to care for present needs. The main building in Granville was the gift of Dr. W. H. Doane in 1909. His daughter, Mrs. G. W. Doane, has continued a most generous interest and support. Miss Maud Brook, housemother, has such assistance as is necessitated by the number of children in residence.

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*Grant to us, O Lord, the royalty of inward happiness and the serenity which comes from living close to thee. Daily renew in us the sense of joy, and let the eternal Spirit of the Father dwell in our souls and bodies, filling every corner of our hearts with light and courage, so that we may be diffusers of life, and may meet all ills and cross accidents with gallant and high-hearted happiness, giving thee thanks always for all things. Amen.*

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## SOURCE MATERIAL

The World Mission of the Church

*International Missionary Council, 1939*

The Madras Series (Volumes I-VII)

*Reports of the International Missionary Council, 1939*

Evaluation Studies and Field Surveys

*American Baptist Foreign Mission Society*

Oil Lamps Lifted—by Pearl Dorr Longley

*Fleming H. Revell, 1935*

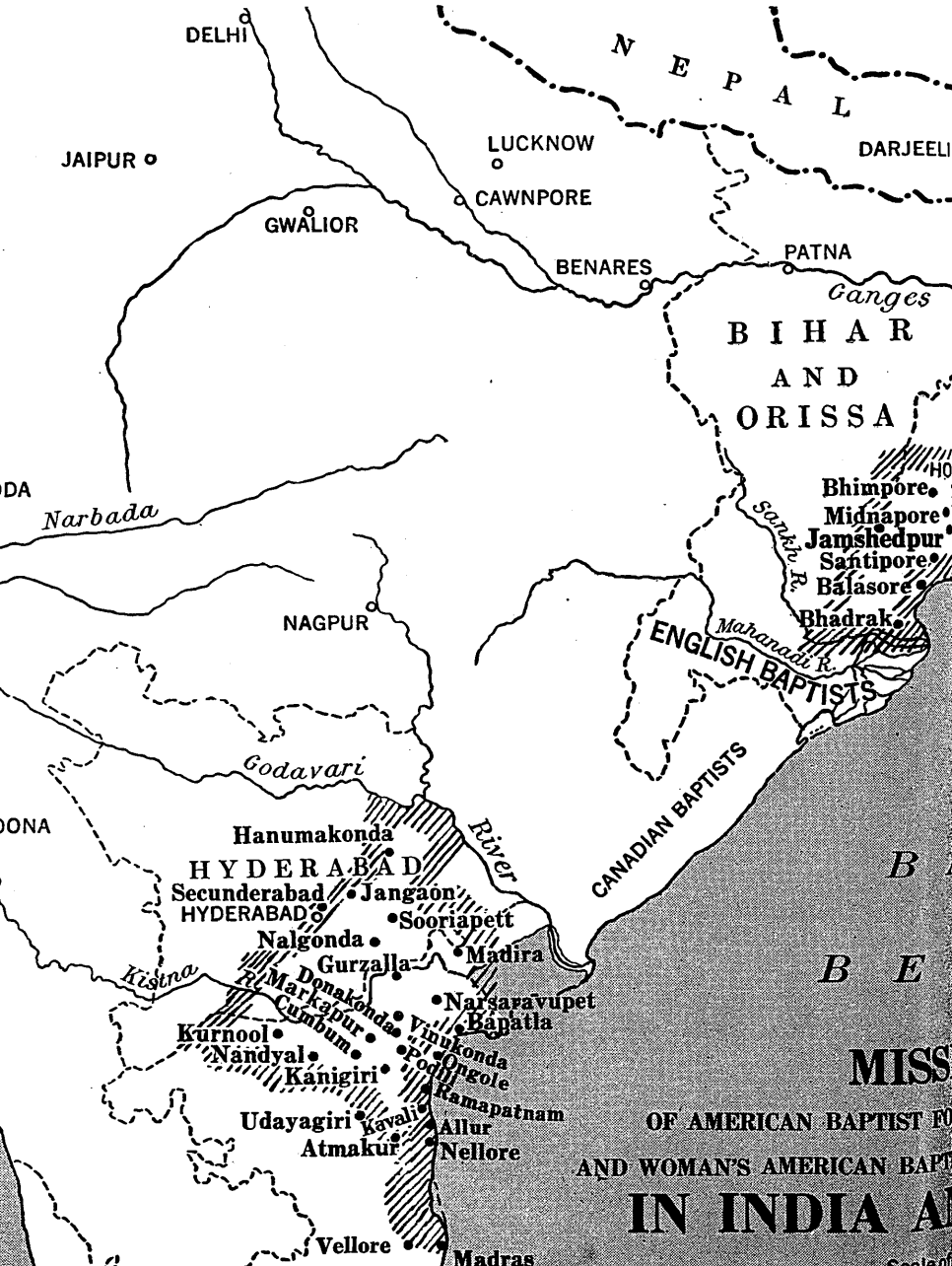
Poems of the Far East—Elsie Northrop Chaney

*Fleming H. Revell, 1939*

Gendreau—*Illustration Service*, New York

Acknowledgment and sincere appreciation is offered to all who have assisted in compiling data and selecting special material for this handbook. Station surveys have been checked by missionaries and Foreign Secretaries. Supplemental data will be welcomed by the editors for use in forthcoming editions.

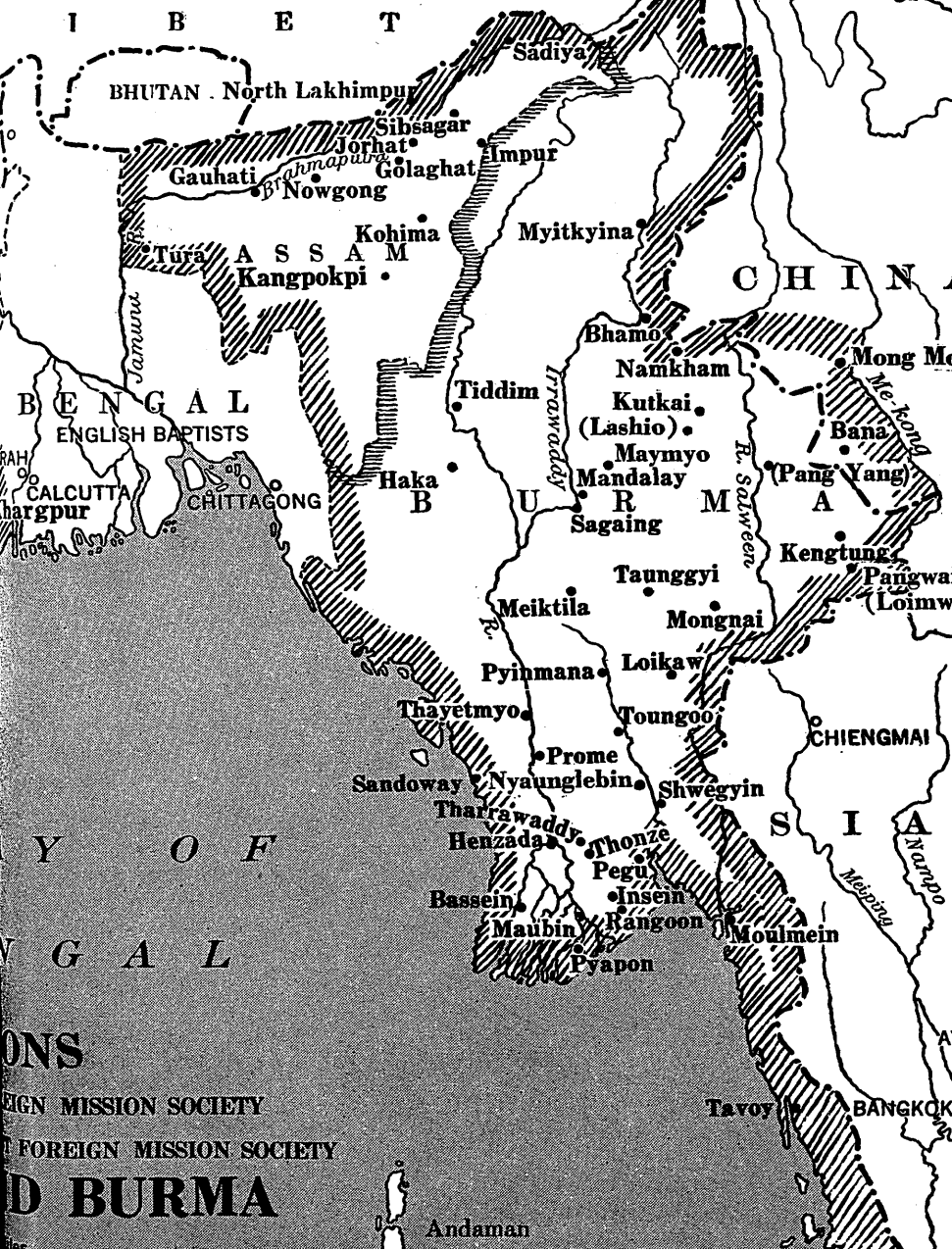
# MAPS OF MISSION FIELDS



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AND WOMAN'S AMERICAN BAPT  
IN INDIA A

Scale of  
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Mission Stations  
Other Places



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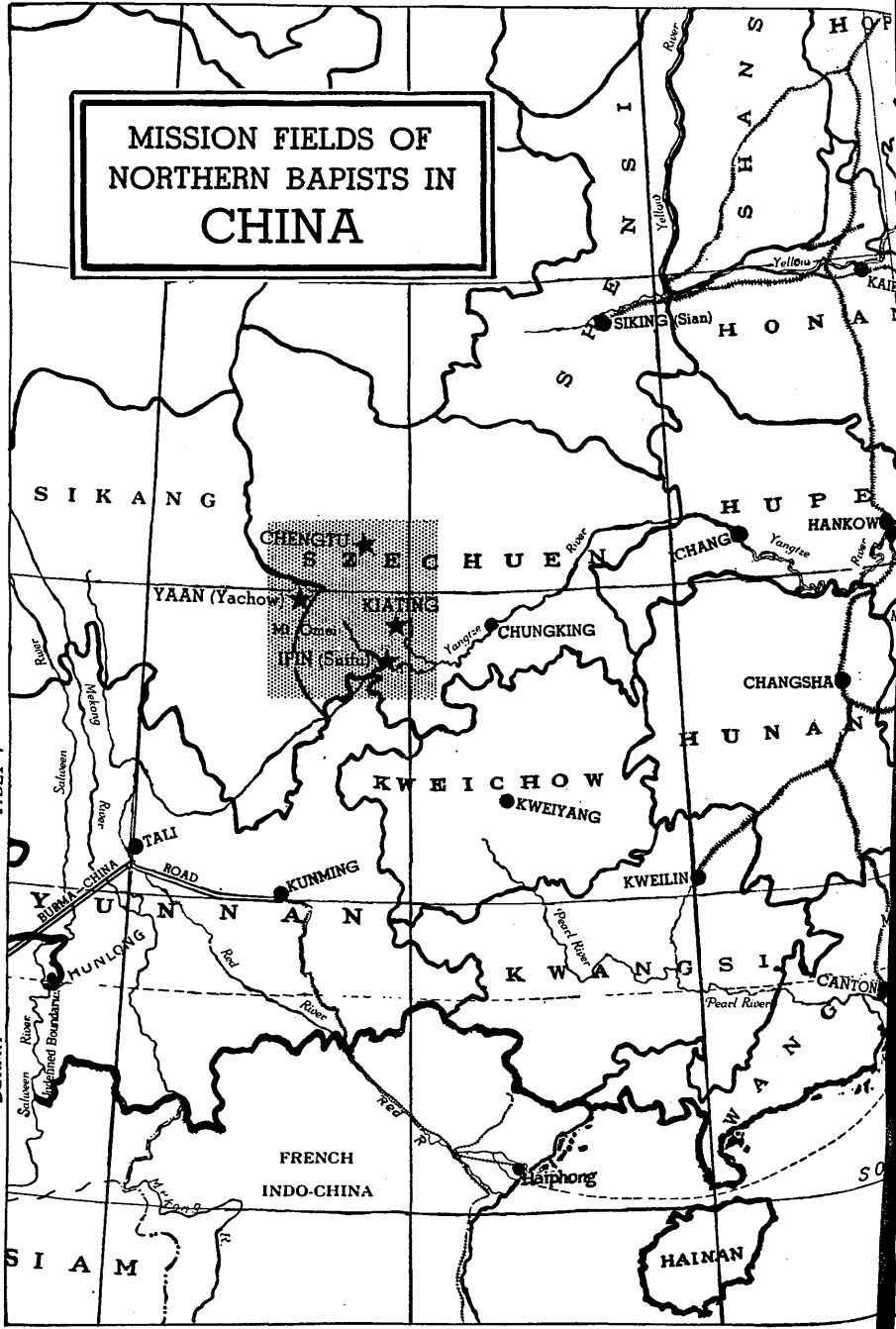
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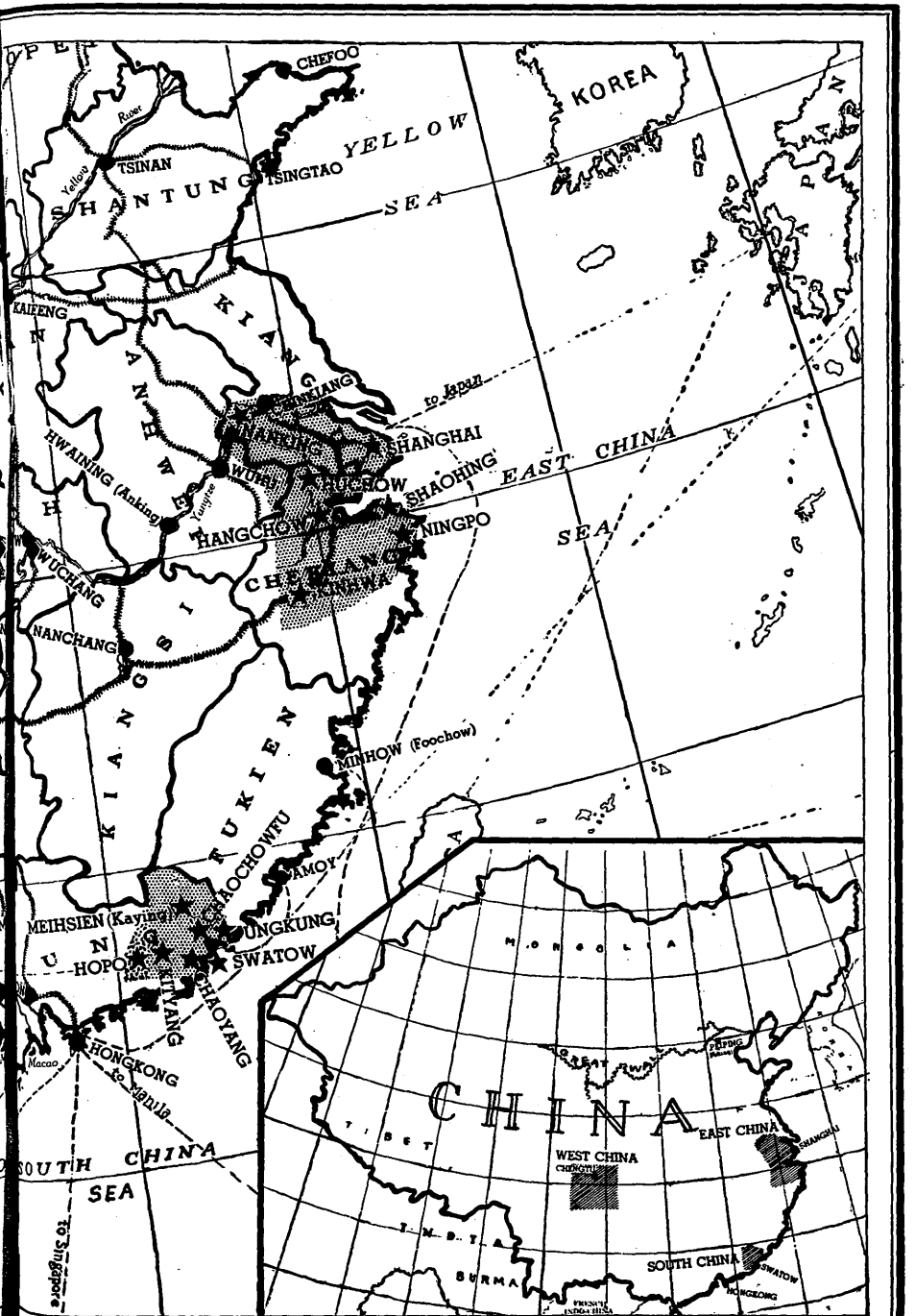
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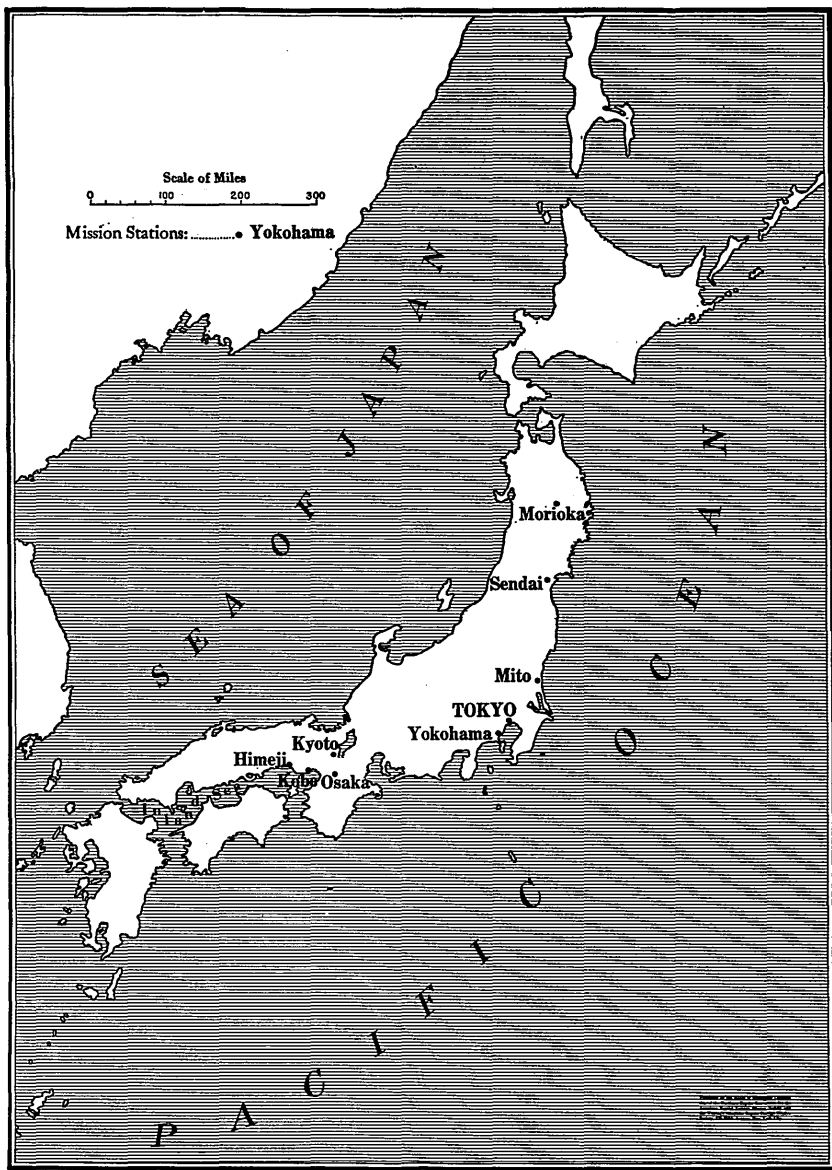
● Midnapore

○ DARJEELING

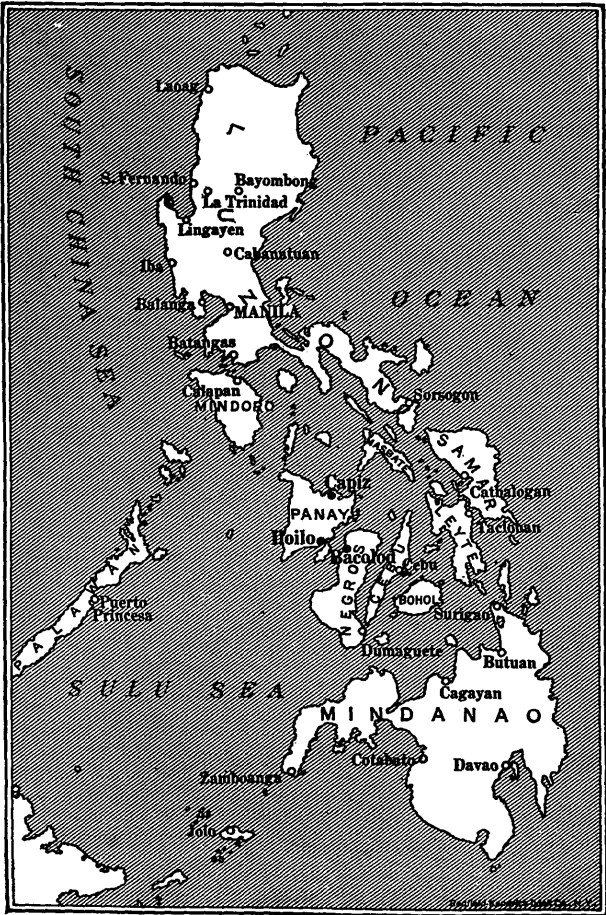
# MISSION FIELDS OF NORTHERN BAPISTS IN CHINA







MISSION FIELDS OF  
NORTHERN BAPTISTS IN  
JAPAN



**MISSION FIELDS OF  
NORTHERN BAPTISTS IN  
PHILIPPINE ISLANDS**





PERSONNEL

American Baptist Foreign Mission Society

152 Madison Avenue, New York, N. Y.

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*Vice-Chairman:* Charles S. Aldrich

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Woman's American Baptist Foreign Mission Society

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*Secretary, League of Interpreters:* MISS DAISY DEAN BATE

# Missionary Directory

THE Missionary Directory includes the foreign addresses of all missionaries now in active service. (This directory was compiled in April 1940—of latest information at that date.) While it is true that inaccuracies will inevitably appear owing to transfers, furloughs, deaths, etc., repeated requests from the home constituency for just such a list has made this attempt advisable. Please note that *foreign letter postage* (with the exception of the Philippine Islands which is the same as in the United States), is at the rate of 5 cents for the first ounce and 3 cents for each additional ounce or fraction thereof. For air mail rates consult your local post office. Communications to missionaries on furlough will be forwarded through the Headquarters of the respective Societies, 152 Madison Avenue, New York, N. Y.

Reference Signs: \*Representing the Woman's American Baptist Foreign Mission Soc. #In missionary service before appointment by Society.

Appointment	Latest Sailing to or from Field	Name and State or Country from which Missionary Entered Service	Foreign Address
1922	1936	*Acock, Winifred M.	Cal. 8 Nakamaru, Kanagawa Ku, Yokohama, Japan
1903	1939	Adams, Rev. A. S.	Pa. } Hopo, via Hongkong &
1903	1939	Adams, Mrs. A. S.	England } Swatow, China
1923	1940	*Adams, Jennie C., R.N.	Nebr. Emmanuel Hospital, Capiz, Philippine Islands
1916	1938	Ahlquist, J. A., M.D.	Minn. } Kangpokpi, Manipur
1916	1938	Ahlquist, Mrs. J. A.	Minn. } State, Assam, India
1938	1938	Allen, Rev. L. B.	N. H. } Judson College, Rangoon,
1938	1938	Allen, Mrs. L. B.	N. H. } Burma
1915	1937	*Allen, Thomasine	Ind. Kuji, Iwate Ken, Japan
1924	1939	*Anderson, Agnes H., R.N.	Iowa Kikongo sur Wamba, par Banningville, Congo Belge, Africa
1926	1935	Anderson, Rev. B. I.	N. Dak. } Impur, Mokokchung P.O.
1926	1935	Anderson, Mrs. B. I.	N. Dak. } Assam, India
1920	1934	*Anderson, Gertrude R.	Mass. A.B. Mission, Bhamo,

1928	1936	*Anderson, Rebecca J.	Iowa	Burma Pwo Karen School, Maubin, Burma
1929	1939	*Anderson, Vendla I.	Minn.	Sona Bata Boarding School, Sona Bata, via Matadi, Congo Belge, Africa
1928	1940	Andrus, J. R., Ph.D.	Cal.	} Judson College, Rangoon, Burma
1928	1939	Andrus, Mrs. J. R.	Cal.	
1920	1935	*Archer, Lettie G.	Kans.	Girls' Sr. Middle School, Suifu, Szechuen, West China
1919	1937	*Argetsinger, Minnie M.	N. Y.	A.B. Mission, Chengtu, Szechuen, West China
1923	1940	Armstrong, B. W.	Iowa	} Kikongo sur Wamba, par Banningville, Congo Belge, Africa
1923	1940	Armstrong, Mrs. B. W.	Iowa	
1925	1936	Atkins, Rev. Ernest	Pa.	} Kikongo sur Wamba, par Banningville, Congo Belge, Africa
1916	1936	Atkins, Mrs. Ernest	Pa.	
1900	1940	Axling, Rev. Wm., D.D.	Nebr.	} 2 Itchome, Misaki Cho, Kanda, Tokyo, Japan
1900	1940	Axling, Mrs. Wm.	Nebr.	
1922	1937	*Bailey, Helen L.	Mass.	Harriet Clough Memorial Training School, Ongole, Guntur District, South India
1908	1934	Baker, Rev. B. L.	Ky.	} Swatow, via Hongkong, China
1908	1934	Baker, Mrs. B. L.	N. J.	
1921	1937	*Barrington, Harriet, R.N.	Ohio	Victoria Memorial Hospital, Hanumakonda, Decan, South India
1906	1936	*Bassett, Beulah E.	Cal.	A.B. Mission, Kiating, Szechuen, West China
1917	1939	Beath, S. S.	Wis.	} University of Shanghai, Shanghai, China
1917	1939	Beath, Mrs. S. S.	Wis.	
1918	1940	*Beebe, Marion A.	Colo.	Karen Woman's Bible School, Cushing Compound, Rangoon, Burma
1936	1936	*Bell, Marion, R.N.	Ill.	Scott Thresher Memorial Hospital, Swatow, via Hongkong, So. China
1919	1940	Benjamin, H. R. S.	Nebr.	} Ningpo, China
1919	1940	Benjamin, Mrs. H. R. S.	Nebr.	
1926	1940	*Benjamin, Helen M., R.N.	Ill.	Hospital for Women & Children, Nellore, Nellore Dist., So. India
1902	1934	*Benjamin, Lena A., M.D.	Pa.	Hospital for Women & Children, Nellore, Nellore Dist., So. India

1901	1938	Benninghoff, Rev. H. B., D.D.	Ind.	} 550-1 Chome, Totsuka Machi, Yodobashi Ku, Tokyo, Japan
1901	1938	Benninghoff, Mrs. H. B.	Ind.	
1912	1938	*Bent, Julia E.	N. Y.	Mission Middle School, Kavali, Nellore Dist., South India
1926	1934	Berg, Rev. A. A.	Mass.	} Jhargram, B.N.R., Bengal, India
1926	1934	Berg, Mrs. A. A.	Mass.	
1920	1937	Bigelow, Mrs. A. E.	N. J.	P.O. Box 231, Iloilo City, Philippine Islands
1914	1938	*Bixby, Alice C.	Vt.	Girls' School, Sendai, Ja- pan
1920	1940	*Blakely, A. Verna, R.N.	Pa.	Tura Mission Hospital, Tura, Assam, India
1939	1940	Blanchard, Rev. W. Maurice	Tenn.	% A. B. Mission Press, Box 100, Rangoon, Burma
1920	1938	Boggs, A. G., M.D.	Mass.	} Ongole, Guntur Dist., So. India
1920	1938	Boggs, Mrs. A. G.	Mass.	
1908	1940	Boggs, Rev. A. M., D.D.	Mass.	Ramapatnam, Nellore
1908	1940	Boggs, Mrs. A. M.	N. Dak.	Dist., So. Ind.
1927	1937#	*Bonar, Mary	W. Va.	Banza Manteke Boarding School, Banza Manteke, via Matadi, Congo Belge, Africa
1920	1938	*Bonney, Lucy P.	Mass.	Kachin Baptist School, Sumprabum, Burma
1934	1940	*Bowers, Mildred L., R.N.	Conn.	The Christian Hospital, Shaohing, China
1938	1938	Braisted, Wm. E., M.D.	N. J.	Kityang, via Hongkong & Swatow, China
1929	1936	Brininstool, Rev. M. O.	Cal.	} Kiating, Szechuen, West China
1929	1936	Brininstool, Mrs. M. O., R.N.	Cal.	
1927	1938	Brock, Rev. E. E.	Wyo.	} Jorhat, Assam, India
1927	1938	Brock, Mrs. E. E.	Wyo.	
1918	1940	*Brodbeck, L. Emma	Ill.	Baptist Girls' School, Yaan, Sikang, West China
1927	1938	Brown, Rev. H. D.	Mass.	} Tondo, via Coquilhatville, Congo Belge, Africa
1927	1939	Brown, Mrs. H. D.	Mass.	
1924	1940	Brown, Rev. L. A.	Maine	} Vanga sur Kwilu, Dist. du Kwango, Congo Belge. Africa
1924	1940	Brown, Mrs. L. A.	R. I.	
1922	1936	*Brown, Velva V., M.D.	Cal.	Scott Thresher Memorial Hospital, Swatow, via Hongkong, So. China
1935	1935	*Brueckmann, Lillian M.	Mo.	A.B. Mission, Balasore, Orissa, India
1917	1936	*Brunner, Genevra M.	Cal.	Gurley Memorial Woman's Bible School, Nellore, Nel- lore Dist., South India

1923	1939	Brush, Rev. E. C.	Pa.	} Khargpur, India
1923	1939	Brush, Mrs. E. C.	Pa.	
1928	1939	Bubeck, Rev. T. E.	N. Y.	} Moanza sur Inzia, par Banningville et Vanga, Congo Belge, Africa
1928	1937	Bubeck, Mrs. T. E.	N. Y.	
1931	1937	*Buchner, Olive	Mich.	San Jose, Antique Prov- ince, Philippine Islands
1930	1938	*Bugbee, Ruth H.	N. H.	University of Shanghai, Shanghai, China
1926	1933	Buker, Rev. R. B.	Maine	} Kengtung, So. Shan States, Burma Kengtung, So. Shan States, Burma Mission Middle School, Kavali, Nellore Dist., South India
1926	1933	Buker, Mrs. R. B.	Maine	
1926	1940	Buker, Rev. R. S., M.D.	Maine	
1926	1940	Buker, Mrs. R. S., R.N.	Maine	
1911	1940	*Bullard, E. Grace	Cal.	
1916	1940	Burket, Rev. E. S., D.D.	Ore.	} 169 Yuen Ming Yuen Road, Shanghai, China
1916	1936	Burket, Mrs. E. S.	Ore.	
1928	1935	Burnham, Marion G.	N. Y.	Gauhati, Assam, India
1926	1938	*Campbell, Dorothy M., R.N.	Cal.	Bixby Memorial General Hospital, Kityang, via Hongkong & Swatow, South China
1911	1935	*Campbell, Louise	Wash.	Kwong Yit Girls' School, Meih sien, via Hongkong & Swatow, So. China
1935	1935	Capen, Rev. Carl M.	Ind.	} Chaoyang, via Hongkong & Swatow, China Swatow, via Hongkong, China Karen Woman's Bible School, Rangoon, Burma Hanumakonda, Hydera- bad State, South India Leopoldville 11, Congo Belge, Africa Pynmana, Burma P. O. Box 231, Iloilo City, Philippine Islands Seminary Hill, Insein, Burma Gale Memorial Bible Training School, Jorhat, Assam, India Cumbum, Kurnool Dist., So. India Morton Lane High & Normal School, Moul- mein, Burma
1935	1935	Capen, Mrs. Carl M.	N. C.	
1904	1935	Capen, Rev. R. T.	Mass.	
1906	1935	Capen, Mrs. R. T.	Ind.	
1924	1939	*Carman, Charity C.	N. Y.	
1927	1936	Carman, John S., M.D.	N. Y.	
1927	1936	Carman, Mrs. John S.	N. Y.	
1925	1937	Carpenter, Rev. G. W., Ph.D.	N. Y.	
1937	1937	Carpenter, Mrs. G. W.	N. Y.	
1912	1937	Case, Rev. B. C.	N. Y.	
1932	1939	Chambers, Rev. R. Fred	Ind.	
1927	1939	Chambers, Mrs. R. Fred, M.D.	Colo.	
1908	1939	Chaney, Rev. C. E., D.D.	Conn.	
1910	1939	Chaney, Mrs. C. E.	N. Y.	
1922	1939	*Christenson, E. Victoria	Ill.	
1920	1936	Christenson, Fred G.	Cal.	
1935	1935	*Christopherson, Ruth F.	Ill.	

1911	1940	Clayton, E. H., D.D.	N. J.	} Hangchow, China
1911	1940	Clayton, Mrs. E. H.	N. Y.	
1923	1940	*Coggins, May A.	Ariz.	Box 100, Bacolod, Occ. Negros, Philippine Islands
1940	1940	Rev. Paul A. Collyer	N. Y.	} China
1940	1940	Mrs. Paul A. Collyer	N. Y.	
1911	1936	Condict, Rev. E. C., D.D.	N. J.	} 121 D Mission Road, Ahlone, Rangoon, Burma
1911	1935	Condict, Mrs. E. C.	Vt.	
1919	1939	Conrad, Rev. C. L.	Ky.	} Bassein, Burma
1921	1939	Conrad, Mrs. C. L.	Ky.	
1931	1938	Cook, Rev. J. W.	Minn.	} Jorhat, Assam, India
1931	1938	Cook, Mrs. J. W.	Minn.	
1935	1940	*Cooper, Grace M.M.	Minn.	Kikongo sur Wamba, par Banningville, Congo Belge, Africa
1919	1936	Covell, J. Howard	N. Y.	} P.O. Box 231, Iloilo City, Philippine Islands
1920	1936	Covell, Mrs. J. Howard	Ohio	
1929	1937	*Crain, Inez	Fla.	Bixby Memorial School, Toungoo, Burma
1939	1939	Crain, Rev. Leonard A.	N. Y.	} A.B. Mission Press, Box 100, Rangoon, Burma
1939	1939	Crain, Mrs. Leonard A.	N. Y.	
1909	1939	*Crawford, L. Jennie, R.N.	Mass.	Hospital for Women & Children, Suifu, Szechuen, West China
1908	1939	*Cressey, Mary	S. Dak.	Sing-mo and Mo-nyi Schools, Ningpo, China
1909	1940	Cressy, Rev. E. H., LL.D.	Minn.	} 169 Yuen Ming Yuen Road, Shanghai, China
1909	1940	Cressy, Mrs. E. H.	Minn.	
1931	1938	*Criswell, Marion I., M.D.	Va.	Hospital for Women & Children, Suifu, Szechuen, West China
1920	1935	*Cronkite, Ethel M.	Mich.	Mission Girls' High School Balasore, Orissa, India
1920	1936	Crook, R. L., M.D.	Minn.	} Yaan, Sikang, West China
1930	1936	#Crook, Mrs. R. L.	Canada	
1931	1937	*Cuddeback, Margaret E.	Ore.	Mead Christian Center, Osaka, Japan
1914	1935	*Culley, Mabelle R.	Pa.	Kak Kuang Academy, Swatow, via Hongkong, South China
1926	1939	Cummings, Rev. Roger	Mass.	} Moulmein, Burma
1923	1939	Cummings, Mrs. Roger	Cal.	
1931	1939	Cummings, Wm. H.	Mass.	} Namkham, via Bhamo, Burma
1931	1939	Cummings, Mrs. Wm. H.	Ind.	
1928	1936	Curtis, Rev. P. S.	Mass.	} Donakonda, Nellore Dist. South India
1928	1936	Curtis, Mrs. P. S.	Conn.	
1914	1935	*Daniels, Ruth M.	Mich.	Girls' High School, Midnapore, Bengal, India
1937	1937	*Darrow, Agnes E.	Ohio	Judson College, Rangoon, Burma

1905	1938	Davies, Rev. John P.	Ohio	} Kinhwa, China
1905	1938	Davies, Mrs. John P.	Ohio	
1921	1938	Davis, Rev. E. Bixler	Wyo.	} Allur, Nellore Dist., So. India
1921	1938	Davis, Mrs. E. Bixler	Wyo.	
1920	1935	*Denison, Myrtle C., R.N.	Conn.	Hospital for Men, Suifu, Szechuen, West China
1930	1937	Dickason, F. G.	Mich.	} Judson College, Rangoon, Burma
1930	1937	Dickason, Mrs. F. G., R.N.	Mich.	
1930	1940	*Dickey, Ruth E.	Mass.	Moanza, sur Inzia, par Banningville et Vanga, Congo Belge, Africa
1939	1940	*Dixon, Mildred, R.N.	Iowa	Ellen Mitchell Memorial Hospital, Moulmein, Burma
1919	1938	*Dowell, Dorothy A.	R. I.	Baptist Missionary Training School, Iloilo City, Philippine Islands
1920	1935	*Downer, Sara B.	Kans.	West China Union University, Chengtu, West China
1926	1935	Downs, Rev. E. S., M.D.	N. J.	} Tura, Assam, India
1926	1935	Downs, Mrs. E. S., R.N.	N. J.	
1918	1936	*Dresser, Ursula	Wis.	A.B. Mission, Narsaravupet, Guntur District, South India
1927	1935	Dudrow, Rev. L. A.	N. Y.	} Myitkyina, Burma
1927	1935	Dudrow, Mrs. L. A.	N. Y.	
1921	1937	Dunn, Rev. Wm. S.	W. Va.	} Balasore, India
1919	1937	Dunn, Mrs. Wm. S.	Mass.	
1908	1940	Dye, D. S.	Ohio	} West China Union University, Chengtu, West China
1919	1940	#Dye, Mrs. D. S.		
1919	1939	Dyer, Rev. V. W.	Maine	} Insein, Burma
1919	1938	Dyer, Mrs. V. W.	Maine	
1937	1937	*Eastlund, Almyra E., R.N.	Minn.	The Christian Hospital, Jorhat, Assam, India
1923	1937	Edgar, Lea Blanche	Colo.	55 Yuen Ming Yuen Road, Shanghai, China
1926	1937	*Ehnbom, Esther J., R.N.	Minn.	A.B. Mission, Banza Manteke, via Matadi, Congo Belge, Africa
1926	1940	*Eldredge, Marguerite M.	N. J.	Tondo, via Irebu, Congo Belge, Africa
1933	1939	England, Rev. J. Martin	N. Car.	} Bhamo, Burma
1933	1939	England, Mrs. J. Martin	Ala.	
1925	1938	*English, Lena M., M.D.	Pa.	Hospital for Women & Children, Nellore, Nellore Dist., So. India



1923	1940	Engwall, Rev. M. S.	Ill.	} Moanza sur Inzia, par Banningville et Vanga, Congo Belge, Africa
1923	1940	Engwall, Mrs. M. S.	Kans.	
1928	1935	Erickson, Rev. Edwin	Ill.	} Narsaravupet, Guntur District, South India
1928	1935	Erickson, Mrs. Edwin	Ill.	
1921	1938	Erickson, Rev. Henry	Pa.	} Sona Bata, via Matadi, Congo Belge, Africa P.O. Box 83, Iloilo City, Philippine Islands
1934	1938	Erickson, Mrs. Henry	Pa.	
1930	1940	*Erickson, Signe A.	Pa.	
1930	1939	Ericson, Beatrice A.	S. Dak.	Swatow, via Hongkong, China
1926	1938	*Ernst, Flora G., R.N.	Mass.	Iloilo Mission Hospital, Iloilo City, Philippine Islands
1924	1939	*Evans, Maza R.	Kans.	Mission Girls' High School, Golaghat, Assam, India
1917	1938	*Everham, Marguerite E., M.D.	Ill.	Bixby Memorial General Hospital, Kityang, via Hongkong & Swatow, South China
1927	1934	Farnum, Rev. Marlin D.	Mass.	} 820 Nichome, Shimouma Machi, Setagaya Ku, Tokyo, Japan
1927	1934	Farnum, Mrs. Marlin D.	Maine	
1924	1937	Feldmann, Rev. S. S.	N. Y.	} P.O. Box 251, Iloilo City, Philippine Islands Bishopville, Vepery, Ma- dras, South India
1924	1937	Feldmann, Mrs. S. S.	N. Y.	
1921	1935	*Ferguson, Susan C.	Ill.	
1914	1937	Fisher, R. H.	N. Y.	} 1 of 73 Kanoe Dai, Naka Ku, Yokohama, Japan
1914	1937	Fisher, Mrs. R. H.	N. Y.	
1917	1940	Fishman, Rev. A. T.	Ill.	} Secunderabad, Deccan, So. India Maubin, Burma
1939	1940	Fishman, Mrs. A. T.	Ill.	
1924	1939	Fletcher, Rev. E. T.	N. Y.	
1925	1939	Fletcher, Mrs. E. T.	Cal.	58 Moto Imasato, Minami Dori, Itchome, Higashi, Yodogawa Ku, Osaka, Japan
1912	1935	Foote, Rev. J. A., D.D.	Kans.	} Gauhati, Assam, India . The Christian Hospital, Jorhat, Assam, India
1911	1935	Foote, Mrs. J. A.	Kans.	
1929	1937	Forbes, Rev. J. M.	Cal.	} Kwong Yit Girls' School, Meihhsien, via Hongkong & Swatow, So. China
1929	1937	Forbes, Mrs. J. M.	Cal.	
1931	1938	*Forssell, Elna G., R.N.	Minn.	
1917	1940	*Foster, Anna E.	Wash.	Sona Bata, via Mafadi, Congo Belge, Africa
1924	1940	Freas, Howard M., M.D.	N. J.	} Balasore, India
1929	1940	Freas, Mrs. Howard M.	Pa.	
1911	1940	Frost, Rev. H. I.	Maine	
1911	1940	Frost, Mrs. H. I.	Maine	

1929	1937	Frykenberg, Rev. Eric	Mass.	} Nalgonda, via Nakrakal
1929	1937	Frykenberg, Mrs. Eric	Mass.	
1919	1940	Gates, Gordon E., Ph.D.	Maine	} P.O. Deccan, South India
1919	1940	Gates, Mrs. Gordon E.	Maine	
1908	1936	Geil, Rev. John E., D.D.	Ohio	} Banza Manteke, via
1908	1936	Geil, Mrs. John E.	Ohio	
1903	1932	Gibbens, Rev. H. C., M.D.	Pa.	} Matadi, Congo Belge,
1905	1932	Gibbens, Mrs. H. C.	Kans.	
1937	1937	*Gibbens, S. Harriet, R.N.	Pa.	} Africa
				} Loilem, So. Shan States,
				} Burma
				} Ellen Mitchell Memorial
				} Hospital, Moulmein,
				} Burma
1919	1936	Giedt, Rev. E. H., Ph.D.	N. Dak.	} Kityang, via Hongkong &
1919	1936	Giedt, Mrs. E. H.	N. Y.	
1939	1939	*Giffin, Alice M.	Minn.	} Swatow, China
				} Kwong Yit Girls' School,
				} Meihsien, via Hongkong &
				} Swatow, So. China
1938	1938	*Giffin, Louise M.	Minn.	} Kak Kuang Academy,
				} Swatow, via Hongkong,
				} South China
1917	1935	*Gifford, Martha J., M.D.	N. Y.	} Woman's Hospital, Gau-
				} hati, Assam, India
1925	1940	Gilson, John G.	Iowa	} Balasore, India
1925	1940	Gilson, Mrs. John G.	Iowa	
1938	1938	*Gleich, Carolyn A.	Ohio	} White Memorial Hostel,
				} Gauhati, Assam, India
1939	1939	Goddard, Stephen J.	N. Y.	} 169 Yuen Ming Yuen
1939	1939	Goddard, Mrs. Stephen J.	N. Y.	
				} Road, Shanghai, China
1911	1940	Graham, Rev. D. C., Ph.D.	N. Y.	} West China Union Uni-
1911	1940	Graham, Mrs. D. C.	N. Y.	
				} versity, Chengtu, West
				} China
1937	1937	Graham, Rev. D. W.	Pa.	} Karen Theological Semi-
1937	1937	Graham, Mrs. D. W.	Pa.	
				} nary, Insein, Burma
1907	1938	Gressitt, J. F.	Md.	} 475 Nichome, Kami
1907	1938	Gressitt, Mrs. J. F.	Cal.	
				} Kitazawa, Setagaya Ku,
				} Tokyo, Japan
1922	1940	*Grey, Anna B., M.D.	Ill.	} Ellen Mitchell Memorial
				} Hospital, Moulmein,
				} Burma
1913	1938	Hackett, Paul R.	Mo.	} Moulmein, Burma
1913	1938	Hackett, Mrs. Paul R.	Mo.	
1929	1935	Hall, Rev. Elmer G.	Cal.	} Leopoldville 11, Congo
1929	1935	Hall, Mrs. Elmer G.	Cal.	
				} Belge, Africa
1914	1938	Hanna, Rev. A. C.	Pa.	} % A. B. Mission Press,
1914	1937	Hanna, Mrs. A. C.	N. Y.	
				} Rangoon, Burma
1913	1936	Hanson, Victor	Iowa	} University of Shanghai,
1913	1936	Hanson, Mrs. Victor	Iowa	
				} Shanghai, China
1907	1934	Harding, Rev. F. W., D.D.	N. Y.	} Tura, Assam, India
1907	1934	Harding, Mrs. F. W.	N. Y.	

1936	1936	*Hare, Dorothy A.	Ohio	A.B. Mission, Swatow, via Hongkong, South China
1925	1938	Harris, Ruth L.	Maine	P.O. Box 231, Iloilo City, Philippine Islands
1923	1937	*Harris, Willie P., R.N.	Mass.	Hwa Mei Hospital, Ningpo, China
1938	1938	Hasselblad, O. W., M.D.	Nebr.	} Jorhat, Assam, India
1938	1938	Hasselblad, Mrs. O. W.	Nebr.	
1918	1938	Hastings, Olive A.	Mass.	} Box 100, Rangoon, Burma
1920	1937	*Hatch, F. Faith	Cal.	
1914	1937	*Hay, Elizabeth E.	Pa.	Mission Girls' Training School, Nowgong, Assam, India
1917	1935	*Hesseltine, Carrie E.	Nebr.	Thonze Middle School, Thonze, Burma
1921	1937	*Hill, Grace I.	N. J.	Santal Girls' M.V. School, Bhimpore Midnapore Dist., Bengal, India
1915	1939	*Hill, Viola C.	Cal.	A.B. Mission, Shaohing, China
1938	1938	Hillman, Owen N., Ph.D.	Mass.	Judson College, Rangoon, Burma
1922	1937	Hobart, Rev. K. G., Ph.D.	Cal.	} A.B. Mission, Swatow, via Hongkong, China
1922	1937	Hobart, Mrs. K. G.	Ind.	
1935	1935	Hobbs, Rev. Cecil C.	N. Y.	} Insein, Burma
1935	1935	Hobbs, Mrs. Cecil C.	N. Y.	
1931	1939	Holm, Rev. Reuben W.	Minn.	} Golaghat, Assam, India
1931	1939	Holm, Mrs. Reuben W., R.N.	Minn.	
1922	1939	Holsted, Ernest, M.D.	Conn.	} Ongole, Guntur District, South India
1917	1939	Holsted, Mrs. Ernest, R.N.	Conn.	
1910	1934	Holtom, Rev. D. C., Ph.D.	Mich.	} 1 of 4 Miharuru Dai, Nakaku, Yokohama, Japan
1910	1940	Holtom, Mrs. D. C.	Wis.	
1939	1939	Horton, Charles R.	Cal.	} Pyinmana, Burma
1939	1939	Horton, Mrs. Charles R.	Cal.	
1910	1935	Houger, A. Bertha	Minn.	P.O. Box 231, Iloilo City, Philippine Islands
1912	1937	Howard, Rev. J. A.	Ill.	} Khargpur, India
1912	1937	Howard, Mrs. J. A.	Ill.	
1918	1937	*Hunt, Helen K.	Ohio	Judson College, Rangoon, Burma
1937	1937	*Hunt, Mona Ecco	Cal.	English Girls' High School, Moulmein, Burma
1936	1936	Hunter, Rev. C. Earl	Okla.	} Jorhat, Assam, India
1918	1940	Hutton, Rev. W. R.	Kans.	
1918	1940	Hutton, Mrs. W. R.	Kans.	} Nowgong, Assam, India
1908	1938	Hylbert, Rev. L. C., D.D.	W. Va.	
1920	1938	Hylbert, Mrs. L. C.	N. J.	169 Yuen Ming Yuen Road, Shanghai, China

1910	1937	Jensen, Rev. J. C., D.D.	Idaho	} Suifu, Szechuen, West China
1910	1937	Jensen, Mrs. J. C.	Idaho	
1911	1938	*Jesse, Mary D.	Va.	2 Nakajima-cho, Sendai, Japan
1920	1940	Johnson, Rev. B. M.	N. Y.	} Nellore, Nellore Dist., So. India
1920	1940	Johnson, Mrs. B. M., R.N.	N. Y.	
1910	1937	*Johnson, Cecelia L.	Wis	Karen High School, Moul- mein, Burma
1919	1939	*Johnson, Enid P.	Cal.	Swatow Christian Insti- tute, Swatow, via Hong- kong, South China
1931	1939	*Johnson, Laura E.	Nebr.	Girls' School, Maymyo, Burma
1916	1939	*Johnson, Sigrid C., R.N.	Mich.	Clough Memorial Hos- pital, Ongole, Guntur District, South India
1907	1938	*Jones, Mary I.	Ohio	169 Yuen Ming Yuen Road, Shanghai, China
1919	1934	*Jones, Olive E.	N. Y.	Girls' High School, Nel- lore, Nellore Dist., South India
1928	1938	*Jorgenson, Alice O., R.N.	Minn.	Vanga sur Kwilu, Dist. du Kwango, Congo Belge, Africa
1919	1940	Josif, Mrs. G. D.	Ill.	121 D Mission Road, Rangoon, Burma
1919	1940	Jury, Rev. G. S., Ph.D.	Canada	} Judson College, Rangoon, Burma
1919	1940	Jury, Mrs. G. S.	Canada	
1920	1936	*Keans, Lena A.	Mass.	Central Boarding School, Narsaravupet, Guntur Dist., So. India
1920	1936	Kennard, Rev. J. S., Ph.D.	N. Y.	} West China Union Uni- versity, Chengtu, West China
1923	1936	Kennard, Mrs. J. S.	N. Y.	
1928	1938	Keyser, Rev. W. L.	Pa.	} Bassein, Burma
1929	1938	Keyser, Mrs. W. L.	Wash.	
1901	1932	Kirby, Rev. H. W., M.D.	Pa.	} Jorhat, Assam, India
1906	1932	Kirby, Mrs. H. W.	N. J.	
1921	1939	*Kittlitz, Elsie M.	Pa.	Woman's Bible Training School, Swatow, via Hong- kong, South China
1929	1937	Klahsen, Rev. J. P.	Ill.	} Madira, N.G.S. Railway, Deccan, South India
1929	1930	Klahsen, Mrs. J. P.	Ill.	
1919	1936	Klein, Rev. C. L.	Ohio	} Toungoo, Burma
1920	1936	Klein, Mrs. C. L., R.N.	Colo.	
1929	1935	*Knabe, Elizabeth	Pa.	University of Shanghai, Shanghai, China
1922	1939	*Knapp, Naomi H.	Pa.	A.B. Mission, Bhipore,

				Midnapore District, Bengal, India
1931	1937	Lanoué, Rev. Ulric A.	Canada	} Kimpese, via Matadi, Congo Belge, Africa
1931	1937	Lanoué, Mrs. Ulric A., R.N.	Canada	
1931	1938	*Larson, Elsie M., R.N.	Minn.	
				Hospital for Women & Children, Nellore, Nellore Dist., So. India
1905	1938	Latta, Rev. J. T.	Ohio	} Thonze, Burma
1905	1938	Latta, Mrs. J. T.	Ohio	
1925	1938	*Laughlin, Mary I.	S. Dak.	
				Girls' High & Normal School, Kemmendine, Burma
1917	1939	*Lawney, Josephine C., M.D.	Vt.	Margaret Williamson Hospital, Shanghai, China
1916	1940	*Leach, Clara C., M.D.	Vt.	Bixby Memorial General Hospital, Kityang, via Hongkong & Swatow, South China
1930	1938	Lenox, John E., M.D.	Pa.	} Chengtu, West China
1930	1938	Lenox, Mrs. John E., M.D.	S. C.	
1920	1935	*Lewison, R. Grace	Iowa	
				Mission Girls' High School, Golaghat, Assam, India
1916	1940	Long, Rev. H. C.	Colo.	} Bhipore, Midnapore Dist., India
1916	1938	Long, Mrs. H. C.	Mich.	
1908	1934	Longley, Rev. W. J.	Ill.	} Kurnool, Kurnool Dist., So. India
1908	1934	Longley, Mrs. W. J.	Ill.	
1931	1938	Luebeck, Rev. B. H., Ph.D.	Ill.	} Ungkung, via Hongkong & Swatow, China
1921	1938	Luebeck, Mrs. B. H., R.N.	Cal.	
1919	1939	*McCulloch, Gertrude F.	Mich.	Christian Cooperative School, Shaohing, China
1929	1936	*McDaniel, S. Maude, R.N.	S. C.	Clough Memorial Hospital, Ongole, Guntur District, South India
1898	1936	*Mabie, Catharine L., M.D.	Ill.	Kimpese, via Matadi, Congo Belge, Africa
1906	1939	MacDiarmid, Rev. P. A.	Canada	} Sona Bata, via Matadi, Congo Belge, Africa
1911	1939	MacDiarmid, Mrs. P. A.	Wash.	
1904	1935	*Magilton, Annie S., R.N.	Pa.	
				Hospital for Women & Children, Nellore, Nellore Dist., So. India
1916	1934	Manley, C. R., M.D.	Ore.	} Hanumakonda, Hyderabad State, South India
1916	1934	Manley, Mrs. C. R.	Ore.	
1914	1935	Manley, Rev. F. P.	Wash.	} Ramapatnam, Nellore District, South India
1935	1935	Manley, Mrs. F. P.	Mass.	
1903	1935	Marshall, Rev. H. I., D.D.	N. H.	} Toungoo, Burma
1901	1935	Marshall, Mrs. H. I.	Mass.	
1935	1935	Martin, Rev. John C.	N. Y.	} Kanigiri, Nellore District, South India
1932	1932	Martin, Mrs. John C.	Kans.	

1920	1936	*Marvin, Millie M., R.N.	Kans.	Woman's Hospital, Gauhati, Assam, India
1920	1939	*Mather, Ruth	Ohio	169 Yuen Ming Yuen Road, Shanghai, China
1916	1940	*Maxville, Selma M., R.N.	Miss.	Ellen Mitchell Memorial Hospital, Moulmein, Burma
1930	1936	*Melton, Orma A.	W. Va.	169 Yuen Ming Yuen Road, Shanghai, China
1928	1936	Merrill, Rev. Alfred F.	N. J. }	Tura, Assam, India
1928	1936	Merrill, Mrs. Alfred F.	N. J. }	
1919	1938	Meyer, F. W., M.D.	Conn. }	Capiz, Capiz, Philippine Islands
1919	1938	Meyer, Mrs. F. W.	Wis. }	
1915	1940	Moncrieff, J. E.	Ill. }	West China Union University, Chengtu, West China
1915	1940	Moncrieff, Mrs. J. E.	Mich. }	
1910	1937	*Moran, Margarita F.	N. Y.	Gurley Memorial Woman's Bible School, Nellore, Nellore Dist., South India
1930	1937	*Morris, Elsie M., M.D.	N. J.	Hospital for Women & Children, Nellore, Nellore Dist., So. India
1906	1931	*Morrow, Melissa E.	Mass.	Vinukonda, Guntur Dist., So. India
1904	1940	Munger, Rev. H. W.	Pa. }	Fabrica, Occidental Negros, Philippine Islands
1925	1940	Munger, Mrs. H. W.	Mo. }	
1909	1940	Nasmith, Rev. A. I.	N. Y. }	Hangchow, China
1926	1940	Nasmith, Mrs. A. I.	N. Y. }	
1931	1938	*Nelson, Ada L.	Minn.	Baptist Girls' School, Yaan, Sikang, West China
1924	1939	*Nelson, Esther, R.N.	Minn.	Senior Middle School, Suifu, Szechuen, West China
1939	1939	Nelson, Rev. Franklin O.	Minn. }	Tiddim, Chin Hills, Burma
1931	1939	Nelson, Mrs. Franklin O.	Minn. }	
1935	1940	*Nelson, Linnea A.	Cal.	Cheng Mei Girls' School, Kinhwa, China
1920	1934	*Nichols, Ethel E.	N. Y.	Mission Girls' Middle English School, Gauhati, Assam, India
1932	1938	*Nicholson, Goldie M.	Ind.	50 Shimotera Machi, Himeji, Japan
1913	1936	*Northcott, Fannie, R.N.	Ohio	Swatow Christian Institute, Swatow, via Hongkong, South China

1928	1936	Osgood, Rev. W. C.	N. Y.	} Hatigarah, Orissa, India
1928	1936	Osgood, Mrs. W. C.	Ore.	
1925	1936	Osterholm, A. C., M.D.	Ore.	} Vanga sur Kwilu, Dist. du Kwango, Congo Belge, Africa
1925	1937	Osterholm, Mrs. A. C.	Ore.	
1907	1935	Parish, Rev. M. C.	Iowa	} Pegu, Burma
1907	1935	Parish, Mrs. M. C.	N. Y.	
1907	1937	*Parish, Mary L.	Iowa	} Girls' School, Pegu, Burma
1936	1936	*Patten, Lora M.	Ind.	
1921	1936	*Paul, E. Ruth	Kans.	Mary L. Colby School, Yokohama, Japan
				Mission Girls' Training School, Nowgong, Assam, India
1913	1935	Penner, Rev. John A.	Russia	} Sooriapett, Deccan, So. India
1913	1937	Penner, Mrs. John A.	Russia	
1930	1937	*Peterson, Astrid M.	Cal.	Girls' Senior Middle School, Suifu, Szechuen, West China
1913	1940	*Peterson, Ellen J.	Maine	Yuih Kwang School, Shaohing, China
1910	1935	*Petheram, Hattie V.	S. Dak.	Karen School, Nyaungle- bin, Burma
1920	1937	*Pettit, Arcola I.	Iowa	Baptist Home School, Capiz, Philippine Islands
1920	1937	Phelps, Rev. D. L., Ph.D.	Cal.	} West China Union Uni- versity, Chengtu, West China
1921	1937	Phelps, Mrs. D. L.	Cal.	
1930	1937	*Pond, Beatrice A.	Mass.	Burman Woman's Bible School, Insein, Burma
1937	1937	Pratt, Rev. L. S.	Maine	} Markapur, Kurnool Dis- trict, South India
1928	1937	Pratt, Mrs. L. S.	Maine	
1935	1940	*Proctor, Mildred	Ohio	A.B. Mission, Ningpo, China
1929	1936	*Randall, Alice L., M.D.	W. Va.	Woman's Hospital, Gau- hati, Assam, India
1923	1938	*Reifsneider, Marian H.	Pa.	A.B. Mission, Mandalay, Burma
1919	1938	*Reilly, Jennie L., R.N.	Mass.	Ramapatnam Nursing Home, Ramapatnam, Nel- lore Dist., So. India
1936	1936	*Rich, Dorothy E.	Cal.	121E Mission Road, Ran- goon, Burma
1924	1939	Rickard, Samuel H.	Pa.	} Judson College, Rangoon, Burma
1924	1939	Rickard, Mrs. Samuel H.	N. J.	
1926	1934	Roadarmel, Rev. C. C.	Ohio	} Bhimpore P.O., Midna- pore Dist., India
1926	1934	Roadarmel, Mrs. C. C.	R. I.	
1921	1937	*Robbins, Sadie E., R.N.	Ill.	Victoria Memorial Hos- pital, Hanumakonda, Dec- can, So. India

1933	1939	Robbins, Rev. W. F.	Maine	} Vanga sur Kwilu, Dist. du Kwango, Congo Belge, Africa
1928	1939	Robbins, Mrs. W. F.	N. J.	
1910	1937	Rockwood, Rev. B. J.	Pa.	} Kurnool, Kurnool Dist., So. India
1910	1937	Rockwood, Mrs. B. J.	Pa.	
1930	1937	*Rold, Fern M.	Iowa	Girls' Mission Middle English School, Tura, Assam, India
1929	1935	Root, Annie E.	Idaho	University of Shanghai, Shanghai, China
1912	1937	Rose, Rev. F. H., D.D.	Conn.	} P.O. Box 231, Iloilo City, Philippine Islands
1912	1937	Rose, Mrs. F. H.	Mass.	
1930	1937	Rounds, Rev. Erle F.	Wis.	} Capiz, Capiz, Philippine Islands
1930	1937	Rounds, Mrs. Erle F.	Wis.	
1929	1937	*Rowland, Florence E.	Pa.	A.B. Mission, Ramapatnam, Nellore District, South India
1917	1940	Rowland, Rev. L. E.	N. Y.	} Kavali, Nellore Dist., So. India
1917	1940	Rowland, Mrs. L. E.	N. Y.	
1907	1938	Rutherford, Rev. Chas., D.D.	Ore.	} Jangaon, Deccan, South India
1914	1938	Rutherford, Mrs. Chas., R.N.	Ore.	
1938	1938	Ryder, Frances M.	Ore.	Taunggyi, So. Shan States, Burma
1908	1929	*Ryder, Gertrude E.	Mass.	51 Tenma cho, Itchome, Yotsuya Tokyo, Japan
1897	1939	*Salquist, Mrs. Anna M.	Minn.	A.B. Mission, Chengtu, Szechuen, West China
1939	1940	*Salzman, Esther, I., R.N. (Language study Peiping)	Ill.	Pickford Memorial Hospital, Kinhwa, China
1928	1939	*Satterberg, Emily E., R.N.	Cal.	Sona Bata Medical School, Sona Bata, via Matadi, Congo Belge, Africa
1920	1937	Seagrave, G. S., M.D.	Md.	} Namkham, via Bhamo, Burma
1920	1937	Seagrave, Mrs. G. S.	Ill.	
1924	1931	*Seagrave, Grace R., M.D.	Cal.	Ellen Mitchell Memorial Hospital, Moulmein, Burma
1916	1930	*Seagrave, Rachel H.		A.B. Mission, Prome, Burma
1921	1936	Selander, Rev. John	Minn.	} Sadiya, Assam, India
1921	1936	Selander, Mrs. John	Minn.	
1937	1937	*Shepard, Eva M.	N. Y.	A.B. Mission, Vanga sur Kwilu, Dist. du Kwango, Congo Belge, Africa
1923	1936	*Shivers, Marian E.	N. J.	Judson College, Rangoon, Burma
1931	1939	Slocum, Burl A.	N. Y.	} Nanking University, Chengtu, West China
1931	1939	Slocum, Mrs. Burl A.	N. Y.	



1921	1938	Smith, Rev. C. E.	Iowa	} Kikongo sur Wamba, par Banningville, Congo
1921	1938	Smith, Mrs. C. E.	Mich.	
1925	1939	Smith, D. O.	Cal.	} Judson College, Rangoon, Burma
1927	1939	Smith, Mrs. D. O.	Ohio	
1921.	1938	*Smith, Edna D.	N. J.	A.B. Mission, Swatow, via Hongkong, South China
1911	1935	Smith, Rev. F. N.	N. Y.	} Yaan, Sikang, West China
1911	1932	Smith, Mrs. F. N.	N. Y.	
1935	1940	*Smith, Hazel E.	N. J.	Mission Girls' Middle English School, Gauhati, Assam, India
1926	1934	Smith, Rev. J. M.	S. Dak.	} Pynmana, Burma
1926	1934	Smith, Mrs. J. M.	S. Dak.	
1930	1937	Stannard, R. E., M.D.	Cal.	} Shaohing, China
1930	1937	Stannard, Mrs. R. E.	Cal.	
1919	1940	*Steuer, Edna M., R.N.	N. Y.	Woman's Hospital, Gau- hati, Assam, India
1930	1937	*Stoudenmire, Hallie Lee	Ala.	A.B. Mission, Hanuma- konda, Deccan, South India
1925	1933	Strait, Rev. C. U., Th.D.	Cal.	} Haka, Chin Hills, Burma
1925	1933	Strait, Mrs. C. U., R.N.	Cal.	
1909	1934	Streeter, Rev. M. L.	R. I.	} Tavoy, Burma
1909	1934	Streeter, Mrs. M. L.	Maine	
1921	1936	Supplee, Geo. W.	Pa.	} Kohima, Assam, India
1921	1936	Supplee, Mrs. Geo. W.	Pa.	
1919	1936	Sutton, Rev. W. D.	Md.	} Tavoy, Burma
1919	1936	Sutton, Mrs. W. D.	Md.	
1920	1936	Sword, Rev. G. A.	Iowa	} Kutkai, No. Shan States, via Lashio, Burma
1920	1936	Sword, Mrs. G. A.	Iowa	
1920	1935	Sword, Rev. V. H., Th.D.	Wis.	} Gauhati, Assam, India
1920	1935	Sword, Mrs. V. H.	Wis.	
1921	1937	*Tait, Marion J.	Ill.	Mission Girls' High School, Golaghat, Assam, India
1912	1940	Tanquist, Rev. J. E.	Ill.	} Kohima, Assam, India
1912	1940	Tanquist, Mrs. J. E.	Minn.	
1933	1939	Taylor, Elizabeth M.	Cal.	Taunggyi, So. Shan States, Burma
1912	1940	Taylor, Rev. W. R.	Ohio	} 169 Yuen Ming Yuen Road, Shanghai, China
1912	1940	Taylor, Mrs. W. R.	Ohio	
1939	1939	*Teasdale, Ruth	Pa.	Girls' Mission Middle English School, Tura, Assam, India
1916	1939	Telford, Rev. J. H., Ph.D.	N. Y.	} Loimwe, Burma
1916	1939	Telford, Mrs. J. H.	Cal.	
1918	1939	Tharp, Elma R.	Wash.	1 of 73 Kanoe Dai, Naka Ku, Yokohama, Japan

1916	1934	*Thayer, F. Alice	Kans.	Girls' School, Mandalay, Burma
1918	1935	*Therolf, Frances J., R.N.	Ohio	Briton Corlies Memorial Hospital, Yaan, Sikang, West China
1916	1940	Thomas, Harold, M.D.	Mass. }	Ningpo, China
1916	1940	Thomas, Mrs. Harold	Mass. }	
1918	1940	*Thomas, Mary D.	Ohio	Boys' School, Taunggyi, F.S.S., Burma
1938	1938	Thomas, Rev. W. C.	Pa. }	Gurzalla, via Palnad, Guntur Dist., South India
1938	1938	Thomas, Mrs. W. C.	Pa. }	
1938	1938	*Thurmond, Ruth V.	Fla.	Girls' High School, Nellore, Nellore Dist., So. India
1932	1938	*Tice, Mildred G., R.N.	N. Y.	Sona Bata Medical School, Sona Bata, via Matadi, Congo Belge, Africa
1902	1937	Tompkins, C. E., M.D.	Mich. }	Suifu, Szechuen, West China
1902	1937	Tompkins, Mrs. C. E.	Mich. }	
1930	1938	Topping, Rev. W. F.		69 Shimotera Machi,
1921	1938	Topping, Mrs. W. F.	Mass.	Himeji, Japan
1919	1938	*Tufts, Helen L.	N. Y.	English Girls' High School, Moulmein, Burma
1901	1940	Tuttle, Rev. A. J., D.D.	Ohio }	Gauhati, Assam, India
1901	1940	Tuttle, Mrs. A. J.	W. Va. }	
1926	1938	Tuttle, G. W., M.D.	Minn. }	Sona Bata, via Matadi, Congo Belge, Africa
1929	1938	Tuttle, Mrs. G. W., R.N.	Minn. }	
1905	1936	Ufford, Rev. A. F.	Vt.	Shaohing, China
1905	1936	Ufford, Mrs. A. F.	Vt.	
1929	1938	Varney, Rev. W. Drew	N. Y.	Bapatla, Guntur Dist., So. India
1929	1938	Varney, Mrs. W. Drew	N. Y.	
1930	1939	Vichert, Rev. C. G.	N. Y. }	Yaan, Sikang, West China
1930	1939	Vichert, Mrs. C. G.	N. Y. }	
1928	1939	*Warburton, Leonette M.	Canada }	Baptist Student Center, Iloilo City, Philippine Islands
			Mass. }	
1939	1939	*Waterman, Gertrude M. (Language study at Peiping)	Conn.	169 Yuen Ming Yuen Road, Shanghai, China
1934	1940	Waters, Henry S., M.D.	N. Y. }	P.O. Box 340, Iloilo City, Philippine Islands
1934	1940	Waters, Mrs. Henry S., R.N.	Pa. }	
1912	1940	Wathne, Rev. Thorleif	Ill. }	Ongole, Guntur Dist., So. India
1912	1940	Wathne, Mrs. Thorleif	Ill. }	
1934	1940	Watkins, Henry J.		Leopoldville 11, Congo Belge, Africa
1930	1940	Watkins, Mrs. Henry J.	Cal. }	Riverside Academy, Ningpo, China
1920	1936	*Webster, Florence A.	N. Dak. }	
1928	1935	*Whited, Myrtle M., R.N.	Ohio	Hwa Mei Hospital, Ningpo, China

1930	1938	*Whitwer, E. Eloise	Nebr.	Judson College, Rangoon, Burma
1926	1940	*Wiatt, Lucy F.	Ill.	Girls' School, Mandalay, Burma
1904	1940	Wiatt, Rev. W. E., D.D.	Mo.	} Insein, Burma
1904	1940	Wiatt, Mrs. W. E.	Ill.	
1938	1938	*Wiley, Dorothy E.	Wis.	A.B. Mission, Mandalay, Burma
1930	1937	*Witt, Dorothea, M.D.	Fla.	A.B. Mission, Kikongo sur Wamba, par Banningville, Congo Belge, Africa
1912	1937	Witter, Rev. T. V.	Mass.	} Podili, Nellore Dist., So.
1912	1937	Witter, Mrs. T. V.	N. Y.	
1926	1935	Young, Rev. Harold M.	Cal.	} Lashio, So. Shan States, Burma
1926	1935	Young, Mrs. Harold M.	Cal.	
1931	1939	Young, Rev. M. Vincent	Cal.	} Kengtung, So. Shan States, Burma
1931	1939	Young, Mrs. M. Vincent	Cal.	
1938	1938	*Youngsman, Lena, R.N.	N. J.	A.B. Mission, Banza Manteke, via Matadi, Congo Belge, Africa

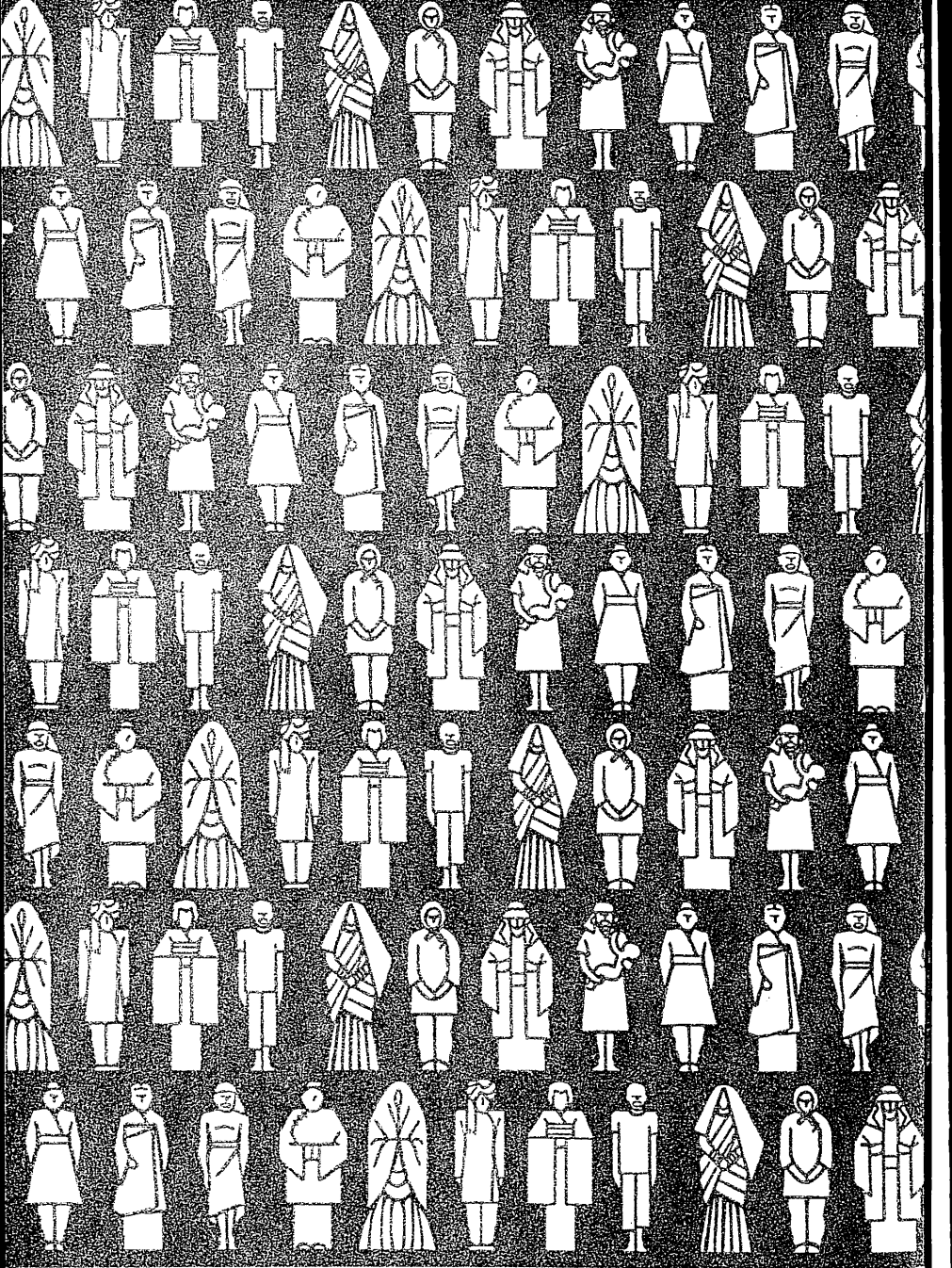
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*A monument they've rear'd, more durable  
Than brass—more lofty than the tow'ring height  
Of pyramids; which neither raging winds,  
Nor beating storms, nor the long lapse of years,  
Nor tide of time, can ever wear away.*

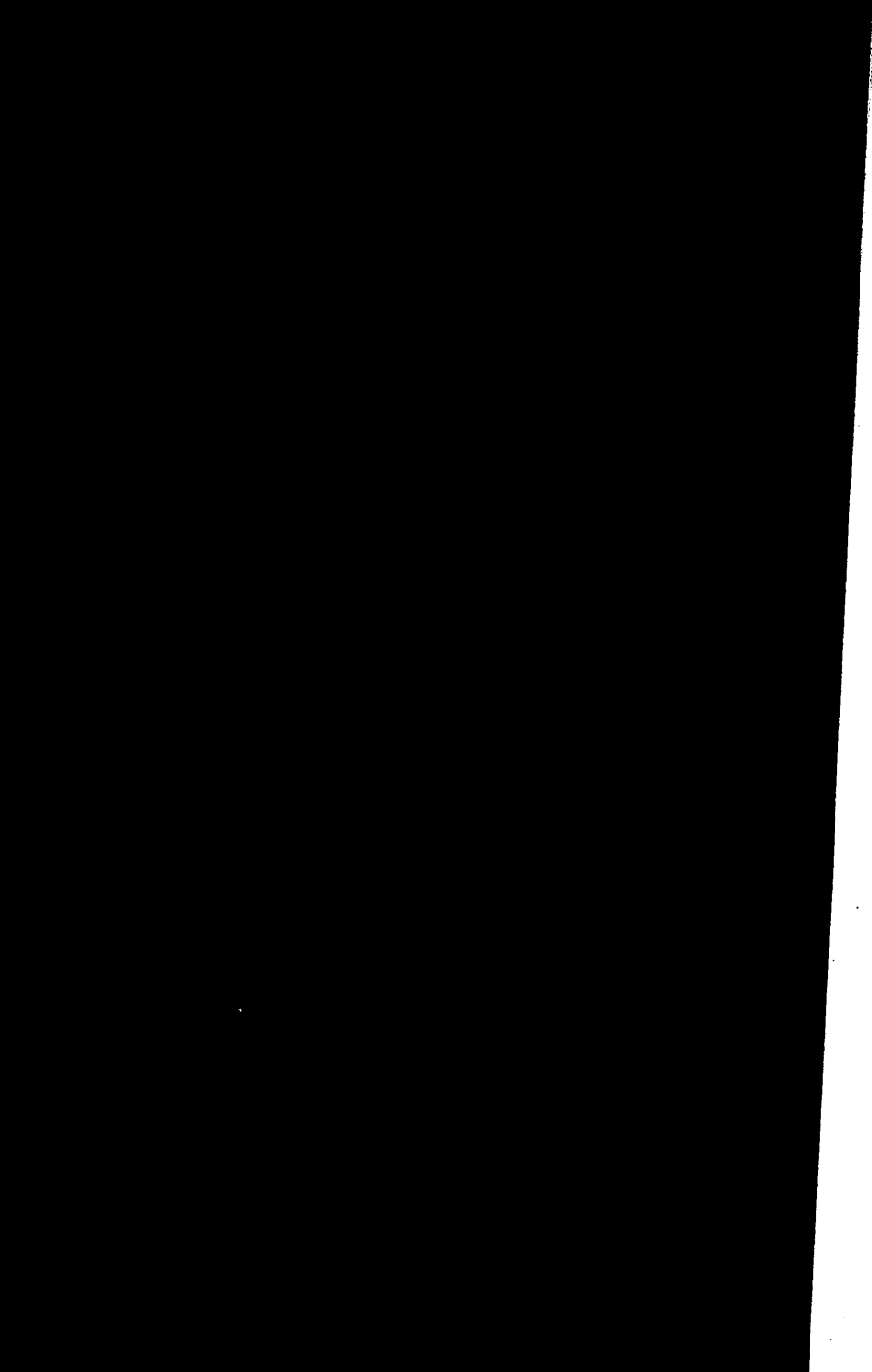
—HORACE

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