

The Commission

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March 1939
In This Issue

▼
International
Missionary
Council—Madras
By Charles E. Maddry

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Europe Tells the
World
By Everett Gill

▼
Thy Kingdom Come
in Europe
(Pictorial)

▼
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Number 3

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THE COMMISSION

CHARLES E. MADDY, *Editor*

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MARCH, 1939

No. III

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CONTENTS

	Page
COVER: MADRAS	Front Cover
FEATURES	
Poem: A Shopkeeper Dies—Vienna—Robert D. Abrahams.....	65
WORLD TELESCOPE	
Madras (Pictorial)	66
International Missionary Council—C. E. M.....	67
Ambassadors	69
Kingdom Facts and Factors—W. O. Carver.....	70
Atlanta's Anticipation—Louie D. Newton.....	72
Rumania: The Latest Phase—J. H. Rushbrooke.....	72
FIELDS AND FACTS	
Far-Away Close-Ups (Pictorial).....	74
A Bible Conference and an Association Meeting—Chas. A. Leonard, Sr.....	76
In the Home-Town of the Prince of Peace—Mrs. Henry Leo Eddleman.....	77
Europe Tells the World—Everett Gill.....	78
Thy Kingdom Come in Europe (Pictorial).....	80
EDITORIALS	
Epoch-Making Days—C. E. M.....	82
Are We Good Neighbors?—C. E. M.....	83
Four Universals—N. F. W.....	83
Editorial Varieties—C. E. M.....	84
Cartoon: The Life Line—Charles A. Wells.....	85
MISSIONARY INTEREST	
Relief for China's Refugees (Poem)—John W. Lowe.....	84
Help—China Relief	87
Glimpses of New Missionaries.....	88
CURRENT CHRONICLES	
Our Missionary Family Circle—Jessie R. Ford.....	90
James Walton Moore (Memorial)—W. C. Newton.....	91
The Home Base—R. S. Jones.....	92
COLLEGES AND SCHOOLS	
Meet Gabriel Kolenic—John A. Moore.....	93
STUDYING MISSIONS—Mary M. Hunter.....	
New Books	95
FRIENDLY EXCHANGES	
DIRECTORY OF MISSIONARIES.....	
ADVERTISEMENTS	
Charles A. Wells Conference.....	73
American Bible Society.....	86
Fork Union Military Academy.....	86
Charles A. Wells Tours.....	95
Montgomery Ward	Cover 3
The Commission	Cover 3
Atlantic Life Insurance Company.....	Cover 3
Baptist Book Store.....	Cover 4

THE COVER presents snapshots of a few of the delegates attending the International Missionary Council, Madras, India, December 1938. Seventy nations sent 464 delegates speaking 117 different languages. Center picture is of Drs. J. W. Decker, M. T. Rankin and Charles E. Maddy. Lower right: Dr. R. M. McClure, of United Church of Canada, who has given invaluable service to Dr. S. E. Ayers and the corps of workers at the Baptist Hospital, Chengchow, China. Upper right: Bishop of Madras, Dr. John R. Mott, President of Council and Indian delegate. Center circle: Dr. Hilda Lazarus, Supt. Gov. Hospital, Madras. Lower center: Bishop of Winchester.

A SHOPKEEPER DIES—VIENNA, 1938

Robert D. Abrahams

THERE have been men who put all wealth aside
And wandered in humility the world,
There humbleness a kind of pride to them;
But I'm not such a one—I keep a shop—
A little place, not even in the Graben,
But in a lesser street where rents are low.
It hasn't been successful since the war;
Our Viennese could not afford to buy
Even such trifles as I stocked to sell.
Our Viennese—you see, the word slipped out,
Your pardon—I forgot I am a Jew—
They put that label on my shop today—
I'll let them put it on my grave next week.

(I remember in the Prater,
I remember all that spring,
I remember when we walked there
And the songs we used to sing.)

I am too small to wear such wounds in pride;
I am too frightened to die gallantly.
I cannot take their lives to pay for mine
And, if I could, I'd be as one of them;
And that is worse than even to be small.

(There were children big and little,
And I took my own son's hand,
And we sang awhile together,
Little songs of Burgenland.)

If I were something great, I'd strive to live,
To keep alive what must not, willing, die;
But great ones are the ones the world can save:
I am no Einstein, Freud, or worth the saving.
I keep a shop—my death will close a shop
And burn away what I have made of life
With more completeness than they burned those
books

The other night, down in the Opera Square
The books are burned, and yet their meaning stays.
What was my meaning, even while I lived,
I never knew, and now I never will.

(And the chestnut trees were blooming,
And the Wienerwald was green,
And at Sacher's and Cobenzl
All Vienna could be seen.)

I had a son who died for Austria—
We all were patriots, twenty years ago;
They did not mark my shop and call me pig—
I had a son to give them then, but now
Only myself—the father of that son.

(And St. Stephen's spire pointed
At the blue, Danubian sky,
And my son and I were happy,
And we did not think to die.)
The Rabbi came to see me yesterday—
"Be brave," he said, "the Lord will hear our prayers—
Men will regain their senses once again—
God does not die because His creatures kill."
Well, that's all right—five hundred years from now
Our children and their sons will both lament
The cruelty their fathers showed to us—
A pity that I cannot wait so long—
Next week I shall be just as dead as then.

(His mother died before him,
And for that I give all thanks;
I watched alone his going,
A soldier in the ranks.)

In killing, they had better kill us all—
All, all must die—to the uttermost one—
Not the first-born—Pharaoh tried that once—
The second-born remained to conquer him.
If any child is born in all our tribe
And can survive the years that are to come,
He'll be so keen and cunning, whetted thus,
Not all the jails in Germany will hold
Himself, his mission, or his will to live.

(I heard alone the tidings
When he died a hero's death,
And then our Kaiser traded
A medal for his breath.)

And as for me, I think I'm ready now.
I'll wind my prayer shawl round me—that's for show.
They'll find me as a Jew—although I lived
And thought myself an Austrian, instead.
How strange it is, that even in my death
I'm casted for a role I cannot play.
Why can I make no tragedy of this—
Am I the watcher and the slain as well?
Must I be priest and sacrifice?
The crucified, the crucifying—both—
The mocker and the sufferer in one?
Is it my triumph that I cannot hate them now,
Now, even now, must save and pardon them?

(In St. Stephen's is an altar,
To One who died for men;
Ingloriously, within a shop,
An old tale lives again.)

(Reprinted by special permission of *The Saturday Evening Post*,
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MADRAS

Four "six-footers"
called
"Baptist Mass Movement"



Dr. S. Jesudason,
member of Ashram,
Ceylon, India



Recess and
world
fellowship



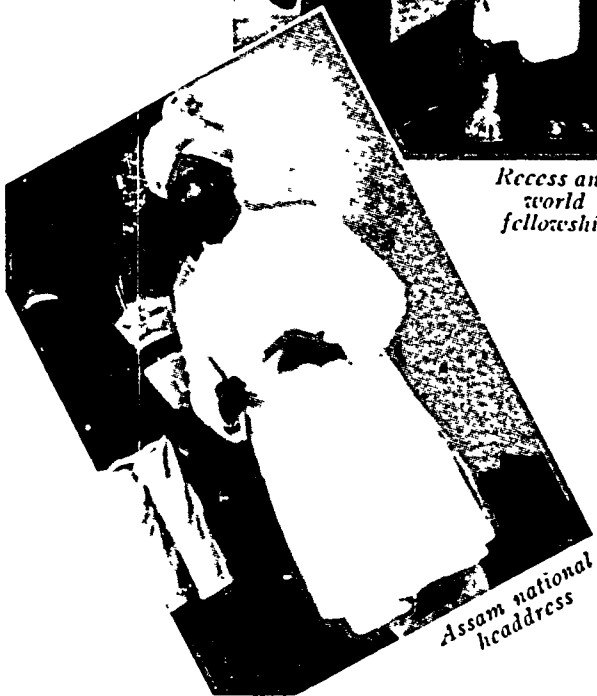
J. B. McLaurin, C.B.B. 6'2"
Chas. E. Maddry, S.B.C. 6'2½"
C. C. Chesterman, B.M.S. 6'4½"
J. W. Decker, A.B.B. 6'5"



Baron C. W. T.
van Roetselaer
van Dubbeldam
of the Netherlands



Exchanging
autographs



Assam national
headdress



Indian Labourer



Burmese
Delegate



Indian shoe market



Meeting of "Untouchables" in India

THE COMMISSION

VOL. II

MARCH, 1939

No. III

International Missionary Council

Madras, December 12-29, 1938

EDITOR'S NOTE.—*From time to time, during the coming months, we are going to publish in THE COMMISSION some of the findings of the several sections of the International Missionary Council held at Tambaram, Madras, India, December 12-29, 1938. The 464 delegates from some seventy different lands were divided into sixteen groups, each delegate serving on two groups. Five intense and laborious days were devoted to each of the sixteen topics considered. Then, at the close, four days were given, in plenary sessions to those sixteen reports. Each of the topics, therefore, first passed the scrutiny and test of more than fifty delegates in the sectional meetings, before it went through the process of amendment and reconstruction by the whole group. The final vote was not always unanimous. We did not, by any means, always get all we wanted or contended for, but these finished reports do represent the mature judgment of the vast majority of the 464 delegates present at Madras. We feel that the Baptists of our Convention should read these reports of the Madras meeting. For that reason we are taking the valuable space in THE COMMISSION for these reports.—Charles E. Maddry.*

The Faith by Which the Church Lives

I. *The need of the world.*

The Christian Church today is called to live, and to give life, in a world shaken to its foundations.

When the International Missionary Council met at Jerusalem ten years ago, the faith was strong that a new and better world had been born amidst the destruction of the Great War, and that the Church might lead in building it up. Today that faith is shattered. Everywhere there is war or rumour of war. The beast in man has broken

forth in unbelievable brutality and tyranny. Conflict and chaos are on every hand, and there is little hope that statesmanship can do more than check temporarily their alarming spread.

The outward confusion of man's life reflects, and is reflected in, the confusion of men's hearts and minds.

Many have lost faith. Not only their faith in the gods of their fathers; but faith in all they had believed most certain and important—in

reason and in truth, in honour and in decency, in the possibility of peace and the power of right. They are overwhelmed by a sense of utter impotence and despair.

In others there is a resurgence of faith. For whole peoples, faith in their nation or class serves as religion and wins absolute devotion. These faiths come as rebukes and challenges to an easy and hesitant Christianity. But, rooted in false or inadequate ideas of man and the world, they tend to aggravate the world's disorder; their issue is war, persecution, and cruelty of men to one another.

Others, though bitterly disillusioned, still seek to rest their confidence in science and man's power to redeem himself; yet secretly they feel that confidence is vain. They long for a faith that can bring a surer hope to their own lives and to their civilization.

Meantime want, ignorance, superstition, fear still hold their sway over the lives of countless millions. The cry of the multitudes for deliverance still goes up. They know not where to turn, or whom to trust.

Mankind's great need is for a true and living faith.

II. *The Heart of the Gospel.*

It is in and to this world that the Church must conduct her mission, seeking to repossess and proclaim her God-given message in all its truth and power.

WORLD
TELESCOPE

But first we must come in penitence to the feet of God. In the presence of these disasters and forebodings, we see the judgment of God's righteousness upon our society; but we see also His judgment upon our churches—so enmeshed in the world that they dare not speak God's full word of truth unafraid, so divided that they cannot speak that word with full power, so sullied by pettiness and worldliness that the face of Christ cannot be clearly discerned in them, or His power go forth through them for redemption. We must come too in deep humility, knowing that no merely human deed or word of ours will suffice to meet humanity's need. God's words and deeds alone are the healing of its sickness. Yet, it is still His Will to utter and accomplish them through His Church. His promise is still that His strength shall be made manifest in our weakness.

What, then, is the Church's faith, not in its whole range and depth, but in its special meaning for this time?

We live by faith in God, the Father of our Lord Jesus Christ.

Above all and in all and through all is the Holy Will, the creative purpose of the Most High. The world is His and He made it. The confusions of history are in the grasp of His manifold wisdom. He overrules and works through the purposes of men, bringing to nought their stubborn and rebellious lust for power, but building their fidelity into the structure of His reign upon earth.

Man is the child of God, made in His image. God has designed him for life in fellowship with Himself and with his brothers in the family of God on earth. Yet in the mystery of the freedom which God has given him, man chooses to walk other paths, to seek other ends. He defies his Father's will. He seeks to be a law unto himself. This is the deepest cause of the evil and misery of his life. Alienated from God he seeks his salvation where it can-

not be found. Impotent to save himself, he stands ever in need of conversion, of forgiveness, of regeneration.

Who then shall save? God saves, through Jesus Christ our Lord. 'God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life.' This is the heart of the Christian Gospel, the Gospel we proclaim.

God in His infinite love has acted for men's salvation. He has come among them in Jesus of Nazareth, His Word made flesh. In Him, He has conquered the power of sin and death. Jesus Christ, in His teachings and life of perfect love, recalls men to that which God would have them be, and brings them to shame for their betrayal of His expectation. Through His faith and perfect obedience they come to trust the only true God. His suffering and death on Calvary brings them to see the exceeding sinfulness of sin and assures them of God's pardon. His resurrection is the victory of holiness and love over death and corruption. Through His risen and living Presence, men who dedicate their wills to Him become, with Him, partakers of eternal life. In the strength and joy of forgiveness, daily renewed at the foot of the Cross, they are made more than conquerors over every evil.

For Christ, the Kingdom of God was central: He called His followers to seek first God's Kingdom and His righteousness. Through acceptance of His call to suffering love and through trust in divine help, men are summoned to be co-workers with Him for the increase of justice, truth and brotherhood upon earth. His Kingdom is both within and beyond this world. It will be consummated in the final establishment of His glorious reign of Love and Righteousness, when there shall be a new heaven and a new earth where death and sin shall be no more.

To the gift of Christ, God has

added the gift of His Holy Spirit in the Church. Christ's true Church is the fellowship of those whom God has called out of darkness into His marvellous light. Guided and empowered by the Spirit, this true Church continues Christ's saving work in the world. It builds up its members in the knowledge of Christ, challenging them anew with the message of His redeeming love, comforting them with the assurance of God's forgiveness in Him, teaching them the way of love through service for their brethren in Christ.

For those that are without Christ the true Church yearns with the love of her Master and Lord. It goes forth to them with the evangel of His grace. It practices His ministry of compassion and healing. It bears witness against every iniquity and injustice in their common life. It bears their sorrows and heartache on its prayers. To it is given the solemn privilege of entering into the fellowship of the sufferings of Christ.

In spite of all the weakness and shortcomings of our churches, Christ's true Church is within them; and our hope for the redemption of mankind centers in His work through them. Through the nurture and discipline of the Church, Christian life comes to completion; in glad service within the fellowship of the Church, Christian devotion is perfected.

If the Church is to repossess this, its faith in all its uniqueness and adequacy and power, one indispensable thing demanding special emphasis today is the continuous nourishing of its life upon the Bible. We are bold, therefore, to summon all Christians to a deeper and more consistent study of the Bible, instructor and sustainer of the Christian faith through the ages. Only as in its light, they seek together in prayer and meditation the guidance of the Holy Spirit, will they be able to fulfill their calling amidst the confusion and unbelief of this age.

(Continued on page 85)

Ambassadors

"We are ambassadors for Christ" is engraved with the name Kensuke Horinouchi upon the tiny silver plate on the bill-fold of the new ambassador from Japan to the United States of North America.

Baptized into the Koishikawa Baptist Church of Tokyo, the Ambassador is a fervent, consistent, witnessing Christian. Morning devotions are the rule of the Horinouchi home. Everyone participates and the guests in the home are always invited to attend. The Ambassador's home in Japan has often been opened to numerous Christian meetings.

This quiet, thoughtful, busy man of fifty-two has given twenty-seven years to diplomatic service, but even when matters of State have been so heavy that he could not attend the services of the church, as his regular custom is, he would find time to spend at least two hours daily alone in Bible reading and communion with God.

Two men who have greatly influenced and encouraged Mr. Horinouchi are Southern Baptist Missionary W. Maxfield Garrott and Pastor Kiyoki Yuya of the Koishikawa Baptist Church, Tokyo.

Born near Kobe and a graduate of the Tokyo Imperial University (1909), Mr. Horinouchi entered government service in the Foreign Office in 1911. He has served as Consul General in New York City, Secretary to the London Embassy, Counselor to the Washington Embassy, and since 1936 he has been Vice-Minister of Foreign Affairs.

In varied capacities has this cultured Christian served his fellowmen.

The Foreign Mission Board syndicate to the weekly press of the States has already introduced Mr. and Mrs. Horinouchi to Southern Baptists. Many leaders have written letters of welcome and fellowship to this Christian brother from Japan.

(Continued on page 73)



KINGDOM FACTS AND FACTORS W. O. CARVER,

Professor of Missions, Southern Baptist Theological Seminary

1938

The International Review of Missions, after its annual custom, devotes about a hundred pages of the January number to a review of Missions during the past year. That Review is not followed here except in the most general way. No one needs to be told that the work of missions was conducted in a world of confusion and conflict. Both in the fields of operation and in the fields of support, the minds of men were largely occupied and preoccupied with affairs of politics, economics, industrial strife and in open warfare. All Europe was quaking throughout the year with feverish fear of impending war, or occupied in excited efforts to avoid or at least postpone a war that would engulf the continent and involve the world. In the United States the long drawn out economic crisis seemed no nearer solution, and was aggravated by political confusion. Government continued to hold business under threat and in extreme uncertainty, while labor continued to be unemployed on the one hand, and in bitter strife on the other hand. Japan continued her war of attempted conquest in China, inflicting appalling disasters, but without breaking the spirit of the Chinese and their will to continue to pay the price of independence. Truly it was not a world in which the progress of the Gospel could be taken for granted.

While one must speak in the subdued spirit of a deep sense of human depravity and wickedness, it is still a good account which we may cast up for the cause of Christian missions in this year of dread and horror. There have, to be sure, been heavy material losses of mis-

sion property; much interference with the orderly progress of established lines of mission work; and continuous demand for meeting situations with emergency measures. Yet through it all there has been much progress in those forms of missionary achievement which may be recorded in statistical forms, although the Review survey does not include this phase.

One characteristic of the mission work in these critical days, is that it is more definitely conscious than under more normal conditions. Those who participate in the work and those who share in its support do so with an awareness of what they are doing and with a conviction of its importance and its necessity, such as few have when the course of missions runs smooth. More people were consciously and conscientiously engaged in the task of world-wide evangelization during 1938 than in any year of our history. The conditions called for much heroism on the mission fields and awakened a corresponding appreciation and devotion on the part of Christians who must support the workers with prayer and provisions. It is not surprising that there has been a slight increase in financial support, nor that the increase has been only slight.

The difficulties and the opposition which missions have met in different countries are great, but are likely to be overestimated by those who are not well informed. Over against this there is the fact that the Gospel of Christ and the Christian church are more welcome and more highly valued by great numbers of people in Asia and in Africa than in previous times. In China baptisms have been

more numerous, in many locations; the official attitude is far more sympathetic and openly encouraging than in any previous period; the responsiveness of the masses to Christian measures of sympathy and relief and the sacrificial loyalty of thousands of missionaries and of Christian Chinese have largely swept away the anti-Christian sentiment which rose to threatening heights in the decade preceding this. The restoration of orderly conditions will probably present an opportunity and challenge for Christian missions in China entirely beyond precedent.

In India, mass unrest continues to express itself in extensive community movements for adopting the Christian faith and way of life. Here is a problem calling for the utmost care. Reports indicate that this care is being exercised. In the face of great caution to avoid the danger of mass movements 60,000 Hindus are annually being organized into Christianity. Gandhi and other leaders continue to exert their influence against change of faith on the part of any people. Their opposition is a wholesome factor in checking a too rapid and unintelligent conversion of great numbers.

In Japan, Christians are laboring under serious difficulty, but bearing themselves in fine spirit and with a deepening sense of the unity of Christian fellowship throughout the world. Under the tension of patriotic loyalty and of devotion to the redeeming Lord, they are under necessity for thinking through the meaning of their Christian experience. Thus they are becoming more Christian and more evangelistic. Such as are lacking in genuine experience and insight may be expected to surrender or suppress their Christian profession. One hears of very few who do this.

The outstanding missionary event of the year fell in its last days, in the World Conference of the International Missionary Council, at Madras. These notes are being written before any report of this

conference can be available. Secretary Maddy will doubtless have a report in another section of this COMMISSION. The fact of that conference colored missionary thought and planning throughout the year. This was only one of a number of causes which have led to very profound rethinking of the whole Christian movement in the modern world. The missionary leadership has been constantly under constraint of the consciousness that the missionary message and work must now be carried on as for the entire human race. We are no longer able to think in terms of Christian countries and non-Christian countries. Everywhere human nature and human life is alien to God until it hears his message and accepts his Gospel. As never before in modern times we are aware that "this Gospel of the Kingdom must be preached among all nations for a witness unto them". The historic evangelical missionary movement has been led into a more profound and more intense evangelization and with a consequent growing intensity of evangelism. This evangelism is less superficial and more comprehensive than it has sometimes been, within the last fifty years.

The effort of Liberal Christianity to become the vehicle for world-wide Christianity and to appropriate the history and the equipment of modern missions has not been successful. The present world condition has made very evident the superficial and ineffective character of Humanism. Liberal Christian leaders have become convinced of the superficiality and are taking with great seriousness the need for fundamental changes in human attitudes, ideals, and methods. "The Movements for World-wide Christianity" has received new and penetrating interpretation in a book by the Secretary of the oldest American Board of Missions. It is to be hoped, and expected, that the controversy over re-thinking missions, which had its actual beginning twenty-five years ago, may in

the near future issue in general cooperation on the basis of the historic Christian message applied with the objective of changing the structure of the human society, through the medium of men and women with radical Christian experience and devoted to the ideals of the Kingdom of heaven. One ventures to hope that the meeting in Madras will have furthered this coming together of missionary forces.

Unity

In the *Review of Missions* survey no item is overlooked that might serve to stress the unity and cooperation of all Christian forces for effecting the ends of the Christian Gospel. Too much stress is laid on the matter of organic union. The Church of England, the most closely integrated of Protestant churches and the one most ambitious to "reunite" evangelical Christendom under its rubrics, receives in this survey far more attention than its relative share in world missions would justify. The pressing of the desire for organic union may very easily hinder the progress of the Gospel in its world mission, and may retard the growth of the sense of Christian unity which ought to pervade and must actuate all genuine and faithful followers of the Lord Jesus Christ. Church union is now the major objective of a number of men of wide influence and of eager leadership. Their efforts to utilize the missionary movement in the interest of organic union may easily hinder missions without promoting union.

Christianity In America

There are many evidences of a return to more serious consideration of the claims of religion on all men. There is a distinct, if not very abundant, reaction from the shal-

low secularism and immoral "new morality" of the period immediately following the World War. There are definite beginnings of a new appreciation of the church. The percentage of people in the United States who are identified as church members is higher than at any time in American history. This is very far from signifying whole-hearted and unquestioning acceptance of the church, or intelligent belief in its present fitness or qualification for meeting the full functions of organized religion. Far more it is an index to the growing sense that religion cannot be omitted from the essential values of life. The situation calls for a fresh interpretation of the meaning and function of the church in religion, and for profound insight into the basal and the comprehensive relation of religion to the whole of life. It is a call for the preaching of radical regeneration and for the organization of the church for promoting the Christianizing of the entire life of those who accept its Gospel.

Might or Message?

The whole world is rapidly coming under the policy of might. One after another of the nations is openly surrendering the principles of reason and righteousness, and resorting to the rule of force in its relations with other nations. So far as the National Administration can influence the course of the United States, our country is now to adopt this as the supreme instrument of foreign policy. "The Christian nations" have long professed to be bearers of the Message of the Prince of Peace. They are now completely overshadowing that function by throwing all available resources into a policy of might, with a continuously swelling threat of fight. Is there not enough of Christian faith and conviction to hold back at least one country from surrendering to the demonic policy of forceful antagonism?

WORLD
TELESCOPE

ATLANTA'S ANTICIPATION

By LOUIE D. NEWTON

General Chairman, Baptist World Alliance, Pastor Druid Hills Baptist Church, Atlanta, Georgia



Miss Tabea Corjus, Esthonia, and Dr. Frank H. Leavell. Both are members of the B. W. A. Youth Committee.

Atlanta is a community of united enthusiasms, expectations and anticipations. It is sometimes called the *Atlanta Spirit*. One must discover this before he can understand Atlanta—the Atlanta built from the ashes of the Sixties—the Atlanta of which Henry W. Grady dreamed—the Atlanta not merely of “brick and stone and wood, but justice, love and brotherhood.”

And never was Atlanta's anticipation quite so keen and never quite so fully and deeply focussed and fused as just now when we joyfully link hand and head and heart in preparation for the sixth congress of the Baptist World Alliance which is to be held in our city, God willing, July 22-28, 1939.

We feel that the coming of the Baptists of the world next July is the greatest honor that has ever come to Atlanta—the greatest honor to the Baptists of Atlanta and the South—the greatest honor to the Christian community—the

greatest honor to the people who love this city and who seek to serve humanity.

Thus, Atlanta rejoices in the privilege of doing our very best to fulfill the expectations of our friends near and far. All of the churches, all of the races, all of the interests of Atlanta, have blended their effort in a beautiful spirit of harmony and co-operation in the splendid prospect of having come within our gates the men and women and young people of many lands as our guests for a week of fellowship and inspiration.

Our homes, our churches, our schools, our hotels, our clubs, our public buildings, our parks, our streets, our railroads, our airplanes, our automobiles, our highways—*our hearts*—are open and consecrated to this occasion for which we have prayed and worked, desiring sincerely that all who can will come, and that to Him shall be praise and honor and dominion.

RUMANIA: The Latest Phase

There are in Rumania more Baptist assemblies than ever. The churches are closed, but nothing can restrain our people from prayer and fellowship. “Instead of 1,602 church services, we have now 20,000 family services.”

The situation as a whole is unchanged since the 15th of December. It has been reported that Baptist church services have been held in some parts of the land, but the report is not confirmed. In any case, such services would be contrary to the terms of the *Decizie*, which is now understood to be

applied in full. Our people have adopted a calm and dignified attitude, refusing to invite collision with the police by breaking the official seals that have been placed on their churches, but quite firmly insisting that wrong has been done which calls for redress, and claiming the freedom to which Christian men and Christian churches are entitled.

We learn that the Rumanian authorities are studying the position, though no final decision has yet been reached. Reports from non-Baptist quarters in touch with

Rumania assert that the members of the Government are divided in opinion, and that the ecclesiastical point of view does not command general approval.—J. H. Rushbrooke, London.

AFFIDAVIT

We, the undersigned, Rumanian citizens of the community of Percauti, village of Chisla, Jud. Hotin, adherents of the Baptist faith, having our own church building authorized by the Minister of Cults and also the legal documents stat-

ing our formal transference from the Orthodox church as well as a local leader, authorized by this Minister of Cults—have met for our religious services until April 25, 1938.

However, on April 25, this year, during Easter observance services, the "chief of post" accompanied by the local priest of the above mentioned village, came in and forbade us to worship God in our own authorized edifice. Besides, the priest called out those present, who did not have the legal documents of transference, and forced them by beatings to kiss his hands and *ikons*.

Moreover, afterwards this priest, together with "chief of post," came late in the night to our homes, arrested us and filed a lawsuit, giving as grounds that we met in an unauthorized house, accusing us of illegal proselytism. In this way we were brought before the Military Tribunal, Division 8, of Cernauti, Rumania.

On the 20th of October 1938, we the undersigned, faced with five witnesses, were tried on the above mentioned grounds. To this trial the priest of our village was summoned, who after taking the oath, testified as follows:

(1) That we were all arrested at the Baptist Church and not in our private homes. However, the witnesses swore that we were arrested in our homes. Not only these, but a mass of witnesses in our village say, even today, that we were arrested in our homes.

(2) That we Baptists are accused of the murder, several years ago, of an Orthodox priest in our village. However, the fact that that priest was murdered by two bandits who belonged to the Orthodox Church of another village, may be proved by thousands of witnesses. These criminals were apprehended, arrested and convicted, without an implication being made that they had any connection with the Baptists.

(3) The priest further testified that the Baptists, in general, hold a doctrine which forbids them to take

up arms and to go to war. However there is fundamental proof that Baptists, even from the above named village, have performed military service honorably, and that in every way Baptists are submissive. In addition to making the above accusations, and others, the priest requested the Tribunal to apply the most severe punishment existing to these Baptists. After the appearance of lawyer S— of Cernauti, who proved that we had done nothing worthy of punishment, but were brought before the Tribunal because we worship God according to the dictates of our own conscience, we were penalized with the following sentences:

1. Mr. "A" one year and a day imprisonment, 10,300 lei fine and the loss for three years of the rights of citizenship.

2. Mr. "B" 6 months' imprisonment, 8,300 fine, two years' loss of rights of citizenship.

3. Mr. "C" 6 months and a day imprisonment, 8,300 lei fine, and the loss for two years of rights of citizenship.

4. Mr. "D" 6 months and a day imprisonment, 8,300 lei fine and two years' loss of rights of citizenship.

5. Mr. "E" 6 months and a day imprisonment, 8,300 lei fine and two years' loss of rights of citizen.

In this way we are Rumanian citizens who fulfill all of their obligations and love their dear native land. We are convinced, together with the whole village, that we suffer not for doings worthy of punishment, but because the priest brought false witness against us.

Signed—(For their protection, names are withheld).

AMBASSADORS

(Continued from page 69)

MRS. TOSHIKO HORINOUCI

Charming, gentle and attractive Mrs. Horinouchi is a zealous soul-winner. She has won her younger brothers to a vital witnessing. One of these is a young architect and the other was rescued by her from ultra-socialistic radicalism. Both of these young men are now effective witnesses among students and young men. They are both members of the Koishikawa Baptist Church, Tokyo.

Among others, both humble and great, whom the Ambassador's wife has won to Christ, are her maid and Mrs. Tsurumi, whose husband is a member of parliament and one of Japan's favorite lecturers in the United States. Mrs. Horinouchi has been very gracious and influential among the ladies of the diplomatic corps of Japan.

This picture with their little niece was taken in front of their home in Japan before they sailed in December for the United States.

One of the last social joys that Mrs. Horinouchi bestowed on others, before leaving Tokyo, was a beautiful dinner party honoring Miss Dorothy Carver and Dr. W. Maxfield Garrott and announcing their approaching wedding, December 29.

CABLEGRAM

The Foreign Mission Board received February 2, 1939, from Dr. J. H. Rushbrooke, London, England, the following cablegram:

Archbishop Colan no longer Minister of Cults of Rumania.

DR. BURTON C. BARRETT, FIRST BAPTIST, BAKERSFIELD, CALIF.



He draws as he speaks

SAYS "IT'S A RARE EXPERIENCE

to have crowds of young people and young married couples in your church for a solid week—accepting the challenge of Christian living in our modern world—but that's what happened when the

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Came to Bakersfield!"

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appear in over
100 periodicals

FAR-AWAY



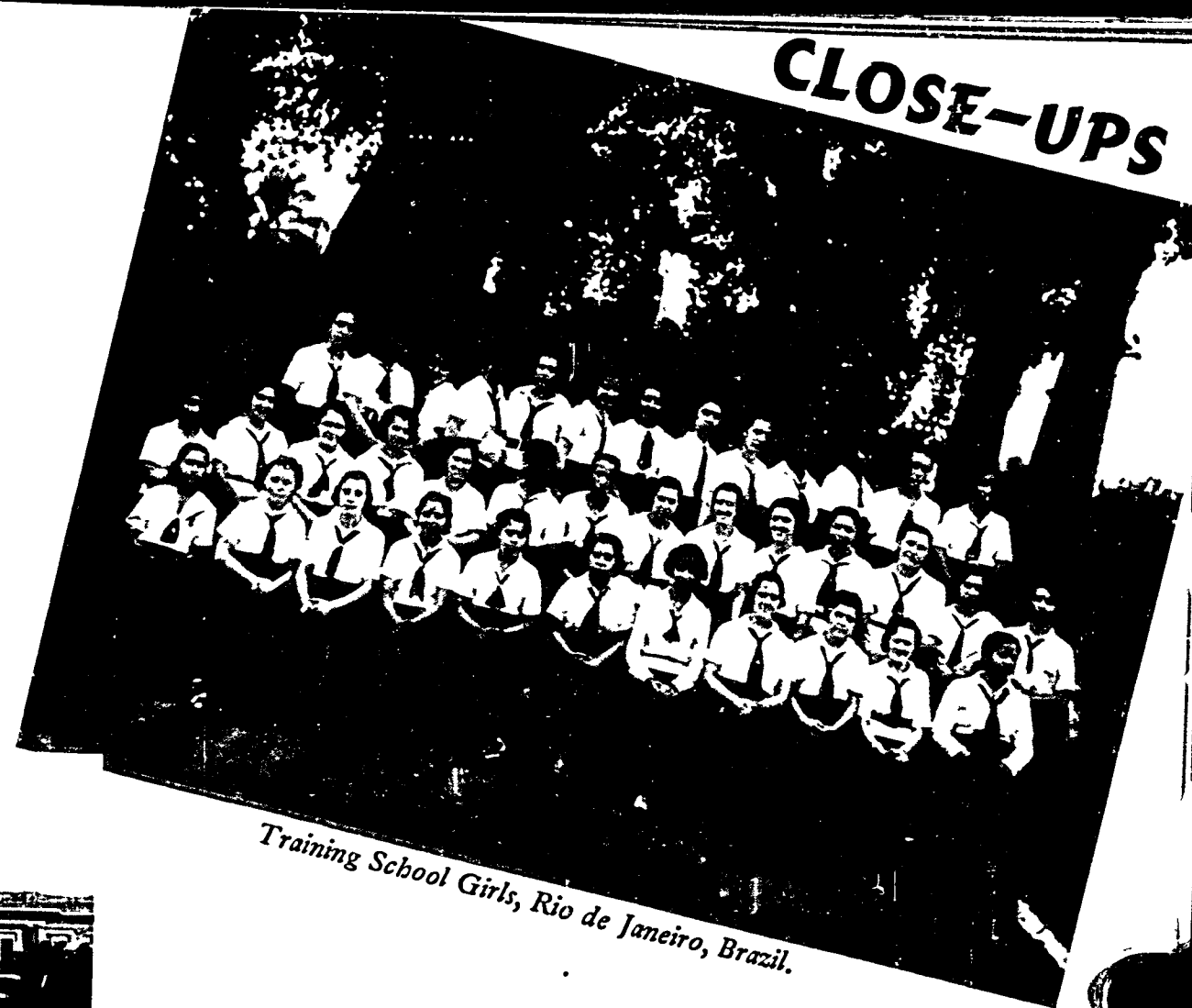
Training School Girls, Budapest, Hungary.



Miss Esther Bassett and Rev. Wilfred Congdon, Iwo, Nigeria, Africa, Nov. 21, 1938.



Kara Ellen Dozier, little co-worker with her parents, Rev. and Mrs. E. B. Dozier, Fukuoka, Japan.



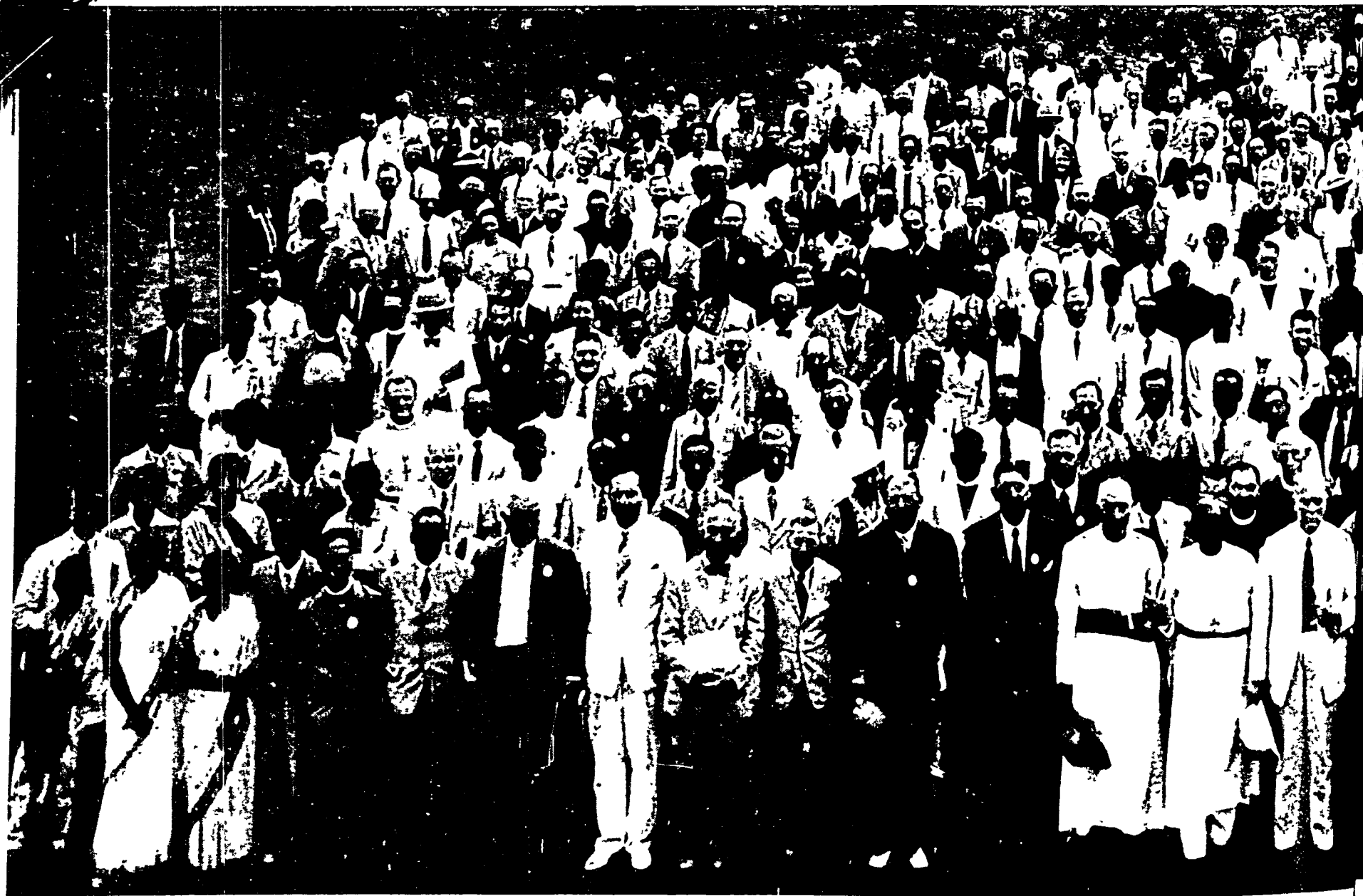
Training School Girls, Rio de Janeiro, Brazil.

Orphanage Nursery of Refugee Camp, Shanghai, China. Ten dollars will save one of these little lives for a year. Gifts received by the Board are sent promptly to China (and without cost).



This large Waldensian church, not far from the Vatican in Rome was built by the gift of \$125,000 from John S. Kennedy, New York. P. Paschetto, famous Baptist artist designed it. Would that Southern Baptists had a worthy, beautiful House-of-God in Rome!

International Missionary Conference, Madras, India, December 12-30, 1938





Former students of the Hwanghsien (Shantung) Seminary and Bible School, nineteen of whom are working on the North Manchuria field. Their former teachers, Miss Jane Lide, center of front row, and Pastor Fan, center of back row (smiling), were guest speakers at the annual Bible conference and association meeting of the North Manchuria Baptist Mission in Harbin.

A Bible Conference and an Association Meeting

CHARLES A. LEONARD, SR.

*A Gathering of Earnestness and Spiritual Power in Manchuria is
Attended by 150 Delegates from Thirty Centers*

What a great and wonderful occasion that was, when the Word of God was brought out by Ezra, the priest, and read before the people in the days of Nehemiah! The large assembly, standing before the Water Gate, listening to the Law from morning until midday was one of the most impressive incidents in Bible history.

There is a striking resemblance between those meetings of olden times and Bible conferences here in eastern lands attended by children of the new Israel. The Word is always fresh with meaning, whether studied by Christians old or new; but in such a Bible conference as has just been held here on our

North Manchuria field, one could see a drinking in of the truth as by people really thirsty for fresh, living water. Many of them, too—as those in Nehemiah's day—are just out of captivity, a bondage of even greater reality, though spiritual. It delighted one's soul and was a joy to one's eyes to see the earnestness with which many listened to the faithful witnesses of the truth, the conference leaders.

On account of the disturbed political conditions, no Bible conference was held last year, and there were those who feared that such a meeting would be impossible this summer. But we went ahead in faith and prepared for one. The

Lord heard, and He has given the best conference yet held on this field. There was absolutely no difficulty of any kind. We had not hoped for more than a hundred attendants from places outside Harbin, for there were many rumors of impending conflict; but more than a hundred and fifty came.

The speakers this year were Miss Jane Lide and Pastor Fan Ming-Ching, both of Hwanghsien, Shantung Province, well known to many of this area. Miss Lide is a teacher in the North China Baptist Theological Seminary; Pastor Fan having taught there, is now pastor of the Hwanghsien city church.

On account of present, unsettled,

political conditions, it is difficult now to visit outstations near the Manchukuo-Russian frontier, so Christians from those distant places in particular were encouraged to come to the meetings, in order that they might receive instruction, encouragement and inspiration to carry back with them. We are sure that the time spent here will prove a great help not only to them, but to others as well. It was refreshing indeed to see the joy of these who had come from so far, and for the first time in their lives, to such a meeting.

We shall never cease to thank the Lord for the Harbin church building, so well located, right in the center of this large city, and especially for the auditorium, which is on the second story, cool in summer, and where the sun strikes it throughout the whole day. Here in this north country, sunshine means so much. Around six hundred were crowded into the building at many of the meetings. But the building is already too small for such night audiences as we had.

For the evidences of the growth of Christianity in Harbin we thank the Lord. Please join us in prayer that God will make possible soon the already needed construction of an extension of the auditorium.

This is the third Bible Conference held here in North Manchuria. Every year these sessions have taken on the aspect of a revival, for the teachings and leading of the Spirit are such as bring a longing for a closer walk with God. Throughout the meetings the Spirit and power of God were manifest. These usually follow earnest prayer, study of the Word, confession of sin, and consecration. Always at the close of the night meetings, the whole audience broke forth in audible prayer, which was "as the sound of many waters," everyone praying aloud in earnestness and fervor to God. We have never seen nor heard such in western lands. Most of us missionaries find it difficult to pray with the sound of so many

voices about us; but this audible praying is not confusing to the Chinese, for through many generations they have studied aloud in their schools.

One is struck with the way the Chinese continue with their speakers through hours of Bible study or preaching. In western lands we frequently make the mistake of limiting the length of our services to the wishes of the impatient, nervous or lazy attendants. Out here consideration is given to those who are most interested, and the speaker usually takes his message so seriously that the audience is glad to remain with him to the close. There were four meetings daily, each about two hours long, the first session beginning at 6:30 a.m.

Preceding one Sunday meeting a baptismal service was held, eighteen being immersed. Most of these were from distant places which cannot be visited now. Pastor Fan was asked to do the baptizing. It was an impressive service, and the first time many of the delegates had seen a baptism in a built-in baptistry. Toward the close of this Sunday morn-

ing service the Lord's supper was observed by the city church, when by all, there was quiet heart-searching, worship and gratitude to their crucified, risen Saviour.

Following the two weeks' conference and Association meetings, Miss Lide conducted services for a week at one of the outstations, where a church will be organized this month. Pastor Fan went to another outstation for meetings, at the close of which a church was organized and a church building dedicated. Pastor Fan and Miss Lide were accompanied by some students to Hwanghsien to enter the Bible School and Seminary, among them the Harbin city evangelist, who will re-enter the Theological Seminary for additional studies.

Reports of work at the different outstations during the past year brought rejoicing and encouragement. The Association decided to assume the evangelist's salary and other expenses of the work at Hwachuan, our most remote outstation down the Sungari River. This makes it possible for the mission to open a new center elsewhere.

In the Home-Town of the Prince of Peace

A recent letter from Mrs. Henry Leo Eddleman gives the following vivid glimpses of life in Nazareth

"As you perhaps noticed in the papers or heard over the London broadcast, there was a big demonstration here in Nazareth. As the clock struck 11:30 there started the loudest noise of guns. It so happened that as the shooting started I dreamed that I had dropped, at one time, every single glass in the house. When the shooting kept on for so long and was so near us that some shots glanced and hit the side of our house, Leo said for us to crawl on all fours to the hall. Never in my life had I been able to stand

shooting of any kind, for fun, hunting or anything, so you may well imagine how alarmed I was to hear so much firing. I had no desire to lie in the floor—not in this "buggy," "roachie," "spidery" country. I put my hands down as I was told to do, but tried to go without bending my knees. Can't you just see me at that? But as the shooting persisted and was as close as ever, I got over my fastidiousness and was glad to crawl along flat on the tile floor with spiders, roaches and the like. We found the hall too open for

FIELDS
AND FACTS

safety from glancing shots, so we took to the study and huddled in a corner on the floor, thus having two walls between us and the shooting. As the time went on and the machine guns continued, we found two fine big cushions and the coat Leo had left in the room that night a great comfort.

"There was a large group of Arabs—some said 500, while others claimed not so many—anyway there were more than enough to make us wish that they had not come to our village. They had warned a group of Arab brothers who were poor and had taken government jobs about the partitions surveying of land, that they were to quit the work and, after the third warning, which is their custom out here, shooting followed. The men in camp thought they would be having trouble that night and had left the camp and gone into rooms at individual places. Only the guard was at the camp. We heard he was killed, and the tents set on fire. Then the gang heard that the police and soldiers had left Nazareth to quiet down the real battle in Haifa, so the men began to shoot and kept it up for almost an hour. They were right out in front of our house, and in the street on the side where our bedroom window is. It took some time for the police station (a few doors up the street from us) to get ready and fire. The telephone wires were cut at both ends of Nazareth so we could not get help from other stations where police were. Their special wireless worked just the same. Just as the machine guns started firing, the gang began to retreat. These demonstrations that come like this in all Arabic communities are to show the English that they will not stand for partition of the country. We have a large sign in front of our gate, saying that this is an American Baptist Mission, and therefore we will not be mistaken for English, against whom the Arab resentment is very bitter. We have a large yard, and 'stay in our own back yard.'"

FIELDS
AND FACTS

EUROPE TELLS THE WORLD

EVERETT GILL, *European Secretary, Budapest, Hungary*

In one sense it is "Europe calling," or rather, bawling and bellowing. I am sure the prophet Amos would refer to certain European leaders as "bulls of Bashan." The air is full of roars. The ether is laden with hate and insult. However, there are exceptions. A few international gentlemen remain, who know how to utter civilized speech. But we need not expect too much of those who have come up from the bottom and do not know how to speak and act in respectable society. Never was the practical wisdom of Proverbs more luminously confirmed than today. It says that there are "four things which the earth cannot bear," one of which is "*a servant when he reigneth.*" It is not to this kind of "telling the world" that I refer, but rather to what Europe has been teaching mankind by means of the distressing events of the recent years and days.

Europe is telling us:

That—no modern war, even though it be a grim necessity, can be altogether successful materially. Humanity will some day struggle its way through mud and blood to a more sane, Christian and permanent method of settling its injustices. But, financially, war does not pay, just as police and courts do not pay. They are an expensive necessity, human nature being what it is.

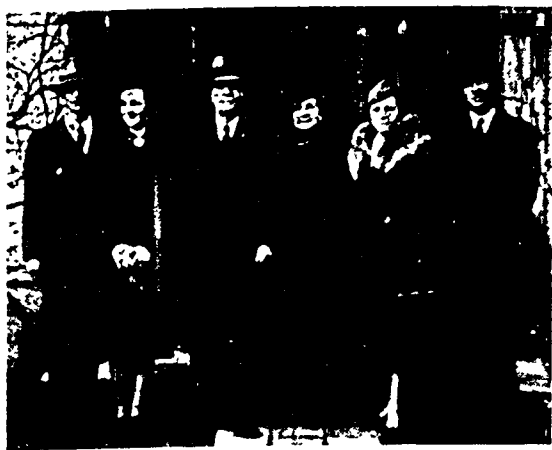
That—an unjust peace is as tragic, disastrous and costly as war. Depressions are the "apples-of-Sodom" fruit of war and an unjust peace. Besides, a cruel peace treaty leads straight to re-armament and to more disastrous wars.

That—long and steady strains on peoples, like the hardships and shame of an unjust peace, have a more demoralizing effect on the nerves, endurance and morale of a people than sudden calamities.

That—economic or political in-

justices, which were for so long held to be the main causes of war, have been demonstrated on a colossal scale to be, by no means, the only causes, and at times not even the chief ones. Neither the Mikado nor Mussolini nor Hitler nor Stalin is making or threatening war for the purpose of attaining economic justice. The first has Manchukuo, the second Abyssinia, the third Austria, Czecho-Slovakia and an open-door to the Danubian Basin, and the last possesses almost every raw material which a modern nation needs. These gangsters are "telling the world" another story. The Mikado, the Yellow god, wants to rule over the White Race. Stalin, the working-man, the gory god of the Russian proletariat, wants to rule over the culture, civilization and religion of the human race. Mussolini and Hitler, the Latin and the Teuton, though posing as friends and allies, are sparring for position in the forthcoming struggle for the hegemony of Europe and of the world. The phrase-makers will have to restate the situation. The world-struggle today is not chiefly between the "have's" and "have-not's," but rather between the "have's" and "want-more's." The totalitarians want to rule this orb, including ourselves. They want to put their feet on the necks of free-born peoples, after having enslaved their own. This is, of course, no new thing in history, but the world has never before seen it on quite so colossal a scale. National and racial pride and lust of power are the causes which now threaten the world with ruin.

That—war is no longer fought by voluntary, mercenary or conscript armies alone, but also by women, youth and children. Talk about the cruel ancient sacrifice of the young to Moloch! Go to Italy or Germany today, or to the lesser



Southern Baptist Missionaries in Central Europe. LEFT TO RIGHT—Rev. R. F. Starnmer, Mrs. Starnmer, Dr. Everett Gill, Mrs. Gill, Miss Ruby Daniel and Rev. John Allen Moore.

and imitative lands, and you will see, in another guise, that ghastly ancient sacrifice of the innocents. We children of the old, pre-Fascist days used to shoot marbles in the springtime. But now, almost from babyhood, children in dictator states are taught concerning the glorious art of shooting bullets into their fellowmen. It is a modernized, Herodian "Slaughter of the Innocents"—*the slaughter of their souls.*

That—no longer is there such a thing as chivalry, nobility or humanity in war. It is discovered that the massacre of women and children is good war-strategy. It not only terrorizes the populations and unnerves them, but also weakens their future military power. It is even better to kill a woman than a mere man, for in so doing there is not only one fighter less, but at the same time unborn babes reduce the future military potentiality of the enemy. Then, modern war is not only mass-killing, but so demoralizing are its effects, that at times it even becomes an artistic joy and pastime. The air-man son of the first great Fascist has made himself infamous for all time by narrating the artistic effects of bombs exploding among groups of defenseless human beings. He describes them as resembling "the flowering of a rose." He has "told the world." Hollywood is not exactly heaven, but all righteously-minded people applauded when the cinema people

slammed the door in his face. The civilized world will not soon forget that appraisal of art and the cynical brutality of a young Fascist.

That—as a rule, peoples as such do not hate other peoples, but heap their hatred on the rulers of prospective foes. But it must be confessed that there are sad and sadistic exceptions.

That—the psychological elements leading to war and making for peace are vastly more important than the economic and political influences. Lost self-respect is worse than a lost campaign, and a national inferiority complex than invading armies. On the other hand, gratuitous insults hurled through the air at peoples and their rulers are more deadly causes of wars than are the threats of bombs.

That—politically undeveloped peoples cannot endure the strain of war or unjust peace, and consequently turn from democracy to dictatorships.

That—on the other hand, democracies of politically trained peoples can the better bear such strains, and at the same time be highly efficient and victorious. What democracies lack in detail of preparation and "goose-stepping" they more than make up in the power of initiative and in the inherent value of the free individual, which totalitarian peoples lose.

That—the radio is mightier than the sword, and a Prime Minister's measured, passionless and restrained words more powerful than battleships and air-fleets.

That—until there be a "League of All the Nations," or the practical equivalent of a world-state, backed by an International Court of Justice, whose judgments are made effective by an international police and airforce, there can be no permanent peace. Sweet words and perfumed exhortations will never restrain the criminal element in human nature.

The world is in the "gun-toting" period of political evolution. Every

nation is a "law unto itself". Remember Manchuria, Abyssinia and Czecho-Slovakia. The world tragically needs an International Sheriff.

Until we have that authoritative World Court with its Sheriff the international gunmen and gangsters will have it all their own way. Unless, however, as in the old days of our "Wild West," *Committees of Safety*, composed of law-abiding nations who love law and order, peace and justice, be organized. Such temporary expedients, or coalitions, brought into being by tragic necessity, will have the task of restraining the common enemies of mankind, thereby expressing the conscience of the world. Such temporary expedients made necessary by world-wide lawlessness, should lead to a real world-organization, including all nations, with the power of sanctions, economic and military, which shall bring in the reign of law and order.

That—there is something more precious than peace, that is, *freedom in a world delivered from the domination of brute force.*

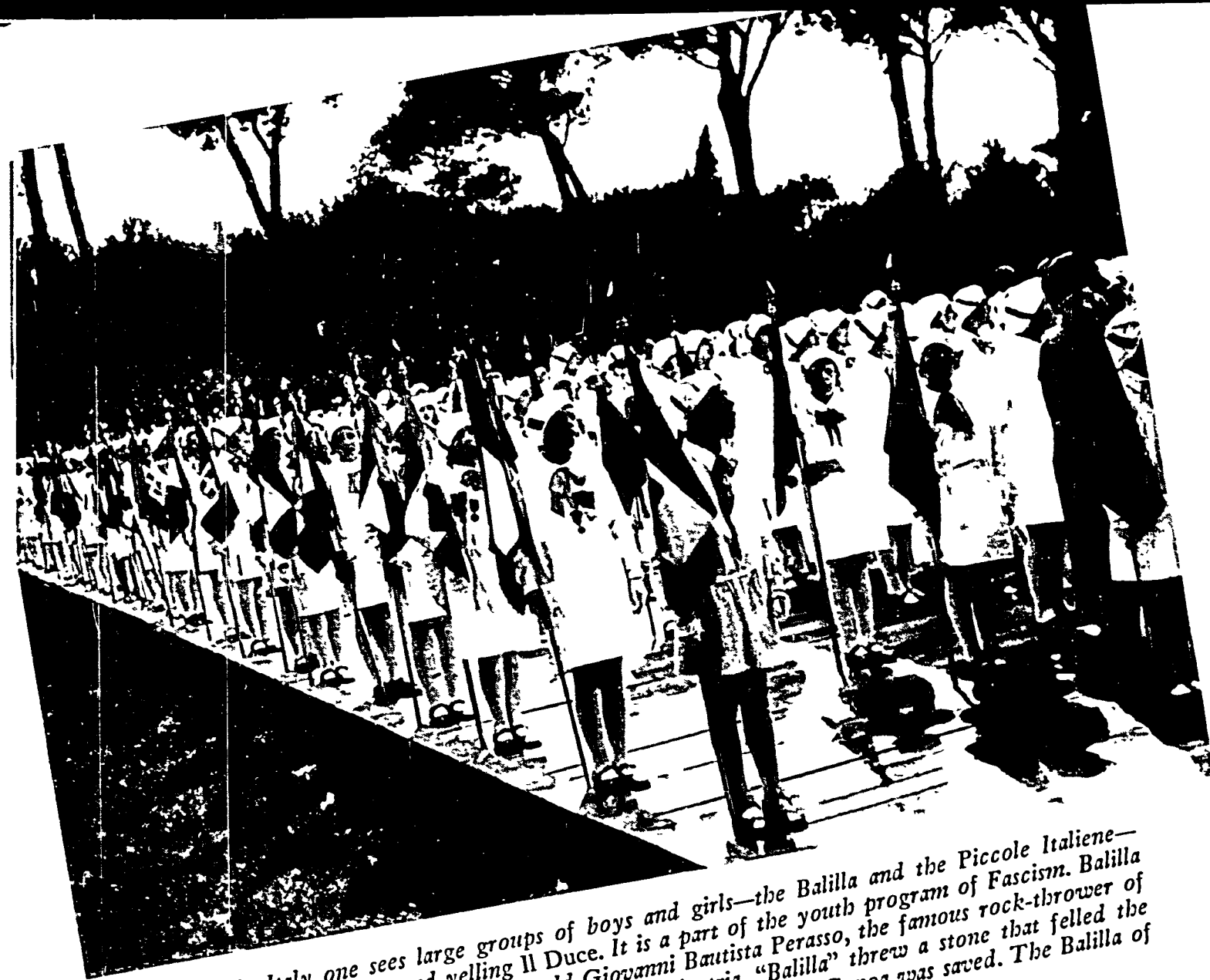
And finally, that—the titles of that ancient ruler of Jerusalem, the antitype of the Prince of Peace, who was "King of Righteousness and Peace," point the way to the abolition of war.

But, one asks, "What does Missions have to do with all this?" We reply, *Everything!* For if Missions—the establishing and extending of the reign of Christ in men's hearts—is not really the greatest task in the world, then it is nothing. There is no alternative. It is Christ or universal ruin. It is the grim struggle between the Kingdom of God and the kingdom of evil.

If ever a world situation called for the utter re-dedication of ourselves to Christ and His Kingdom, *it is now.* Who dares to continue to live a self-centered life?

The three strategic centers of world-missionary work are *America, Europe and the Far East.* Which of these three is the greatest, God alone knows.

FIELDS
AND FACTS



Daily in Italy one sees large groups of boys and girls—the Balilla and the Piccole Italiane—marching for Il Duce and yelling Il Duce. It is a part of the youth program of Fascism. Balilla was the nickname of fourteen-year-old Giovanni Bautista Perasso, the famous rock-thrower of Genoa in 1746 when the city was besieged by Austria. "Balilla" threw a stone that felled the captain of the enemy's army. A riot resulted. The enemy fled. Genoa was saved. The Balilla of 1939 love the story of their hero whose name they bear.

Seminary graduating class and faculty, May, 1938, Bucharest, Rumania.



THE KINGDOM COME IN EUROPE



President Béla Károlyi and family,
Budapest, Hungary.



Entrance to Catacombs, Rome, Italy.

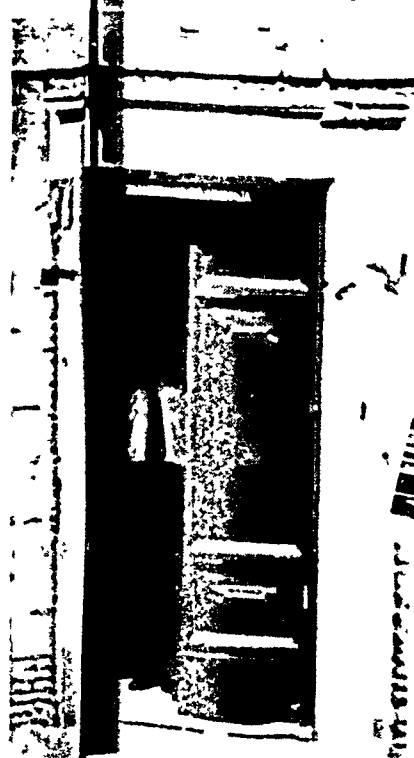


Seminary Students, Budapest,
Hungary.



Wedding Day (1936) of Rev.
and Mrs. Enrico Paschetto,
now studying at S. B. T. S.,
Louisville, Ky. RIGHT—
Groom's father, Dr. L.
Paschetto. LEFT—Dr. P.
Paschetto, famous artist of
Rome.

Entrance to
Martyr's Prison, Rome, Italy.



Beautiful, picturesque Venice where Baptists of the
16th century suffered martyrdom. There is
no Baptist church in Venice today.

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CHARLES E. MADDY, *Editor*
INABELLE G. COLEMAN, *Associate Editor*
NAN F. WEEKS, *Associate Editor*
JOHN HALL JONES, *Business Manager*

Contributors

W. O. CARVER, Professor of Missions Southern Baptist Theological Seminary
J. H. RUSHBROOKE, Secretary Baptist World Alliance
EVERETT GILL, European Representative
GEORGE GREEN, M.D., Secretary for Nigeria
M. T. RANKIN, Secretary for the Orient
W. C. TAYLOR, Secretary for Latin America
DEWEY W. MOORE, Secretary for Italian Mission
LAWSON H. COOKE, Executive Secretary Baptist Brotherhood
R. S. JONES, Home Secretary
JESSIE RUTH FORD, Executive Assistant
MARY M. HUNTER, Manager of Department of Literature and Exhibits
CHARLES A. WELLS, Cartoonist

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VOL. II

MARCH, 1939

No. III

Epoch-Making Days

The decennial meeting of the International Missionary Council met at Tambaram Christian College, Madras, India, December 12-29, 1938. The last meeting of the Council was held in Jerusalem, at Easter time in 1928. Preparation for the Madras meeting had been going on for three years and the success of this meeting of seventeen days was due, in large measure, to the thorough and comprehensive preparation of these years.

The Purpose

The International Missionary Council has no legislative or administrative function, but has to do solely with the business of making Christ known to the nations. It has to do with plans, methods and programs, of advancing Christ's Kingdom among men to the ends of the earth. It is the greatest clearing house for Protestant foreign missions on earth. The Jerusalem Conference of ten years ago, charted the course and shaped the policies

of all foreign missions for a decade. The plans, policies and programs as outlined and agreed upon at Madras will, in a large measure, shape the policy and program of every Protestant mission board in Christendom for the next ten years. The Madras Conference was composed largely of veteran and tried missionaries from every Protestant mission field in the world. There were also present experienced native leaders and mission secretaries and administrators of wide and varied experience in all matters of strategy and policy. In short, it was a great and efficient training school in missionary policy and methods, led by men and women who are at the forefront of the battle, and are doing the glorious work of making Christ known to the nations. One or more of the secretaries of every major mission board in the world was present at Madras.

The Personnel

The Madras Conference was, in all probability, the most widely representative gathering of Pro-

testant Christianity held on earth since Christ gave the Great Commission to his followers to make Him known to the nations. There were 464 delegates present from seventy different nations or political areas. There were fifty-eight women present participating in the meeting and 191 of the delegates were nationals (not missionaries) representing the younger churches in mission lands. The world in miniature was present at Madras and it was a startling clash in race, color, language, dress, and nationality. The official language of the Conference was English, but every delegate had the privilege of speaking in his own tongue provided it was interpreted to the assembly in English. In fact all of the speeches before the plenary sessions were in English. It was truly a world-wide, universal gathering of the representatives of Protestant Christianity.

Conservative Trends

One of the most gratifying things about the Conference was its sane conservatism. Frankly we went to Madras, expecting to hear a great deal about the so-called "new theology," and liberalism. We were agreeably surprised and delighted at the conservative trend of the whole conference. The officials of the conference, months before the meeting, had sponsored the publication of Hendrik Kraemer's book, "The Christian Message in a Non-Christian World," and had recommended this book to all the delegates. Kraemer is a conservative in theology and is professor of the History of Religions in the Theological Seminary in Rotterdam, Holland.

He was an outstanding influence in the conference, and it is not too much to say that his outlook and his views absolutely dominated and colored every decision and utterance of the conference. Apart from the usual views, as to the church and its ordinances universally accepted by non-Baptists, the whole atmosphere of the conference was

conservative and brought great joy to the Baptists present, who accept the New Testament in all its teachings and implications. There was not a radical or modernistic speech made at the conference, and we rejoice that the whole trend of world thought today is conservative. We believe that orthodox and conservative Christianity was given a great and imperative forward surge and momentum to the right at Madras.

At the Cross-Roads

The Madras Conference met at one of the most critical and fateful moments in world history. Not in the lifetime of this or any other generation, have Christians come together when so many peoples were being so cruelly persecuted or bearing such unspeakable burdens. Never in all history has the world,—all nations of the world, been so rent by international misunderstandings, insane bitterness and deadly strife. Throughout the world, there seems to be an utter disregard for law and order and for the sanctity of treaties and international contracts. The nations are in the insane grip of fear and the whole atmosphere of international relationship is surcharged and poisoned with suspicion and hate. Nations once proud leaders in the realm of justice, good will, and international morality, have forsaken God and turned back to the brutality of the dark ages. The world is filled with the cry of bleeding and broken humanity and there are few in the world who hear or heed the cry. Surely no world Christian gathering ever came together in such an unprecedented and epoch-making hour! Someone characterized the days spent at Madras in this truly *world* meeting as "creative hours with God." From time to time in THE COMMISSION we plan to publish the gist of the "Findings" of the several sections.

• • •

Are We Good Neighbors?

In 1945, Southern Baptists will be celebrating their centennial. The same year Texas Baptists will be celebrating one hundred years of glorious gospel achievement.

What have we done for the salvation and spiritual emancipation of our neighbors across the Rio Grande? We began bravely in the year 1880, and since that day we have sent eighty-seven Southern Baptist missionaries to Mexico. We now have forty-seven churches, threeself-supporting native churches and ninety-seven out-stations in Mexico. Our Northern Baptist brethren also have a vigorous and worthy work there. Because of internal, domestic conditions in Mexico, our Board has been compelled to withdraw most of our missionaries. But we have not, by any means, abandoned the work. We were compelled to close our Theological Seminary at Saltillo. We have established the Seminary now, we trust permanently, at El Paso, Texas. Our Spanish Publishing House for some years has been located at El Paso. We secured the Sanitarium property from the Home Board, and now the Publishing House, the Seminary and Woman's Missionary Training School are all splendidly housed.

At the beginning of this year, we had only six active missionaries left in our Mexican mission. At the April meeting of the Board two new ones were appointed, and at the October meeting three more were sent to Mexico. Another couple will be appointed in a few weeks. Thus we have begun in earnest, though belatedly, to reinforce our long neglected, Mexican mission. All along we have been employing a goodly number of native pastors, and our annual budget for 1939, for the Mexican work will run close to \$20,000.

We must greatly strengthen and reinforce our Mexican mission work as rapidly as possible. Too long, already, have we waited to give the

Gospel to our priest-ridden brothers across our southern border. We can never call ourselves good neighbors, until every lost soul in Mexico has had a chance to know Jesus Christ.

• • •

Four Universals

In the divine mind of God there is a definite aversion to mediocrity or half-heartedness in any of mankind's relationships with the Creator. "With *all* thy heart" is the degree of human love for which the heavenly Father yearns. "All the tithe" is the stipulated quota of the gift to Him. "All thy strength" is the required measure of service. "All the world" is the divine circumference of evangelistic endeavor. With these four universals as its four corner stones, the Christian church cannot fail to build effectively. Upon such a foundation there shall arise a noble structure of service, embodying a fifth universal—*All the church* giving toward world evangelism.

The approach of Missionary Sunday, March 26, furnishes to every church an opportunity to test itself in regard to each of the four primary universals and to answer worthily the question, "What shall I render unto the Lord for all his benefits toward me?"

When pastors prepare for the day by preaching their most challenging sermons on world evangelism, when teachers teach it effectively, when toward that God given goal the church's leaders lead the thought and conduct of their followers, then shall the church approach the objective of universal giving within its ranks. Then, and not until then, shall Christian Churches be able to pray in sincerity, "Thy kingdom come, thy will be done on earth."

To the twenty-sixth of March, 1939, the Convention has given the name *Missionary Sunday*. The question, "What's in a name?" must be answered by each individual church.—N. F. W.

• • •

Editorial Varieties

CONGRATULATION

The Home Mission Board of the Southern Baptist Convention has taken a great and far-reaching step forward in the matter of cooperation with the Negro Baptist educational institutions of higher learning in the South. The Board is paying the salaries of the teachers of Bible in the following Baptist colleges for Negroes: Selma University, Selma, Alabama; Tuskegee Institute, Tuskegee, Alabama; Morehouse College, Atlanta, Georgia; Arkansas Baptist College, Little Rock, Arkansas; Florida Normal and Industrial Institute, St. Augustine, Florida; Land College, Baker, Louisiana; Jackson College, Jackson, Mississippi; Langston University, Okmulgee, Oklahoma; Bishop College, Marshall, Texas; Benedict College, Columbia, South Carolina; Virginia Theological Seminary, Lynchburg, Virginia; and Shaw University, Raleigh, North Carolina.

These twelve educational institutions are all giving special attention to the training of Negro ministers, and this new departure of our Baptist Home Mission Board will go far to create good will and Christian fellowship between the races in the South.

* * *

EVANGELISM

HELPING OTHERS TO BECOME CHRISTIANS—Roland Q. Leavell—35¢.

Evangelism is on the tongue of every Southern Baptist now. This book, just off the press, brings to Southern Baptists the fresh, up-to-date gleanings from Doctor Leavell's study and experience in this field. In it he discusses all phases of scriptural evangelism, adapted to present day needs. It is highly inspirational for reading and for preparation of sermons. It is admirably practical for study course classes. 143 pages. Readable type.

ITEMS OF INTEREST

Total receipts from all sources for the year 1938 show an increase of \$23,000 over the 1937 amount. For 1938 the receipts were \$1,100,000; for 1937, \$1,077,000. Cooperative Program receipts for 1938 show an increase of \$26,000 over the 1937 contributions.

During the year 1938, a total of nearly \$50,000 was contributed through the Foreign Mission Board for relief work in China.

A reduction of \$42,000 was made in the debt of the Foreign Mission Board during the year ending December 31, 1938. The debt at January 1, 1938 was \$333,500, and at January 1, 1939 it was \$291,500.

An increase of \$33,000 in Budget receipts in 1938 over the 1937 receipts for that purpose was realized.

Since the outbreak of the "undeclared war" in China the Foreign Mission Board has forwarded nearly \$100,000 for the relief of missionaries and of destitute Chinese.—E. P. Buxton, Treasurer.

* * *

UNITED FOR SERVICE

All of the Protestant churches of America have united in the formation of the organization of the Church Committee for China Relief. This is a worthy and Christlike undertaking, and should have the whole-hearted and generous support of all of our churches as well as all liberal and charitably minded people throughout America.

Millions of helpless and suffering Chinese men, women and innocent children will perish of hunger and cold this winter, unless the people of America respond at once to the appeal of this Committee for Relief.

The Foreign Mission Board, at the October meeting, heartily endorsed the work of the Committee, and we have assigned seven missionaries, now at home on furlough from China, to work with the Committee.

Relief for China's Refugees

JOHN W. LOWE

China's Ship of State for two thousand years
Has sailed through seas of blood and tears.

But Cathay's prayer for a world-wide peace
Shall yet be answered by war's surcease.

The Mikado, "Son of Heav'n,"—
mark it well—
Sends troops marauding like sons of hell.

Battleships, like typhoons, China's shores do waste;
Airplanes, meteors of death, to her cities haste.

There is war, famine, flood and winter's cold;
To pray for peace, faith must be bold.

Refugees, homeless, hungry, in need—
Sixty million whom we are privileged to feed.

While myriads suffer in winter's ad
plight,
Let us seize opportunity, now within sight.

Relief from their suffering and hunger and cold
One dollar provides, for one whole month, we're told.

One life saved and given a chance 'mid distress
To learn of God's love, and His power to bless.

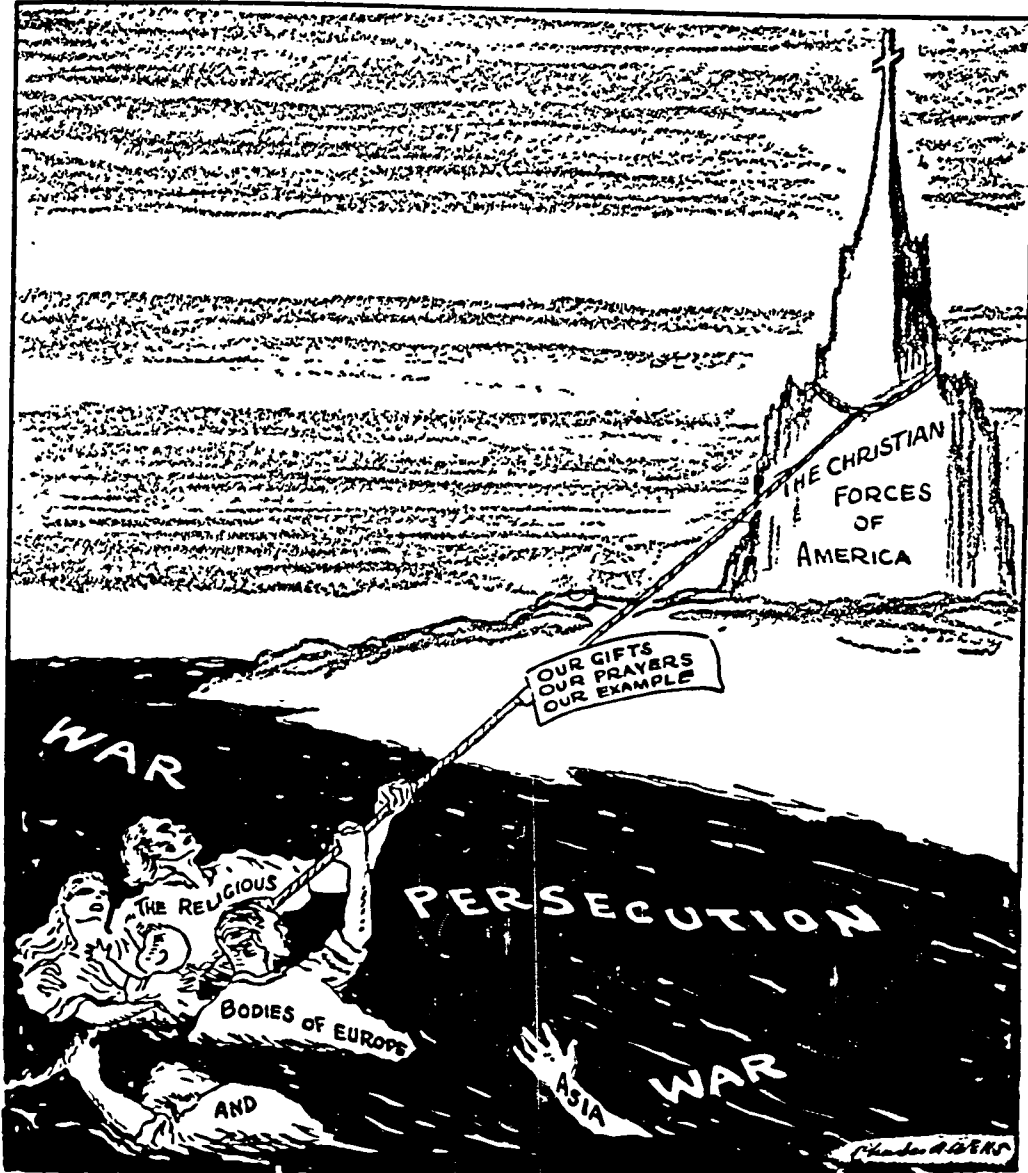
* * *

ERRATUM

Readers of THE COMMISSION keeping a complete file of this foreign mission journal will please turn to page 207, and under the title "Gracious Gifts to Grateful Missionaries," insert *Come Ye Apart and Rest*. This line was inadvertently omitted. We regret this error and extend our apology to Miss Young.—The Editors.

The Life Line

By CHARLES A. WELLS



The survival of religious faith in Japan, China, Russia, Germany, Rumania and many other places in the world will depend, to a great extent, upon the Christian forces in America; not only in the measurement of our gifts but in the power of our prayers and the shining hope of our example. In those countries they are hanging on to their faith with great courage because they can see in American life how freedom and religious liberty found a place of strength and security through the suffering and fortitude of our fathers. They take hope in the thought that by their sacrifices perhaps they can do the same for their children. So it is that the Christian in America today has an unparalleled opportunity for world-wide service. Never before could a Christian dollar go so far and do so much; never were prayers so needed—for the prayer can go where even the dollar is barred by a prison wall or barbed wire. And like a tower of shining strength must the church of America stand as an example of the power of faith and redeeming love.

INTERNATIONAL MISSIONARY COUNCIL

(Continued from page 68)

III. *The Call to the Church.*

This faith the Church seeks to declare by word and by deed. For Christianity comes to the world both as a Message and as a Movement.

In this time when brute force stalks the earth, the Church is summoned to bear courageous and unflinching witness to the nations that the base purposes of men, whether of individuals or of groups, cannot prevail against the will of the Holy and Compassionate God. It is commissioned to warn mankind of the judgment which shall assuredly overtake a civilization which will not turn and repent. It is under obligation to speak fearlessly against aggression, brutality, persecution and all wanton destruction of human life and torturing of human souls.

Recognizing that Christ came to open to all the way to life abundant, but that the way for millions is blocked by poverty, war, racial hatred, exploitation and cruel injustice, the Church is called to attack social evils at their roots. It must seek to open the eyes of its members to their implication in unchristian practices. Those who suffer from bitter wrong, it is constrained to succour and console, while it strives courageously and persistently for the creation of a more just society.

Above all it is called to declare the Gospel of the compassion and pardon of God that men may see the Light which is in Christ and surrender themselves to His service. And all this it must do at any cost, in fidelity and gratitude to Him who, at so great cost, wrought its salvation.

But the further summons to the Church is to become in itself the actualization among men of its own message. No one so fully knows the failings, the pettiness, the faithlessness which infect the Church's life as we who are its members.

Yet, in all humility and penitence, we are constrained to declare, to a baffled and needy world, that the Christian Church, under God, is its greatest hope. The decade since last we met has witnessed the progressive rending of the fabric of humanity; it has witnessed an increasing unification of the body of Christ. As we meet here, from over sixty nations out of every continent, we have discovered afresh that that unity is not merely an aspiration but also a fact; our meeting is its concrete manifestation. We are one in faith; we are one in our task and commission as the body of Christ; we are resolved to become more fully one in our life and work. Our nations are at war with one another; but we know ourselves brethren in the community of Christ's Church. Our peoples increase in suspicion

and fear of one another; but we are learning to trust each other more deeply through common devotion to the one Lord of us all. Our Governments build instruments of mutual destruction; we join in united action for the reconciliation of humanity. Thus, in broken and imperfect fashion, the Church is even now fulfilling its calling to be, within itself, a foretaste of the redeemed family of God which He has purposed humanity to be. By faith, but in deep assurance, we declare that this body which God has fashioned through Christ cannot be destroyed.

Meanwhile, in countless obscure places in the world where through the centuries disease and darkness, poverty and fear have reigned, the Christian Church today is bringing effective healing, enlightenment, alleviation and a living faith.

To all who care for the peace and health of mankind, we issue a call to lend their aid to the Church which stands undaunted amidst the shattered fragments of humanity and works tirelessly for the healing of the nations. And those who already share in its life, and especially its leaders, we summon to redouble their exertions in its great tasks, to press forward the evangel among all peoples, to strengthen the younger Churches, to speed practical cooperation and unity, to bear in concrete ways the burdens of fellow-Christians who suffer, and above all to take firm hold again of the faith which gives victory over sin, discouragement and death. Look to Christ, to His Cross, to His triumphant work among men, and take heart. Christ, lifted up, draws all men unto Him.

This day calls to no easy optimism, but to penitence, to unwavering confidence in the wisdom, love and power of God, to patient and unwearied service in the name, the spirit, and the power of the risen Redeemer. The outcome of man's present distresses we cannot foretell. But this we know—in Christ's death and His risen Presence with His Church, God has shown us that the final outcome is with Him. His Kingdom is an eternal Kingdom. To those who share Christ's faith and devotion, He offers even now participation in its triumph, in time and in eternity.

Thanks be to God for His unspeakable gift!

Christmas Day, 1938

EXCEEDS GOAL

As this issue goes to press the Treasurer's Report shows a total of \$288,000 received from the Lottie Moon Christmas offering.

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Upper School prepares for university or business. ROTC. Every modern equipment. Junior School from six years. Housemother. Separate building. Catalogue. Dr. J. J. Wicker, Fork Union, Virginia.

CONFIDENCE—

in the Future

makes a Happy Today!



To provide against insecurity in old age and worry about the future is a sure way to help make the present enjoyable—even add years to your life.

An Annuity Agreement of the American Bible Society is a very safe, practical way to ensure a steady income to meet your own needs or ease the burdens of others. The Annuitant has no coupons to keep track of, no accounting books or papers to care for. The check from the American Bible Society arrives at stated intervals; and for over 90 years, through eleven major and minor depressions, these checks have never failed.

In addition to your comfort and freedom from worry, you will realize you are helping to extend the important Bible ministry of the American Bible Society—through its ever widening distribution of God's word throughout the world.

"A Gift That Lives" is a little booklet which tells the advantages of the Annuity Agreement plan. Will you not let us send you this booklet?

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AMERICAN BIBLE SOCIETY, Bible House, New York, N. Y.

Please send me, without obligation, your booklet entitled "A Gift That Lives."

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City _____

State _____

MISSIONARY
INTEREST

HELP

SAVE WAR STRICKEN CHINA



Millions Homeless,
Hopeless, Hungry
Facing Starvation

HELP!

Your 158 Missionaries Have Volunteered to Remain in China
They Are Risking Their Lives in Order to Serve the Chinese

BUT--

They Need Funds for Relief—

A three-cent postage stamp saves a life for a day

A dollar saves a life for a month

Ten dollars, a hundred dollars—

Ten Lives—a Hundred Lives



SEND YOUR CONTRIBUTIONS TO

Foreign Mission Board

Box 1595 Richmond, Virginia

or

The Church Committee for China Relief

105 E. 22nd St., New York City

Every Cent Received Is Cabled At Once to Your Missionaries
to Save Lives in China



Glimpses of New Missionaries

ETHEL HARNION—I was born at Rye, Ky., July 20, 1905. My father died when I was five years old. Later we moved to Youngs Creek, Kentucky, which is still my home community. I was brought up in church and Sunday school. I accepted Christ as my Saviour when I was about thirteen, and united with the Baptist Church when I was fifteen.

I was a daily Bible reader from the time I got my first Bible, and my call to become a missionary came through a statement made by my mother one night while I was reading my Bible.

Through the help of my sister and other friends, I was able to work my way through the eighth grade and my first year of high school at Cumberland College, Williamsburg, Ky. My second year of high school work was done at Eastern State Teachers' College, Richmond, Ky., in order that I might get a certificate to teach. Again I worked to pay my expenses. With two years of high school work, I began to teach in the rural schools of Whitley County, Ky. By teaching seven months of the year and going to school most of the other five months, I was able to finish high school and two years at Cumberland College by 1932.

During my second year of high school at Richmond, Ky., I came in contact with some of the Negro people. I was made to see their need and felt that the Lord was leading me to carry the message of Christ to Africa.

In 1932, I went to Highsplint, Ky., a mining camp, to teach

school. I went there with the intention of teaching for three years to make my certificate, so that I would have something to fall back upon in case there was not an opening in the mission field. During my three years in the mountains of Kentucky and in the rural schools.

In the spring of 1935 I gave up my school and made my plans to enter the Woman's Missionary Training School, Louisville, Ky. I had not been in the Training School very long when I received a letter from Mrs. R. Y. Chappelle, superintendent of the W.M.U. of Mount Zion Association, saying that the women had voted to pay my expenses in the Training School for the next year.

I entered Georgetown College in September of 1936, and again worked to help pay expenses. I was student nurse and have never had a more practical and enjoyable experience. During my year there I helped with the religious activities on the campus and taught a Sunday school class at the colored Baptist church. After I graduated from Georgetown College in June of 1937, having received the A.B. degree, I could now see very definitely the Lord's leadership in opening the door to Africa. In September of that year I entered the Training School for my last year's training. Even though I had my college degree and was now nearing the reality of being a graduate of the Training School, my dream of Africa had grown a bit dim. Because of illness during the summer months of that year, I was doubtful of passing the physical examination.

I graduated from the Woman's Missionary Training School at Louisville, Ky., May 2, 1938, receiving the M.R.E. degree, and was appointed by the Foreign Mission Board May 11, as a missionary to Africa. I sailed for Africa June 3, 1938. To me has been proven the truth of the words, "Nothing is impossible to him that believeth."

* * *

ESTHER BASSETT CONGDON—I was born June 7, 1915, among the foothills nine miles west of Loveland, Colorado. I was the third child of a family of five, having two older sisters and two younger brothers. For nine years I spent a happy childhood there. Then we moved to Loveland.

We had family worship regularly, and thus at an early age I received training in His word. I publicly accepted Christ at the age of twelve and was immersed and joined the United Brethren Church at that time.

During my high school education I greatly enjoyed the church and choir. I graduated in June, 1933.

The following summer we moved to Fort Collins, Colorado, for my older sister and I were going to the State College there. While in Fort Collins I united with the Baptist Church.

I was still in high school when I heard a missionary from the Philippine Islands speak at a conference. As he spoke I felt that I wanted to be a missionary. I longed to consecrate my life to Christ's service, but I refused because I had planned to be a country school teacher. The

June after my sophomore year in college I attended a Young People's Convention in my city. The last night I yielded all to God and said, "Yes, Lord, I'll go where you want me to go." I was happier than I had ever been in all my life.

That summer I worked with the Youth Temperance Council, and there I met Wilfred Congdon to whom I became engaged.

Last year I transferred from the State College to Wheaton College, Wheaton, Illinois, where I graduated in June, 1938, with a B.S. degree.

The Lord has laid upon my heart the needs of Africa. He has definitely shown me my path. The Foreign Mission Board appointed me to service on October 12, 1938. Last October, 1937, Mr. Congdon sailed for Nigeria and I joined him there in November, 1938. We were married November 21. (See picture on page 74.)

* * *

J. E. LINGERFELT—On a little farm eight miles from Athens, Tennessee, I was born August 23, 1904. I have two sisters and four brothers. My father and mother, Walter Lingerfelt and Mary Elizabeth Tucker Lingerfelt, were active members of the little country church, he being a deacon. I was converted at the age of eight and baptized in the Rogers Creek Baptist Church. My early years were the average for the poor, country boy. I received my elementary education in the one-room school, and was always guided at home by a loving mother.

I studied in the high school at Athens from 1919-1923, taught one year, and went to Carson-Newman College where, in 1927 I received the A.B. degree. Then I taught for two years in the Harrison-Chilhowee Institute, now the Harrison-Chilhowee Baptist Academy, and went on to the Seminary in Louisville. From the latter I received the Th.M. degree, May 1932.

For some time I had felt the call

of God to Brazil, and had applied to the Foreign Mission Board for appointment; but, because of financial stress at that time, the Board could not send out new missionaries. I tried to get the consent of my own spirit to conform to the situation, but was unable. God was unmistakably calling me to Brazil. Without definite financial support I sailed to Rio de Janeiro, July 27, 1932. There on August 3, 1933, I married Miss Nelle Self. We worked in the Campos School until in March, 1938, we returned home on furlough.

To our great joy, God has now made it possible for the Foreign Mission Board to appoint us as two of its workers, and we are returning to the work so dear to our hearts—the work in which we have been cooperating since first we went to Brazil. To Southern Baptists, who have made our appointment possible, we are deeply grateful.

* * *

NELLE SELF LINGERFELT (Mrs. J. E. Lingerfelt)—Born into the home of Charles C. Self and Josephine Elizabeth Wheeler Self, January 9, 1912, on a farm near Rockford, Tennessee, I lived there for almost nine years. At the age of six I entered the local school, completing the first three grades. In December 1920, we moved to the Chilhowee community near Seymour, Tennessee. There I had the advantage of attending one of our Baptist schools, at that time known as the Harrison-Chilhowee Institute, now the Harrison-Chilhowee Baptist Academy. Here I completed the grade course in 1925 and the high school course in 1929. I entered Carson-Newman College the following fall, where in 1933 I received the A.B. degree.

Converted and baptized at the age of nine, I was always interested in religious work, and early felt a desire to go to the foreign mission field. During my second year at college the wish which I had long

felt to do foreign mission work took the form of an unmistakable call that I was not loath to heed.

At that period the Foreign Mission Board was unable to send out any new missionaries, but I trusted God and told Him I was ready.

In July, 1932, my fiance, J. E. Lingerfelt, who also felt the call to foreign service, resolved to go to Brazil even without the support of the Board. I remained to complete my senior year in college, and the following July, I sailed to join him in the work. We were married in Rio de Janeiro, and then went to our Baptist school in Campos, where Mr. Lingerfelt had already been working for some time. In this school we came to know and love the Brazilian people and to become familiar with their language. God cared for us in a wonderful way, and, though we were not being supported by the Foreign Mission Board, it was our privilege to work in closest cooperation with that organization and its workers.

Here our children, (Charles Walter, now three years of age and Mary Jo, ten months,) were born. In March of last year we returned to visit our loved ones in the homeland. Meanwhile the way has been opened for us to return to Brazil under appointment, as representatives of Southern Baptists.



Rev. and Mrs. Lingerfelt

A WORTHWHILE QUESTION
Does *The Commission* go to every home in your church?

MISSIONARY
INTEREST

Our Missionary Family Circle

JESSIE RUTH FORD, *Executive Assistant*

Sailings

January 13—S. S. SANTA MARTA
Miss Anne Lascter,
Temuco, Chile

January 14—S. S. DELMUNDO
Rev. and Mrs. F. A.
R. Morgan

Wedding

At four o'clock on December 29, 1938, Miss Dorothy Shepard Carver of Kokura, Japan, and Dr. W. Maxfield Garrott, of Fukuoka, Japan, were married in the Rowe Memorial Chapel of Seinan Jo Gakuin, Kokura, Japan. The bride's brother, George Carver of Shanghai, China, performed the ceremony. Our heartiest congratulations and best wishes to these young people! Their new address is 36 Joseibashi Dori, Fukuoka, Japan.

* * *

Argentina—Dead Winter in July.

Brother V. L. David writes that in July he visited one of the newest churches and, as it "was dead winter," the people were not busy and every afternoon and night he conducted a class in the study of the Book of Acts, and then closed with a sermon. The last night there were four conversions.

In August services were held in five towns, one of which was Morteros, where he and his companion walked the streets to invite the people to come to the meeting. Seventy came and, out of that meeting, twenty made profession of faith. Many other towns were visited on this trip, with encouraging results everywhere. Referring to one place he said, "There were only ten conversions of faith and I was somewhat disappointed."

Only ten—and disappointed! Are we disappointed when none is saved at our services here at home?

* * *

Brazil

"Have I reason or not to be blue?" writes a missionary from

Brazil, and here are some of the situations:

"We received a letter this morning from a large congregation wanting to be organized into a church. We have now thirty churches without pastors, while forty-three pastors are taking care of the 113 churches and preaching points. I say why organize more churches when we cannot do justice by what we have? . . . Last year we cut our furlough to get back on the field so as to organize and make plans for another year. . . . We came, and here we are with our hands partially tied for lack of funds and helpers." There were other things in this letter about work and burdens too heavy for one couple to bear. The closing words were:

"You can pray right now, and I believe you will, for us. We have great faith in prayer."

I wonder if there is not someone who can help answer these prayers by giving or by going.

* * *

Miss Landrum, of Rio, writes: "Our District W. M. U. Convention started yesterday afternoon. We met at First Church at 4:00 P. M. and had our business session; the ladies carried supper and at 6:30 we closed for the social hour. Then at 8:00 we had our second session and it was an inspirational service. The girls from the Training School put on a very impressive playlet on Foreign Missions. Dr. Christie brought a sermon which was short but very spiritual and helpful. He tried to show the ladies the necessity of making their plans large. He said that a person is no larger than the vision that he has. It was a very timely message. We are to have our third session this afternoon and it is mostly about the Sunbeam work. I suspect there will be 300 children present. Our final session

will be tomorrow night and it will deal with the Y. W. A.'s. We are so delighted with the work the women are doing now. I wish you could be present in this convention."

* * *

From Bahia comes the following bit of news: "On the last night (Sunday) the priest arranged a procession and announced that he would preach in the door of the Baptist Church. When the procession arrived, all singing at the top of their voices, the Baptists all stood up and started to sing. The folks in the procession forgot to sing and after a little while, the priest gave orders to return—but more than half of his folk stayed to hear the preaching of the gospel."

It seems as if we have some good singers in Bahia.

* * *

China—Service from 10:30 to 3:00—Rev. Charles A. Leonard writes about the Thanksgiving service. He says, "The church was full of earnest people and we had an interesting program beginning at ten-thirty and lasting until nearly three o'clock. No one seemed to be especially tired. I had the pleasure of preaching the Thanksgiving sermon. A large number of gifts were brought."

* * *

Rev. H. H. McMillan writes from Soochow: "We are very busy and very happy in the work. Thus far, we have been able to carry on the work without any disturbance or interference. We cannot predict the future. I have never known the church work so encouraging. In spite of the fact that such a large part of our constituency is at present in Shanghai, yet we have large congregations on Sundays and the people are seeking the Lord as I have never known before."

"You asked about the condition of our property in Soochow. I am thankful to say we suffered less than any other mission in the city. None of our buildings was burned or bombed. A huge bomb fell in

the Wei Ling School compound and shattered all the glass on the nearest side of the new building but did not otherwise damage the building. This is true also at Bing Hwo Jao and Good Will Center. It is miraculous how our property escaped. The fence around my home was burned when the homes of adjoining neighbors were going up in flames. Two women servants on the compound fought fire all night to save our home and they succeeded. Houses were bombed and burned on all sides of the Good Will Center and yet it was not touched. In regard to looting we were also more fortunate than any other mission, as the soldiers did not occupy our buildings. All our

buildings were looted but not everything was taken."

* * *

From Pochow comes the following: "Of course, no one can tell what the future holds, but at the present we have open doors, such as we have never had before. Attendance at church is far better than I have ever known, and there is much more of a readiness to hear the Gospel."

* * *

From our hospital at Hwanghsien, China, comes the following testimony: "The most significant thing that I have found here in the hospital or elsewhere is the strong sense of God's presence in all things.

Many are being won to Jesus. Prayer has much to do with the planning of work as well as the Christian fellowship it promotes. You would love to hear the prayer I heard one night for the people of Japan. Truly Jesus walks among us, and we are continually refreshed by His precious promises."

* * *

China Relief—A retired missionary sends \$20.00 for relief in China, and says: "We wish that the enclosed check for twenty dollars was a thousand times larger than it is. Please send this to China to help the poor, wounded and destitute people."



Born September 29, 1889, in Murphy, North Carolina and converted in his youth, he received his call to preach when he was about twenty years of age. Having received his B.A. degree from Simmons College in 1916 and the degree of Th.G. from Southern Baptist Theological Seminary in 1919, he was appointed in June 1920, as a missionary to China where he served nobly as educator and evangelist until a few months prior to his death, which occurred December 7, 1938.

JAMES WALTON MOORE

1889-1938

"There is nothing that I would not do for the King of kings" expressed the symphonic note of James Walton Moore's whole life. This sentence, uttered two hours before he passed over,—a victim of cancer—were spoken again and again to his family and friends.

Walton had a rich, full life in China that abounded in adventure.

He loved travelling and did much of it. He was fond of hunting and a sure shot. He bagged much game on the run and on the wing, but the little deer that lived so long in his yard felt quite safe.

He was ever a lover of animals and went to Kaifeng to rescue the herd of thoroughbred cattle that Texans so generously contributed

to the health of missionaries through Dr. W. Eugene Sallee. He shared the milk with many and was broken-hearted when the high-grade Jersey died.

He was a good, safe driver and his auto served many who did not drive or who had nothing to drive. He took evangelists and evangelists to their preaching places and patients to their hospitals. He served his fellow missionaries by buying goods at a bargain with judgment. He was everybody's servant, but was especially eager to serve the King.

The Chinese language was very hard for him at the beginning, but he took a near-cut that gave him a Chinese heart and tongue. He moved freely with the common people and won many life-long friends among merchants. One of these gave him an elegant Chinese suit to wear in America to show the people what a Chinese gentleman was like.

Moore became a strong preacher whose messages were welcomed in the Chinese churches and he won many to Christ.

In truth there was nothing that this noble hero would not do for the King of kings—preaching earnestly, teaching effectively, suffering patiently.—W. C. NEWTON, former Missionary to North China.

CURRENT
CHRONICLES

THE HOME BASE

R. S. JONES, *Home Secretary*

The New Emphasis in the Cooperative Program

W. C. TAYLOR, *Secretary to Latin America*

Things that unify thought, without coercion, always help cooperation. A fine trend is noticeable which brings foreign missions more in line with the Cooperative Program every day and brings the Cooperative Program more in accord with foreign missions and the love of Southern Baptists for that great cause.

Last year the Foreign Board reported in May the following receipts in 1937: Cooperative Program, \$421,259.72; designations, Lottie Moon and other special offerings, \$542,846.19; and miscellaneous receipts, \$113,899.43. Clearly any propaganda tending to reduce foreign missions solely to its Cooperative Program receipts is, and for a long time must be, destructive and divisive, for it would automatically wipe out 60% of the Foreign Board's income—and wreck most of its work in sixteen foreign nations and the homeland.

A new appreciation and emphasis is coming into prominence for these special offerings which bring in the larger part of the receipts of foreign missions and a major portion of all our giving. All phases of the Cooperative Program are increasingly using special offerings.

For example, we cite the following from a splendid article by Dr. John D. Freeman, of Tennessee, on "Dollar Day for the Lord," (*Baptist and Reflector*, Nov. 22, 1938):

"The framers of our Cooperative Program very wisely arranged for occasions when appeals might be made to all our people for extra gifts. Tithers need to make special offerings, and surely they who give less than their tithes need special appeals to cause them to do more. It was for the purpose of allowing

appeals for more generous giving, as well as to provide opportunity for people to give to favorite causes, that the 'Special Days' were included in the Cooperative Program schedule. There is need for them. It is an unwise church that does not observe them, for rarely ever does a Christian do more for his Lord's causes than he is challenged by his church to do."

Special appeals and programs went out to the W. M. U. and the S. S. organizations. We believe in that and hope in every state it was very successful. This was general all over the South and even an extra offering was gladly made in Missouri. Woman's Missionary Union helped vitally in this as they help in all good works.

Secretary Edgar Godbold, writing on the same subject in *The Word and Way* of Sept. 1, 1938, says:

"There are three classes of churches in Missouri for which we must have regard during the month of September, our State Missions Month. The first class is made up of that very small group, not over one dozen at the most, in the entire state who, at the beginning of their last fiscal year, more than doubled their gift to missions through our Cooperative Program and have sent in their offerings monthly during the year. . . .

"The second class of churches is made up of that much larger group which have been making contributions to our missionary work during the year through our Cooperative Program, but have not found it possible to do as much for our denominational causes as the work called for. Furthermore, such churches have many members who

have made no contributions through their budgets during the year. We are especially anxious that all of this class observe these State Mission programs in the Sunday schools, Training Unions and Woman's Missionary Societies and do everything in their power to secure a God-honoring special offering to State Missions. . . .

"The third class of churches is made up of the large number which have not yet proved that they are missionary Baptist churches; that is, they have not yet done anything toward helping carry out the Great Commission of our Lord as given in Acts 1:8. . . .

"We urge in the humblest and most loving manner that every Baptist Sunday school in the state put on a State Mission program and lead the churches in securing a special offering for this work; that every Training Union and separate B. T. U. in the state study State Missions during this month and have a part in an over and above offering to this work; that every Woman's Missionary Society, Y. W. A., G. A., R. A. and Sunbeam Band secure and give out all the information possible about State Missions and have a large part in this offering."

Just what Secretaries Freeman and Godbold say so splendidly for these special offerings, every cause Southern Baptists love says in its turn. And the happy source of harmony and growth is that each has its turn. In that connection, the Executive Committee of the Southern Baptist Convention stated in May, the Convention approving:

"During the year with voice and pen in every way we have tried to promote the Cooperative Program with the Every-Member Canvass the Special Days as they are provided for in the Denominational Calendar, the Baptist Hundred Thousand Club, and stewardship with the tithe as the minimum of Christian giving."

In this Denominational Calendar the report on which was presented

to the Southern Baptist Convention by Dr. T. L. Holcomb and others of a special committee, we read:

"The Missionary Day Programs, for observance in our Sunday schools, have been prepared and published under direction of the Committee: the program for State Mission Day last autumn, and the program for Home and Foreign Mission Day the last Sunday in March of this year. Arrangements have also been made for the preparation and publication of the program for State Mission Day next October.

"The Committee on Home and Foreign Mission Day was Hight C. Moore, Chairman, representing the Sunday School Board; Claud B. Bowen, representing the Foreign Mission Board; and Joe W. Burton, representing the Home Mission Board.

"The Committee on State Mission Day was John D. Freeman, Executive Secretary, Tennessee Baptist Convention, Chairman; James W. Merrit, Executive Secretary-Treasurer, Baptist Convention of Georgia; and Hight C. Moore, Editorial Secretary of the Sunday School Board."

Other state secretaries have emphasized that the special days are as much a part of the program of Southern Baptists as the percentages of the division of undesignated

receipts. All such understanding of reality, in the sphere of Southern Baptist giving, helps fellowship, liberality and all we do together.

The primary emphasis of all our Foreign Board writing and deputation work is on the regular weekly giving of Southern Baptists in tithes and offerings through their churches. Our every energy is co-operating, in step with every other Baptist agency, in developing the general spirit of giving among our people. Moreover, the strong appeal and influence our message has upon the rank and file of regular givers heartens and inspires these in the support of all the work Southern Baptists do together. We rejoice in that.

The Foreign Board summons all its missionaries constantly to keep the whole work in their vision, to abstain from any appeals for private or special objects and to build all the program and good fellowship, by telling of the achievements of the Gospel abroad rather than direct or suggestive begging. Missionary Paul Porter recently wrote: "I have always loyally followed the principle of not making appeals for my work and not letting any story that I tell be turned to that end." We look to a day when all the 425 missionaries of the Foreign Board, when on furlough and in their correspondence, will meet the

homeland forces half-way, in cordial loyalty to all the objects of the Program and their support through the regular channels.

We feel, as Secretary Godbold feels, that these special days are a chance to awaken churches now giving nothing. By personal visit, by conversation with rural deacons or Sunday school workers we meet, by telephone or by letter, *let us enlist more Sunday schools in the March offering for Missions, divided between Home and Foreign Boards. Why should not the Sunday schools take missions as seriously as does Woman's Missionary Union, and thousands of them do something about it on March 26?*

The Hundred Thousand Club, the Lottie Moon Offering so recently blessing all our work, and the gift of legacies and annuities supplement the regular giving of the churches. It is a crying shame that last year's minutes show only twelve legacies received from our vast constituency, totaling only \$13,821.04. There are many, many Baptists who, besides tithes and offerings from income, owe great things to their Saviour from their accumulated capital. Prayer will change this record, as it ought to be changed.

In this new emphasis all Baptist work, to our farthest foreign field, will go steadily forward.

Meet Gabriel Kolenic

JOHN A. MOORE, *Belgrade, Yugoslavia*



A lad of twenty had completed his academic training for the priesthood and was now a priest's assistant.

Within two months he would be ordained and sent to India as a Catholic missionary. But just at that time he came in contact with

a despised Baptist. He became interested in this man's viewpoint. To him it was an amazing revelation, and practically every evening for six months he visited the Baptist's home, studying and praying with him usually until the early hours of the morning.

When the light of God's love came full upon the young priest's heart and he let his conversion be known, his mother, threatening him

with a large butcher knife, drove him from home. He was not allowed to return, but was compelled to live with kindly brethren, with one a while and then another.

For some time the mother's attitude was very bitter, but now it is a little more tolerant. The change came, Gabriel says, upon the occasion of my visit to his village of Cerna, last September. To the amazement of all, Mrs. Kolenic was persuaded to come and hear the American. The Lord must have led me to choose Matthew 16:16 for a text and to speak on Peter's great testimony, for it im-

COLLEGES
AND SCHOOLS

pressed this woman tremendously that a Baptist had any respect at all for the Apostle Peter or anything he said. The leaven began to work in her hardened heart at that time, but it was only during the past week that the son has been admitted into his mother's home to live.

Gabriel Kolenic has been, for the past two years, at our Seminary in Bucharest. He was completing the four years' course in two years. But the persecution against Baptists is raging there and Gabriel was taken to court and ordered to leave the country within twenty-four hours. This was two weeks ago. He returned to Yugoslavia, and to the reunion of which I have just learned myself and which I described in the preceding paragraph. He is my guest here in Belgrade for the Christmas season.

Yugoslavia is a "poor little rich" country. There is none poorer in fact, and none richer potentially. In this regard our Baptist work is no exception. Our only hope is to train a native leadership—and therein is a great hope indeed. Yugoslavia has nine large states; in some of these there is not a single Baptist. The harvest is ripe. Who is going to lead in the work? Who is going to teach in the seminary we hope to start soon? If this work is to be permanent, it must be native-led.

In this country of 15,000,000 people, we have five pastors. Most of these have had only four years of schooling. Whence is our native leadership coming? I am going to work at the task, but who is going to help? How sorely we need a native teacher right now! But it would take thirteen years to train the average young ministerial candidate here for the work of teaching. Mr. Kolenic, because of the work he had already had, is the one exception.

It is not the first time the thought has entered my mind, but it came to me tonight in an overpowering

(Continued on page 95)

STUDYING MISSIONS

Studying Missions

MARY M. HUNTER,
Manager Department of Literature and Exhibits

APPRECIATION

We wish to express to the Managers of the State Baptist Book Stores our gratitude for the excellent service they have rendered in the distribution of the Foreign Mission Board's mission study texts books since the discontinuance July 1, 1938, of the Book Department in Richmond.

NEW TRACT

SOUTHERN BAPTISTS IN CHINA, the important and timely tract of thirty-nine pages, presenting the essential facts pertaining to the work of the Foreign Mission Board in China and mentioned in February's THE COMMISSION, is receiving wide attention. No one who desires better information concerning the work in China can afford to miss it. It is valuable as a reference tract. Hundreds of Southern Baptists have it now. Are you among them? If not, write us.

* * *

FINANCIAL TRACT

Because of the revealing light it throws from different angles upon the expenses of the Foreign Mission Board, the article "Overhead Expenses of the Foreign Mission Board" by E. P. Buxton, Treasurer, which appeared in January's THE COMMISSION, has been issued in page form for free distribution. Southern Baptists who desire information relating to the administrative and other expenses of the Board in the home land and the carrying on of mission work overseas, will find this tract most interesting and most encouraging.

HAND CARVED IVORY

That we are now able to supply from the shelves of the *Curio Nook* ivory jewelry and other pieces which some of the friends have been vainly seeking for a long time, will be a pleasing announcement to Southern Baptists. The assortment which came from South China, carved by hand in lovely elephant circle and floral designs, includes pins, earrings, buttons, belt buckle and button sets, place-card holders, pickle forks. The prices range according to size and design from fifteen cents for the pickle forks to \$4.00 for a belt buckle and set of six buttons in a most intricate design. Write for a list of these and other curios for sale in the *Curio Nook*.

We shall be grateful for your order. The proceeds from the sale of all curios help in the promotion of mission work on the foreign fields. Make all checks payable to the Foreign Mission Board.

* * *

GRATEFUL FOR MOTION PICTURES

Comments on the excellent service that the Foreign Mission Board is rendering Southern Baptists through the motion picture library are numerous. From many places where they have been shown word has come that no propaganda for foreign missions is so pleasing and so telling as that of motion pictures. Much in demand throughout Southern Baptist territory, the pictures are in constant use. The schedule for the entire library averages three weeks in advance. The pictures taken by Mrs. Charles E. Maddry in Africa are booked a month ahead. If you plan to show the pictures in the spring months, make your reservations at an early date.

NEW BOOKS

HEAVEN KNOWS—Margaret H. Brown—M. E. M. 50¢. (Order from Baptist Book Store.)

This book was written for adults and older young people. The author, a missionary from England to China, tells the story of a Chinese peasant family and their experiences from last summer until late autumn. These pages bring into strong relief the sufferings of the bewildered millions of China in the face of war and the efforts of the Christian relief agencies and missionaries to bring them help.—M. E. M. Review.

WOMEN AND THE WAY: CHRIST AND THE WORLD'S WOMANHOOD—A symposium—M.E.M. 50¢. (Order from Baptist Book Store.)

The twelve authors are Christian leaders in their respective lands and each writes on the topic, "What Christianity has meant to the women of my country." While intended for general reading, the book will be helpful as a basis for discussion of world missions in classes and circles.—M. E. M. Review.

MEET GABRIEL KOLENIC

(Continued from page 94)

sort of way while I was listening to him preach, that this consecrated, educated, young man ought to go to America and get a thorough theological training that will fit him for the leadership we so sorely need here in poor, neglected Yugoslavia.

"Here am I, send me!" is the cry of this consecrated young man, but the door of opportunity is closed by cost. Will you, my Southern Baptist friends, join with me in earnest prayer that God may open it wide, permitting Gabriel Kolenic to enter Louisville Seminary to complete his training for the great task which needs his able service.

Friendly Exchanges

SHANGHAI 'GOES TOUGH' AS GAMBLING, DOPE FLOURISH UNDER JAPANESE

Under Japanese tutelage, Shanghai is rapidly becoming the "toughest town on earth." Opium dens, gambling establishments, rackets of all types and banditry are thriving in the Japanese-occupied areas, adjacent to the International Settlement and the French Concession.

Last week, twenty-two opium retail shops opened their doors in Western Shanghai under the protection of the Japanese military and the "Reformed Government" in Nanking, heralding the beginning of an opium monopoly under the Japanese-fostered regime. Most opium on the market is from North China and Persia, imported, it is alleged, by Japanese military and

their agents in what the Chinese term another measure to "corrupt the Chinese race."

Located in Chinese territory are at least twenty-one big gambling casinos, representing a conservatively estimated investment of \$1,100,000 with vast financial support at their command, the *Shanghai Evening Post Mercury* reported Nov. 16.

All of these gambling dens, according to reliable information obtained by an *Evening Post* representative and checked with "inside dope," are protected by the "City Government of Greater Shanghai," which collects a revenue of from \$150.00 to \$500.00 per day from the dens.—The China Weekly.

NEW BOOKS RECEIVED
Christianity and Economics—Sir Josiah Stamp—\$2.00—Macmillan—New York.
Man Upon Earth—Virginia Doss—\$1.00—Broadman—Nashville.
Moving Millions—E. Stanley Jones—50¢—Missionary Education Movement—New York.

The Band of Honour—Eaton & Robbins—\$1.50—Macmillan—New York.
The Church and The Christian—Shailor Matthews—\$2.00—Macmillan—New York.
The Pageant of Japanese History—M. M. Diltz—\$3.00—Macmillan—New York.

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At left: Missionary Olive Riddell, her Bible women and evangelists, visiting villages of the Kweiteh field, Interior China. Below: Peasant home and natives in Cuba, typical of those being reached by rural workers.

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