

The Commission

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WELCOME TO WORLD BAPTISTS

CHARLES E. MADDRY, *Executive
Secretary, Foreign Mission
Board—S. B. C.*

AN INSPIRING WORLD FELLOWSHIP

The Baptists of the world are to meet in Atlanta, July 22-28, 1939. Messengers from every land, where there are organized Baptist churches, will cross the wide seas to foregather in Atlanta for blessed fellowship with their brethren and sisters of like faith. The Baptist household of faith has grown in a phenomenal way since the World Alliance met in Philadelphia in 1911. There are today more than 12,000,000 Baptist church members in the world. By far the largest single group within this wide fellowship is to be found within the bounds of the Southern Baptist Convention. Nearly one half of all the Baptists in the world hold membership in the white and Negro Baptist churches of the South. We consider ourselves highly honored in having this world-wide religious group of like faith and order meet within the borders of our Convention. We extend to them a warm and generous welcome to Dixie Land.

The Baptists of Atlanta, led by Dr. Louie D. Newton, are making great and extensive preparation for the entertainment of this host of visiting Baptists. Atlanta is in the very heart of the South and is widely known as a Baptist stronghold, with many strong and aggressive Baptist churches. More than fifty per cent of all church mem-

bers in Georgia are members of Baptist churches. The Baptist World Alliance, therefore, is coming to one of the greatest Baptist states in America, and to one of the leading Baptist cities of the South.

The Alliance is meeting also in a critical and momentous hour. Cruel and devastating war is raging in Spain and in the Orient. On every hand there is strife and aggression. The ghastly spectre of racial and religious persecution has appeared in many lands, and in many countries today people are persecuted and ill-treated because of their faith or because they happen to belong to some ethnic or racial group. In many political areas of the earth today, both civic and religious liberty have been crushed beneath the heel of the despot and dictator.

It is good, therefore, that the Alliance is meeting in America and in the South, where there is still to be found civil and religious liberty. Thank God, every man in this broad land can worship God according to the dictates of his own conscience.

Today as never before, the whole world sorely needs the Baptist message and witness. One hundred and fifty years ago Baptists led in the movement in America that gave us religious liberty; and it was



largely upon the persistent and stubborn insistence of Baptists that the Founding Fathers at Philadelphia wrote into the organic law of this land that all men, of whatever race or color or condition in life, should have the right to worship God, or not to worship, as they might elect, according to the dictates of their *own* conscience. We must, as a world group, bear witness in Atlanta to that sacred and God-given right.

To these representatives of sovereign, independent Baptist churches, from the ends of the earth, we extend a hearty Southern welcome.

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CHARLES E. MADDRY, *Editor*

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THE COVER is the beautiful Avenida do Mangue, Avenue of Palms, in Brazil's brilliant capitol, Rio de Janeiro. In interesting contrast to the many twentieth century avenues is the Avenida do Mangue of colonial days. Its long rows of tall, slender palms following along the Mangue Canal, which was designed to enable small boats from the bay to come directly to the market, make this one of the most beautiful streets in the world. It was Easter Sunday fifty-eight years ago that Southern Baptists' first missionaries, Dr. and Mrs. W. B. Bagby landed in Rio. Today there are more than 50,000 Baptists in Brazil.

THE COMMISSION

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International Missionary Council

NOTE: We reproduce in this issue of THE COMMISSION the second installment of the "Findings" of the International Missionary Council, meeting in Madras, India, December 12-29, 1938. This article deals with "The Church—Its Nature and Function." Some fifty delegates of the Conference, members of various Protestant communions across the world, gave five days of intensive study to this paper.—C. E. M.

The Church: Its Nature and Function

The Church

The central theme of this Conference being the world mission of the Church, the conception of the nature and function of the Church which we here present, inevitably lays the main emphasis on its witness-bearing and constructive character.

As Christ, in the days of the flesh, went from village to village proclaiming in His own person the message of God, so from Pentecost onward the Holy Spirit has moved and is moving from country to country and man to man carrying God's Word until all things shall have been brought into subjection to Christ.

This Word works like a seed buried in the soil. When it is received, it cannot but bear fruit. Though there are times and places in which it seems unfruitful, there are other times and places in which it brings forth a hundredfold.

Where the Word bears fruit, it calls a man out from conformity with the world into a new fellowship—a family of God. This fellowship, called in the New Testament the "Ecclesia" and, as the name suggests, is the assembly of the cit-

izens of the Kingdom of God summoned by and obedient to His call. This is the Church. . . .

The Church on the one hand is built on the foundation of the apostles and prophets, one and undivided, perfect and holy, and taught by the Holy Spirit is the teacher of truth and right living. As such it is an object of faith. On the other hand, as a human attempt to realize God's will, it is incomplete and sinful: it shares in the limitations and imperfections of human nature; and because of its worldliness and divisions it is often a hindrance, sometimes even the greatest hindrance, to the oncoming of the Kingdom of God, i.e., the rule of God over all. . . .

The Relevance of the Church

We recognize that both in the East and in the West, especially among the younger generation, there are many who are not convinced of the *relevance* of the Church to the life of the Christian and the spread of the Gospel. We find in many countries those who desire to follow Jesus Christ as their Lord, but do not join in the fellowship of the organized Church, and even more frequently those who,

though baptized, do not accept the privileges nor fulfill the duties of membership in the Church. These we would call upon to ask themselves if the following considerations are not true, and if they themselves should not be led accordingly to enter fully into the life of the Church:

In spite of all its failures in the past and in the present to live up to its divine mission, the Church is and remains the fellowship to which our Lord has given his promises and through which he carries forward his purpose for mankind; and since this fellowship is not merely invisible and ideal, but real and concrete, taking a definite form in history, it is the duty of all disciples of Christ to take their place in a given Christian Church, that is, one of those concrete bodies in which and through which the Universal Church of Christ, the world-wide company of His followers, is seeking to find expression. It is part of obedience and sacrifice which Jesus Christ demands of us, that we accept participation in the humiliation and suffering which membership in the Church may often mean in actual practice. It is indeed precisely when we realize deeply that there is a gulf between the Church as it is and the Church as Jesus Christ desires it, that we shall devote ourselves to the task of vitalizing and reforming it from within.

It is the Church and the Church alone which can carry the responsibility of transmitting the Gospel from one generation to another, of preserving its purity, and of pro-

claiming it to all creatures. It is the Church and the Church alone which can witness to the reality that man belongs to God in Christ, over against all earthly institutions which claim his supreme allegiance. It is within the Church and the Church alone that the fellowship of God's people receive together the gifts which He offers to His children in Word and Sacrament. We may and we should doubt whether the churches as they are do truly express the mind of Christ, but we may never doubt that Christ has a will for His Church and that His promises to it hold good. If we desire to live according to that Will and to become worthy of those promises, we shall accept both the joy and the pain of membership in His Body. . . .

Indigenous Churches Old and New

The Apostle insists with great emphasis in Galatians 1, that there is only one Gospel. What then of the various *forms* of Christianity?

The Gospel is the divine seed that is put into the soil. The seed is good, fruitful, and the same everywhere. What grows up where the seed thrives is Christianity in a particular form. Such forms, however, are necessarily many, since it is no less true and no more strange in the spiritual world than in external nature that the harvest which we reap on the field bears marks not only of the seed but also of the soil. The various forms are legitimate in so far as they are genuine expressions of the Gospel, illegitimate in so far as they misrepresent it.

In the New Testament we have a striking instance of what might be called a legitimate form of Jewish Christianity. That is the Epistle to the Hebrews, which is full of expressions and figures natural and understandable to persons of Jewish background. It is easy, however, to see that there is a difference between the point of view of the author of "Hebrews" and that of the Judaisers against whom St. Paul

found it necessary to fight. The latter stood for their own gospel, the Epistle to the Hebrews for the one Gospel of Christ in a particular form.

Similarly we find in the New Testament the first small beginnings of what in the next century, especially in Alexandria, developed into Greek Christianity. Later followed Latin Christianity and other forms which reflected in part their cultural environments. Today once more African Christianity, Chinese Christianity, Indian, Japanese and other indigenous expressions of Christian religion are taking shape. There may indeed be forms which do not truly represent the Gospel. Nevertheless, it is not in principle wrong or illegitimate that there should be many forms of Christianity.

It is the Gospel of Christ which we are to give to others, and not our own particular form of Christianity. Often, especially in countries where there are "younger churches", we hear Christianity and the Christian Church criticized as being importations from foreign lands or agents of Western imperialism. Although, in some cases, such criticism is not warranted by the facts, the questions of "forgiveness" and "imperialism" are at all times serious, and not merely in days of growing nationalism.

While it is not possible for the missionary in his witness to preach the "pure" Gospel, unaffected by the mentality and the Church life of the people among whom he was born and grew up, it should be remembered by all concerned, in view of the differences of race, nation, and culture which do exist, first, that each group among us has its distinctive contribution to make to the whole and, secondly, that our fellowship in Christ transcends our differences. . . .

An indigenous church is not a church which only outwardly assimilates itself to the national life of its members, but one which seeks to purify the national life in the

new life of Jesus Christ. An indigenous church is not satisfied with being merely a national church, but as a national church maintains its connection with the life of the universal Church. It is not a church which makes conditions easier for its members by releasing them from a brave and dangerous confession. It is not a church without a rock of offense. Woe unto us if we try to remove or conceal the rock of offense which consists in the absolute claim of Christ to be Lord of all. . . .

An indigenous church, young or old, in the East or in the West, is a church which, rooted in obedience to Christ, spontaneously uses forms of thought and modes of action natural and familiar in its own environment. Such a church arises in response to Christ's own call. The younger churches will not be unmindful of the experiences and expressions which the older churches have recorded in their confessions and liturgies. But every younger church will seek further to bear witness to the same Gospel with new tongues also; that is, in a direct, clear, and close relationship with the cultural and religious heritage of its own country. The essential act of obedience in the Church, wherever it be placed in the world, is the witnessing in word and life to the Lordship of the living Christ and his coming triumph.

The Essential Task of the Church

The task of the Church is described in Matthew 28:19-20—"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." The place where this task is centered is the local church or congregation. As dead or disunited congregations are the greatest hindrance to the fulfilment of the Church's task, living congregations are the foremost agencies used by

(Continued on page 127)

A GREAT MISSIONARY MEETING

Sixth World Congress of Baptists—Atlanta

July 22-28, 1939

LOUIE D. NEWTON, *General Chairman on Arrangements*

Readers of THE COMMISSION will be interested in the emphasis which the Program of the Baptist World Alliance, meeting for its Sixth Congress in Atlanta, July 22-28, 1939, is giving to missions. By the very nature of the case, one would expect major emphasis upon missions in any world gathering of Baptists, but it seems to me the approaching Congress has provided for the fullest consideration of missions of any of the sessions of the Alliance.

The roll call sessions on Saturday afternoon and evening, July 22, will set the stage of this great missionary meeting when representatives, many of them missionaries, will answer the call of the more than seventy nations expected in the Atlanta attendance. At the three Congresses I have attended, I have been thrilled as the spokesmen in the roll call of the nations recount the blessings of missionary work in preaching, teaching and healing.

President Truett, in his presidential address on Sunday afternoon, July 23, will recount his experiences and impressions in connection with the world tour which he made with Dr. Rushbrooke, general secretary of the Alliance. Among the speakers listed for the Sunday evening mass meeting is Dr. Robert E. Speer, for forty-five years secretary of the Foreign Mission work of the Presbyterians of the United States.

The pageant on Monday evening, tracing the history of our Baptist people across the centuries, will be rich in missionary emphasis. It will be worth the trip to Atlanta to see this pageant alone. The meeting of the missionaries on Monday afternoon should prove one of the feature sessions.

Wednesday evening's session will be devoted entirely to missions, with Dr. Earle V. Pierce speaking on "Look on the Fields," Dr. W. C. Taylor speaking on "The Work of Southern Baptists in South America," Dr. J. H. Jackson speaking on "Negroes in the Work of Foreign Missions," and two other speakers, not yet appointed, dealing with equally vital themes. Motion pictures will be shown of the work on many foreign fields.

I have merely mentioned these missionary features to indicate what is in store for all who attend the Atlanta meeting. If space permitted, I should like to give the detailed program of many other sessions, together with the names of great Baptist leaders from many nations.

I dare say that among the most interesting and stimulating sessions will be the sectional meetings, in which representatives of European

and Asiatic nations tell of the persecution through which they have been passing in these recent years of warfare and dictatorships. The list of speakers convinces one that in this Sixth Congress, we are to see and hear some of the most valiant soldiers of the cross.

Another feature which readers of THE COMMISSION will appreciate will be the missionary exhibits, now well under way. British Baptists will bring a great exhibit, and our own Southern Baptist Board and the Northern Baptist foreign work will be well represented in this exhibit.

We hope to welcome you in Atlanta in July. If you have not written for your reservations, kindly do so at once, addressing Colonel B. L. Bugg, chairman housing committee, Baptist World Alliance Headquarters, Municipal Auditorium, Atlanta, Georgia.

The following is a list of hotels and the minimum and maximum price according to location for two persons per room per day:

Name	Location	PRICE PER ROOM	
		Double Bed	Twin Beds
Ansley	98 Forsyth Street	\$4.50 — \$7.00	\$5.00 — \$8.00
Atlanta Biltmore	817 W. Peachtree Street	4.50 — 6.50	5.00 — 7.00
Atlantan	Cone and Luckie Streets	3.00 — 5.00	4.50 — 6.00
Briarcliff	1050 Ponce de Leon Avenue	4.00	5.00
Colonial Terrace	2140 Peachtree Street	3.50	4.00
Cox-Carlton	683 Peachtree Street	3.50	4.00 — 5.00
Five Fifty-One	551 Ponce de Leon Avenue	2.50	
Frances	343 Peachtree Street	3.00	3.50
Georgian Terrace	659 Peachtree Street	4.00 — 4.50	5.00 — 6.00
Hampton	35 Houston Street	2.50	3.00
Henry Grady	212 Peachtree Street	4.00 — 6.00	5.00 — 9.00
Imperial	355 Peachtree	3.50	4.00
Jefferson	Alabama and Pryor Streets	2.50 — 3.00	3.00 — 3.50
Kimball	33 Pryor Street	3.00 — 5.00	6.00
Martinque	155 Ivy Street	2.50 —	6.00
Piedmont	Peachtree and Luckie Streets	3.50 — 6.00	5.00 — 8.00
Robert Fulton	Cone and Luckie Streets	4.00 — 5.00	5.00 — 7.00
Tremont	192 Mitchell Street	3.00	
Winecoff	176 Peachtree Street	3.50 — 5.00	4.00 — 6.00

All rooms quoted above have private bath.

Single beds designated as cots may be had in double or twin bed rooms at additional rate of \$1.50-\$2.00.

KINGDOM FACTS AND FACTORS W. O. CARVER,

Professor of Missions, Southern Baptist Theological Seminary

A TIMELY QUESTION

A good deal of excitement has been stirred up in some quarters, by the President's laying the deepest basis of his message to Congress asking for great armament "for defense" in the need for defending the freedom of religion. He was strong in his insistence on our need for defending our democracy and all our liberties against the foes who might attack us from the dictator nations, and made his fundamental appeal to the religious emotion and conviction.

One journal calls for quick, vigorous and general protest and resentment against any such proposal. All religious bodies, this editor thinks, should make haste to proclaim that we disapprove of any such policy and wholly disapprove of our President calling us to "a holy war." He likens the appeal of Mr. Roosevelt to some emotional Mohammedan Mullah exhorting his fanatical followers to a *jihad*.

It is possible to grow too excited over this, but hardly possible to take it too seriously. Was this one of Mr. Roosevelt's shrewd moves by which he hoped to silence or negative opposition, by appealing to a major fear of those from whom opposition was most likely? If we are led into war, the sanction and the blessing of the churches and their ministers will be greatly desired and their attitude will be a very important factor. If our religion is endangered, and if all our other liberties depend upon the foundation of religious freedom, then it is a holy course to prepare to fight for them and to go sacredly to the warfare. That is the underlying assumption of the appeal for

larger appropriation for armaments, whether Mr. Roosevelt realized what he was saying or not. One would like to believe that he did not know. Else we must conclude that he does not understand the spirit of Christianity nor the American principle of church and state.

England's King is officially "Defender of the Faith" of the Church of England. The Roman Catholic Church has ever sought to make, of political government and power, agencies for the promotion and the defense of the religion of the Church. In America we are supposed to have been delivered from this sinful fallacy. Our Lord commanded Peter to put up his sword, teaching His followers that they who take the sword shall perish by the sword, and declaring to the Roman ruler that His Kingdom was "not of this world" and, therefore, His followers would not fight even to defend Him.

Whatever his reason for basing his militarism in an appeal to religious emotion, Mr. Roosevelt should be instructed that American Christians are not asking him to prepare for war to defend our churches, nor willing that he shall do so. We proclaim a Gospel, if we are disciples of the Son of God; we do not prepare to kill those who threaten our religion. If we will sanction and support extravagant and ambitious and dangerous militarism and armament programs, let it not be done in the name of Jesus Christ nor with the sanction of His churches. If our President wishes, as we would pray he may wish, to defend our holy religion, let him take the vacant leadership of the statesmanship of the world in peaceful ways of brotherhood

and cooperation among the peoples of the world. If the Spirit of Christ could find a working place in some ruler of men, we would begin to forget the horrors of war. In any case these United States do not elect a president to be, in a militaristic sense, "Defender of the Faith."

* * *

MADRAS

Our Secretary returns from Madras enthusiastic in his confidence that the strategy of Missions is following the lines of the New Testament, which in its turn is the expression and the record of the mind of Christ. Evangelism is to continue to be the central emphasis and the pervasive spirit of all the methods and undertakings of the men and the organizations that go forth into all the earth in the name of Jesus Christ. Yet it is to be no narrow, limited, superficial evangelism, no mere proselytism. The missionary enterprise is to seek first and always the Kingdom of God and His righteousness. There is to be no shirking the full meaning and the tremendous implications and applications of God's good news. We shall not omit or slur the word Kingdom—reign, rule—in the Master's message of the Kingdom of heaven. It is not heaven without the rule, not just heaven even after we are done with earth, but the rule of heaven on earth. Not heaven without the God of righteousness, but the Kingdom of heaven on earth in the sense that God's will is done here, even as it is done there. When we preach that message from God in Christ, men will know that we speak the deepest truth when we tell them that they "must be born again." For, only by regeneration, will a man be willing even to try to do God's will on earth even as they do it in heaven. A man may be willing enough to enter heaven when he must leave earth, but to do the will of God in America or in China—that requires rebirth indeed.

For a generation now, especially

since 1912, there has been much discussion about the reasons for missions, the right of missions, the message of missions, the methods of missions. The philosophy and the science of missions are being rethought and redefined. Madras marks the triumph of the effort to make the new definition in terms of the essential Gospel, of what Dr. Kraemer has called "*Biblical realism*." The new definition will be grounded in the truths and insights of the first century and of the founders of the Modern Missionary Movement, of Carey and Judson, Morrison and Duff, of Mills and Venn. But missionary methods will be defined and formulated in terms adjusted to the task of evangelization in the world of the twentieth century. We shall shortly move beyond debate and controversy into devotion and action, and a great new day of redemption will come. The new era of missions is centering toward the stream of "the eternal Gospel" fed and filled from the springs of revelation and grace. Humanism is not to win control of the achievements, the genius and the future of the modern missionary enterprise. The Laymen's Commission for Rethinking Missions has helped greatly in the needed crisis. That its ideals and aims are now definitely rejected is great gain. Many of those who participated in the work of the Commission will no doubt share joyously in the rejection of its findings.

* * *

THE KINGDOM IS AT HAND

Is that true? Is that news? Is that a "Kingdom fact" or "factor"? That was the message of John the Baptist, and Jesus took it up, nineteen hundred years ago. And Jesus told his apostles and evangelists to preach the same thing. "The Kingdom of heaven is at hand!" Was it? Is it? After almost three years, followers and sneering opponents began to ask him, "When?" and "Where?" He replied that they were not to look for it "here" or

"there," nor expect it "at this time" or "at that time." "The Kingdom of God," he said, "is not something to come to you with external demonstration, for, get this, the Kingdom of God is within you." It is here for you whenever you will have it. Let it come into you and you find yourself in it.

Was not the full reign and rule of God in Jesus; and was He not altogether within the realm of God during His entire life? Certainly what He did among men, and how He defined the will of God which He was to do on earth in the same spirit and measure as in heaven, were conditioned on the ideas and conduct of men in the world, and specifically in Palestine, at that era of history. It is ever so—must be so. The perfect ideal reign of God was not even in Jesus and His followers, nor could it be.

Men, even His own men, did not accept Jesus' interpretation. As He neared Jerusalem with determined aim, "because He was near Jerusalem and they thought the Kingdom of God was immediately to appear" (note the term), "He added and spoke a parable unto them." The point of that parable—read it in Luke 19—was (and is) that while you look for the Kingdom as a social order, you must faithfully and fully serve the Kingdom within your own range—live as a man of and in that Kingdom which you desire and expect.

Having first misinterpreted the message of the Kingdom in terms of an Utopian material and political social order, and seeing no immediate hope of its appearing, the followers of Jesus have postponed its coming until some destructive cataclysm from heaven shall inaugurate it on earth, meanwhile trying to make the most for themselves of the present material, political order dominated by demonic spirit and methods. And the tragedy of it all is that we actually do delay the coming of the Kingdom without by refusing to let it come within. All these nineteen centuries the reign of

God is "at hand." Whenever we will, we may find it if we are ready to let it come within us and take possession of us. On Pentecost they began to find out the truth of this—but they—and we—forgot—and forget. Or do we believe it at all?

* * *

SOCIAL SECURITY

The freedom and independence of religion come into jeopardy again and again in the socialistic policies which mark and constitute the changing social order in the United States. It is not at all necessary to charge or to suspect the "New Deal" of intentional purpose to destroy the American principle of a free church in a free state. Obviously the principle is difficult of preservation and full operation in an order which, in moving into ever increasing socialism, must tend toward totalitarian inclusion of all the functions and institutions of our common life.

Yet, if we are to save the essential rights of religion in the interest of the full welfare of our nation and of the human race, we cannot surrender this principle.

Again and again we see encroachments upon the rights of religion and threats to the independence of the churches. Latest, most dangerous, and just now with the emergency of imminent violation, is the threat of the action of Congress to compel all religious institutions, including churches, to come under the provisions of taxation, control and penalty of the Social Security Law. If this act is passed and confirmed, we shall have ended the freedom of religion in America. Every believer in this principle, and Baptists above all others, should bestir themselves to immediate action. The *Watchman-Examiner*, in its issue of January 5, sounded the alarm. The Executive Committee of the Southern Baptist Convention is urgently calling for protest. The Faculty of the Southern Seminary has issued a strong statement upon this vital matter.

WORLD
TELESCOPE



A Symposium from South America

W. C. TAYLOR
Secretary to Latin America

A Notable Brazilian Leader

The first abiding efforts made by Southern Baptists toward theological education in Brazil were in Pernambuco. About the dawn of this century a great conviction seemed almost simultaneously to dawn on the mind of the pioneer missionaries. As one reads *The Foreign Mission Journal* of those days, he is amazed to see flare up almost spontaneously, in Pernambuco, Bahia, Rio, São Paulo and other centers of Baptist life, a burning zeal for a numerous ministry, mighty in the Scriptures. Z. C. Taylor even wrote urging that all aid to pastoral support by the churches be abandoned by the Foreign Mission Board, that such responsibility be left wholly upon the churches and that all mission funds be diverted to the training of the future ministry.

New enthusiasms are extreme and this one fell far short of such a goal—and wisely so. But from the zeal of W. B. Bagby, W. E. Entzminger, Z. C. Taylor, Solomon Ginsburg, W. H. Canada, J. J. Taylor, Jephtha Hamilton and others, there came local ventures of preacher training which were later crystallized by J. W. Shepard and H. H. Muirhead into our great and growing Seminaries in Rio and Pernambuco, so full of promise today.

These Seminaries now have gifted, capable and devoted Brazilian presidents. In our Seminary in

North Brazil, Brother Joseph Munguba Sobrinho is the able president.

Sobrinho means nephew. Brazilians have a philosophy of family nomenclature wholly different from that with which we are familiar. When a man of note arises in some family or clan, his son can be called John Doe Filho (son), his grandson may be John Doe Neto (grandson), and a nephew may be called John Doe Sobrinho (nephew). Munguba, then, is the name, and as all men who are graduates of superior schools are called Doctor in Brazil, he is known "throughout these Brazils"—in the words of our people—as Dr. Munguba. An illustrious uncle, a judge, if I recall the facts, gave to the nephew the name, which grew in luster in the new generation. This uncle, if I mistake not, was a Spiritualist, and the young nephew went deeply into that mixture of philosophy, religion and superstition. Today he knows, to its depths, this second religion of Brazil—first in its hold on Brazil's intellectuals, in some cities, and everywhere mingled with popular Catholicism for masses of men, in the electricism so common on the mission fields. Dr. Munguba often preaches to churches packed and over-flowing with curious Spiritualists, and he has been Brazil's foremost voice to stir their consciences about the Gospel.

President Munguba was born in



the state of Alagoas in 1894. His father, Sr. Louis Munguba, was a merchant and aimed to educate his son to be a lawyer. Later the father moved far away to the Amazon Valley. The son, left behind, went into business very early and made his way in life.

While busy in the store in which he had acquired a partnership, he studied constantly and hired, for night lessons, the best available teachers in Portuguese, English, French and mathematics, building firmly on the scant education he had acquired before being thrown on his own responsibility.

Part of his passion for learning took the form of capitalizing the good will of customers who offered him the loan of books. There came a day when one of these replied to his query as to whether he had some good book, saying: "Yes, I have. It is the world's best romance. There isn't, in all the world, another book like it. Tomorrow you may have it."

The eager, young Munguba received and read it. It was the Bible. The friend had said, on handing him the book: "Read it with attention, do what it tells you and you will be happy."

He says: "I read all the Gospel of Matthew and, when I finished it, I discovered that a great revolution had taken place within me. The sufferings and crucifixion of Jesus moved me profoundly. I had a clear vision of my sins, and felt condemned before God. For many days I lived in great distress and knew not what to do. One night I could not sleep because of my consciousness of my sins, so I arose from my bed, knelt in prayer, and asked God to have compassion upon me and show me the light and the Way. That was the moment of my conversion. From then on, I never left my Bible. My life completely changed its direction and ideals and I felt peace in my heart. So great was the change in me that the customers began to call me a 'protestante,' even though I had

never had a chance to attend a church service."

This was in 1910. In 1911, while convalescing in the home of a Baptist aunt, the young Munguba attended the First Baptist Church of Maceio and, after two months, was baptized by the veteran pastor, Eutychio Vasconcellos, who soon pressed him into evangelistic services as a witness to his Saviour.

Called on to preach in the absence of an appointed speaker, he so edified the brethren that they kept him busy in such a lay ministry. He says of that first sermon: "All I remember is that I trembled and sweated a great deal."

Later the young merchant said to his partner that he was giving up his business career and connections. To the amazed questions and protests of this friend, he said he was going to study and give his life to the ministry. Though berated as a "fool" and offered full control of a branch store which his partner was establishing, he went forward in this plan and entered a school maintained by Pastor Pereira Salles in one of the oldest Baptist churches in North Brazil, that of Rio Largo. There missionaries H. H. Muirhead, L. L. Johnson and I knew him and for some years he was a splendid student in the Seminary in Pernambuco, where he became a strong preacher and pastor of the second strongest church in the city. Together with Dr. Tertuliano Cerqueira, now of the First Church, Sao Paulo, and Dr. A. N. Mequita, now of the Rio Seminary faculty, he formed the first class of full graduates (Th.M.) of that Seminary.

Two of the three went afar to the Amazon Valley, he to Manaus, Dr. Tertuliano to Para, and each gave a decade of their vigorous youth to these lovely capital cities of the Amazon Valley.

Since the death of their pioneer pastor-educator, Thomas Aguiar, the great First Church of Manaus had waited and longed for a pastor.

Now another "pastor and teacher" had been given them by the Spirit of grace. A daughter of this pioneer later became the wife of her father's successor. Her sympathetic understanding of the arduous life of a busy pastor and her cooperation in home and church have been invaluable factors in the joint success of her husband and herself in Brazil's vigorous Baptist life. A large family of sons and one daughter are a living demonstration of what a Christian home ought to be.

Under Dr. Munguba's preaching and leadership, always in cordial cooperation with our pioneer missionary A. E. Nelson and the denomination in general, the First Church of Manaus grew in numbers, power and esteem. A second church was organized in the city and others in the interior. Today there are four churches, I believe, and a Baptist school in that important capital. In the leading dailies, an article by Pastor Munguba on religious liberty would sometimes occupy the front page. Nowhere else in Brazil have men so prominent in the life of state and city been so prominent in Baptist life.

First a general Amazon Valley Convention, then two conventions, one for each state, were organized under his guiding wisdom. He has been editor of two state Baptist papers, and is now the writer of the lesson material of the Adult Quarterly of our Sunday schools in Brazil. Three times Dr. Munguba has been president of the Brazilian Baptist Convention and serves the denomination in many capacities. He is author of a widely read book, a spiritual evangelist much sought for in our largest churches, and a pastor by nature and by grace. A man of poise and dignity, his ministry has been blessed in two great churches, a decade or more in each, the latter being our "College Church" of Capunga, across the street from College and Seminary in Pernambuco's capital city.

After a pastorate of ten years and two months in Manaus, Dr.

Munguba was exhausted by the hot climate and heavy work. He had come through our city on his way back from a National Convention, and preached with wonderful power and charm. In introducing him to our student body, I said: "I can imagine nothing better for this Seminary than that Dr. Munguba, some day when God wills, should be a member of our faculty and, in the chair of homiletics, should teach you how to preach."

Some years after that he wrote me and said: "My health is breaking. I have invitations to South Brazil, but prefer to work still in the great North whose people I know and love."

We were fortunate in the opportunity. He came to the church of which I had been pastor, and to the faculties of College, Seminary and training school. After nearly a decade of a great ministry in pulpit, classroom, Baptist journalism and evangelism, Dr. Munguba was chosen President of his *Alma Mater* last year, and carries on its work in great spiritual prosperity and financial success. Around this institution, and its peer in Rio, center our warmest hopes for the evangelization of Brazil.

Brother Munguba writes: "On my desk is a Bible. The first thing I do on reaching my desk is to open it, read it and ask the Lord to guide me during the day for the welfare of the Seminary. I have felt His presence, direction and solace in my life and my work. No doubt arises in my mind as to His aid in the prosperity and progress of His School of the Prophets in North Brazil."

These prayers are being answered. Brethren L. L. Johnson, A. E. Hayes, E. G. Wilcox, Orlando Falcan, Livio Lindoso, Elton Johnson and W. C. Harrison are a strong faculty under his leadership, and nearly fifty students are in the Seminary courses, or live in its dormitory while getting their preliminary training in the *Collegio*



Dr. Munguba Sobrinho, President of the Baptist Seminary, Pernambuco, Brazil, and Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board

Americano Baptista. The Seminary is surrounded by thirty-eight Baptist churches, in a city of half-million inhabitants (government statistics of 1938 published in the *Estado de Sao Paulo*). These love the Seminary, its teachers and students and are the laboratory where the latter gain their ministerial experience.

A recent letter gives this fine summary of his first year's administration:

"My journeys to Alagoas, to the northern part of Brazil and to Bahia were highly profitable for the Seminary, both from the financial and the spiritual point of view. I raised for the Seminary about 3,000 milreis. During my ministry in Maceio, S. Luiz, Therezina, Ceara and the interior of Bahia, there were 243 people converted. In all the North I have found some twenty-two young men called to the ministry, who are not now in the institution."

"We are near the close of the seminary year and contributions of the churches and brethren, who, by their gifts, have proven their love

for the Seminary, have risen to the amount of 19,661 milreis, against a little over 11,200 milreis the previous year. The largest contribution the Seminary ever has had heretofore has been 12,500 milreis. As you see, the cooperation which the Seminary is receiving this year is proof that the churches are loving it and that God is with us. Blessed be His holy name.

"We closed the school year on the 11th of this month with our commencement exercises, and it was the best closing in the history of the institution. The Capunga church-house was more than full and over 300 people standing up. Three young men received the degree of Master of Theology.

"Our beloved college church has held an evangelistic meeting in which Dr. Erodice de Queiroz, of Sao Paulo, did the preaching. There were thirty-two conversions, among them my son and eleven others have been baptized."

We thank God and take courage.

Change—Not Decay

"Change and decay, in all around" I *do not* see—just change, and through it all the divine stability in which is no shadow of turning.

The unchanging feature of mission work in Brazil is that the principal foil in which the Gospel is set is Roman Catholicism. That fact does not change. I sincerely hope it will not. Better a religion full of errors than none at all. Better evangelize superstitious believers in God than try to cope with God-haters. Better the environment of an eternity-minded people than one blinded by superficial reforms into the stupor of materialism or false philosophy. If the common people, who always heard Jesus gladly, are hardened into foes of our Lord by philosophic radicalism, or class hatreds at either extreme, then the Gospel is sorely handicapped. Its principal audience is deafened. As the good is enemy of the best so

the bad is a better neighbor and friend than the worst. At the thought of the worst which afflicts men's souls in many lands, we give thanks even for bad Romanism and are grateful for its good witness to things we hold in common. And we especially rejoice when Rome gets better on its good side and less emphatic in some of its bad features.

REFORMATION WITHIN CATHOLICISM

When a nation of 47,000,000 people, led by a vigorous revolutionary idealism, deliberately contemplates and rejects Communism and radical or fascist extremes, clinging to their traditional faith, that faith must be purified. Romanism can have reformations. Already there has come about in Brazil a notable purification of life and change of attitude in Brazilian Catholicism. Whatever the powerful influences from without which may have affected clergy and people, there is developing a reformation from within.

A NEW NOTE

Preaching is coming to the fore. In 1915, when I first knew Brazil, preaching was a minor feature of Romanism and preaching priests were rare. Recently a friend said to me: "Not long ago I heard a priest preach to a great multitude, almost exactly like you did tonight and with the fervor, almost, of an evangelistic appeal. The people are hearing that increasingly from their padres and so you do well in clarifying what repentance and faith mean. They could easily imagine they are already evangelical believers, if you do not emphasize the nature of saving faith."

For that reason I am saying to every audience that saving faith is not the mere holding of orthodox opinions, not memorizing catechisms, not approving dogmas, not infant baptism nor even belonging to believers' family; but that it requires a personal trust in the Sav-

iour, following upon a supernaturally wrought conviction and repentance from sin. I heard a priest over the radio a few days ago. His message was a yearning appeal to their own educators and catechists to love the Lord Jesus, about whom they teach. Its vibrant sincerity warmed my heart and set within me high resolves. This is a very different Romanism from the dead formalism of other years. It makes one both grateful and alert.

A NEW FREEDOM

With preaching have come other methods of education of the conscience. There is a vast catechetical revival strenuously promoted by the higher clergy.

A rich, pedagogically winsome and rapidly growing literature is coming from the press. I read a book on the Bible written by a prominent woman in Rio's Normal School. One quarter of it is such praise of the Bible as I could wish to be able to write. It is the textbook for the Catholic youth of the nation in the public schools. What hearers these fifty millions of Brazilians will be in a few years! Are we afraid of that? We leap to our chance. All our next generation of young listeners can be Bereans.

I have bought a recent version of

the New Testament translated by priests from the Vulgate. But a priest from Petropolis has just translated the Greek New Testament. This excites me almost as much as the latest news from China or Spain. It also is momentous.

Rome's best minds are defending its dogmas in a vast, erudite and popular literature, both polemical and devotional. When I first visited Brazilian bookstores there were no books appealing to the mind on behalf of the Catholic faith of the nation, just images, pictures, missals and crude lives of saints, infantile in their superstition and credulity. Now great windows in the nation's greatest bookstores are wholly given over to the attractively bound, new volumes, life of Christ, books on the Bible, apologetics, volumes on the catechism, popular works on prayer and devotion. Now our Protestant literature has also grown marvelously, and some of its works may be found in a general bookstore. Spiritualism is strong but not so predominant.

In visiting a new missionary recently, I examined the books in which he is studying Portuguese. They are a delight, prepared on the inductive plan. A page of literature is cited, then word by word the passage is studied from the lexical,



Baptist Campus at Pernambuco, Brazil. Left: Capunga Baptist Church. Right: Seminary Building

grammatical and rhetorical points of view. The emphasis is on historic Christianity rather than the distinctive dogmas of the Roman Catholic sect. Reading and grammar have become vehicles of religion. This pervades the whole text-book realm, and a committee is now at work, for the government, examining all text-books in schools of every grade, to eliminate every trace of communistic sentiment. Men now in prison from the bloody communistic revolt of 1935, and all who are arrested from now on in revolutionary efforts are to be put in prison-schools and educated in the principles of the Brazilian republic.

A NEW EMPHASIS

Literary education under religious auspices has grown by leaps and bounds since 1930. One Baptist pastor in Rio has a school with approximately a thousand students. All our mission schools are overflowing. Other pastors in various parts of Brazil have good schools. Many pastors teach in many non-Baptist schools and exert a wide religious influence.

Schools of priests, friars and nuns have multiplied and are filled to overflowing. I recently crossed Brazil from the Atlantic to the Bolivian border, nearly a week's travel by train. In Matto Grosso I found Catholic schools feverishly appearing, expanding, and building. They have the youth. In some towns we have better church buildings than the Catholics but ours is an adult group, not holding our own children or attracting others. The Catholics are not bothering just now to build fine churches. They are pouring men and money into schools, to control the coming generation. Then, after Rome has intrenched itself, they can build churches at their leisure.

With all this goes on astute publicity and propaganda. "Churches of the Sacred Heart" begin to spring up. Note the plural. Jesus and Mary stand side by side over



First Floor: College Chapel. Second: Dining Hall, Pernambuco, Brazil

the altar with the red painted hearts showing like magnified valentines. Such churches are crowded with aristocracy's richest and proudest.

ROMA SEMPER EADEM

Despite its modern methods and liberal procedures, it will not be a new or different Romanism. *Roma semper eadem* is the papacy's motto. It will be, for the time it pleases the high clergy, a Romanism with a changed emphasis. Since the rise of the papacy, there have always been Catholic Bibles, unread however or chained to monastery walls. Now they are to be read. But the fine book I commended above, for its praise of the Bible, in subsequent chapters abjectly submits to priestly domination of the conscience and intellect in interpretation, and disavows the capacity of the non-clerical mind either to understand or to interpret the Scriptures, except as clarified by the clergy.

Of course, *we* know that the Catholic reader can understand the Gospel in its simplicity and we rejoice that he is to read it. He will read far beyond the notes in which the clergy explain away the text or forbid him to believe its evident meaning. He may read with faith and be saved. He may come to obey Christ, rather than the traditions of priests.

We rejoice in the Bible. It is the sword of the Spirit, in any hand. The fifty or sixty thousand Baptists and other non-Catholic groups in Brazil cannot save these 50,000,000 Brazilians from communism or fascism. The Catholic church can. It is the Catholics' providential mission.

A POWERFUL TRIBUTE

Only a blind man could fail to see in all this the most powerful tribute to the Gospel, to mission work, to our mission schools and popular evangelistic methods. It is the tribute of imitation. Evangelism by preaching, coupled with education of minds and consciences in Christian truth by literature, journalism, Christian schools, Daily Vacation Bible Schools, Sunday schools and the home are still our great assets. Organization is essential, biblical organization, adorned by biblical worship in biblical forms. Hence, in our churches, we are organizing youth, men and women for Christ.

Rome's fortress is in its priesthood. They never lower their standards there. Christ's hope, likewise, is, supremely, in His called ministry who, for the sake of the Gospel leave all and follow Him. There is no doubt in my mind that our 500 or 600 churches in Brazil

could tomorrow organize as many more churches all about them, if they had the ministry to care for them. Many organized churches have church houses, in widely scattered centers, but await a ministry to lead. We have now some 300 pastors, and half as many more in training. For every one available we have many requests on every hand.

O, loving Lord of the harvest, give us laborers for our waiting crop of undying souls!

Re-building Missionary Motives

THE COMPASSION OF CHRIST AND OF THE CHRISTLIKE

(The first of a series of six articles)

Milling crowds stir our emotions. Multitudes move the compassionate heart. We look in their faces, know their experiences by our own, see by daily contacts the death-grip sin has on them, understand by memory's grim ministry their terrors of law, heredity, the pressure of custom and environment, moral weakness, social sanctions, failure, old age, death and eternity. We know Him who can "deliver all them who through fear of death were all their lifetime subject to bondage." From that bondage and many another, Jesus would deliver; and men who are like Jesus share His compassion for the captives He would so gladly set free.

Missionary compassion, it is true, is no mere condescension in us foreigners here toward other foreigners over yonder. In the common lot of unregenerate souls into which we were born, all men are aliens to God, strangers to grace. We were, till redeemed by the precious blood of Christ, all alike separate from Christ, alienated from His spiritual commonwealth, as they now are who have not been born again. Our missionary compassion has no loud-speaker, either blatant or muffled, that calls across international or racial lines: "I am holier than thou."

Nor does such compassion move on any material plane of pity for all those who do not share the American standard of livelihood. God forbid! "A man's life consisteth not in the abundance of the things which he possesseth." No. Our compassion is in an utterly different realm. We might covet a Ghandi's simplicity and singleness of heart and mind, but we have compassion for his and all other Christlessness.

Missionary compassion keeps humbly near the Cross and "pours contempt on all our pride." We humbly confess, each in our several places, that "all we like sheep have gone astray," that the Good Shepherd, Himself as a Lamb slain from the foundation of the world, laid down His life for the sheep, made His soul an offering for their sin, bore our sins in His own body on Calvary, takes away sin, a whole world's sin, once and forever, by the all-availing sacrifice of Himself, so far as men may accept His offer. Missionary compassion asks: "How shall they accept an offer of which they have not heard?"

I never knew there was so much about the compassion of Jesus in the four Gospels till Dr. John R. Sampey came to Brazil and it was my privilege to interpret for him. Sometimes he would draw great

throng to some central place and follow Jesus through a Gospel.

At other times, he would go to the throngs in the many churches in a city. A house would be full. About what will he talk? There is just one theme possible to his welling Christlike compassion. The text is: "And he came forth and saw a great multitude and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things"—compassion shown by discipling men and by indoctrination in vital truth. Or this: "But when he saw the multitudes he was moved with compassion for them, because they were distressed"—Does that anguish of soul stir no corresponding emotion in you? Has the milk of holy kindness dried up in your bosom? Jesus was compassionate over hunger and sickness and did something about it. But his missionary compassion and that of all the Christlike is far more than philanthropy. God has set eternity in the human heart and the answer to its quest is the living, dying, risen Saviour we preach. Does Jesus mean anything to you? Then the measure of your devotion to Him, and of your compassion for those who know Him not, is missions.



Ten of the thirteen young Brazilian Seminary students in Missionary W. E. Allen's first year Greek class, Rio de Janeiro, Brazil

A PERPETUAL MEMORIAL

R. S. JONES, *Home Secretary*

Upon receipt of cash, or its equivalent, the Board will issue an Annuity Contract for any amount from fifty dollars up, which provides a fixed income for life on the amount received. This annuity is based on the rate of interest that applies to the age of the person named in the Contract.

The investment of such funds and the safe-keeping of securities purchased become the responsibility of the Board. Moreover, these Contracts have back of them the assets and the good name of both the Foreign Mission Board that issues them and of the Relief and Annuity Board that funds them. The permanent assets of the Relief and Annuity Board alone are in excess of \$4,000,000.

Interest rates range from 3% to 8% on a single life, according to the age of the donor, and on two lives they range from 3% to 6.6% according to the two ages combined. These rates will compare favorably with those offered by standard insurance companies. In case of the death of one of two annuitants, interest is paid to the survivor during the rest of his or her life.

Since an annuity contract is an investment, it is not subject to the Gift Tax of the Federal Government. Neither is it subject to an Inheritance Tax.

Annuities are payable either semi-annually or quarterly, as the donor may prefer. Payments are made with both regularity and prompt-

ness, strictly in accordance with the schedule agreed upon. Neither the Foreign Mission Board nor the Relief and Annuity Board has ever defaulted in the payment of a single annuity, and the donor may thus feel a sense of safety regarding the income from his Contract.

To many who want to invest in missions in a worthy way, without the sacrifice of income needed for living expenses, the Board offers such opportunity through its Annuity Contracts. It is not necessary, therefore, to wait until death to transmit through a will, with its attendant delay and possible complications, one's intended bequest to foreign missions.

There will come to those who avail themselves of this opportunity spiritual satisfaction and joy in the knowledge that their funds are thus available for immediate use in the work of the Kingdom.

The Foreign Mission Board appeals to persons of means in our Southern Baptist fellowship to seriously consider taking out annuities with our Board. The needs for enlargement in all of our mission fields demand an increase in our income beyond what we may expect from the Cooperative Program.

Further information for your individual case or a personal interview with one of the secretaries may be had upon addressing the Foreign Mission Board, P. O. Box 1595, Richmond, Virginia.

Signed,

Alma Jenkins
Charles E. Waddy
Helen Montague
E. O. Bristow
R. S. Jones

\$.....

No.....

THE FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION

· RICHMOND, VIRGINIA

(Incorporated in the State of Virginia, by act of Legislature of Virginia, approved February 23, 1888.)

In Consideration of a Gift of.....Dollars
the receipt of which is hereby acknowledged, does hereby agree to pay to
.....of.....
in the State of.....an annuity or yearly sum of.....
dollars in equal.....installments on.....
in each year during the remainder of life, and upon the death of
said annuitant this obligation shall be void and said annuity shall cease.

The heirs, executors, administrators or assigns of said annuitant shall be entitled to any proportionate share of said annuity from the last.....payment to the date of said annuitant's death.

IN WITNESS WHEREOF, the said Foreign Mission Board of the Southern Baptist Convention has caused its corporate seal to be hereunto affixed and these presents to be signed by its Treasurer and Corresponding Secretary, this.....day of.....

.....
Treasurer

.....
Corresponding Secretary

FIELDS
AND FACTS



Mrs. Ginsburg

Reminiscences of Days in Brazil

MRS. S. L. GINSBURG,
Missionary-Emeritus

or less, did not dare run the risk of being hit by the shells from the navy. In order to reach Rio the people had to go all the way around the bay by train, making several changes. It took them all day by land, whereas they had been accustomed to cross in half an hour or so. Many of the people worked in Rio and came home to Nictheroy in the evening. It was now necessary that they move to Rio.

We lived in a house just behind the hospital hill, out of range of the firing, so we thought we were secure. Then one day I looked out the window and saw an army officer on horse-back galloping by. He called out, "My lady, shut the windows. Don't you hear the bullets?" I had heard the tic-tac on the walls of the house, but did not know it was bullets. You may believe that I shut the solid wooden inside shutters in a hurry. Then a shell fell on the hillside back of us and one burst almost right overhead, the pieces falling in the street near our house. So we thought we would go to Campos, and work there until the revolt was over.

THE FAITHFUL IN CAMPOS

There was a small church in Campos and the missionary from Rio, Mr. W. B. Bagby, found it difficult to get there while communications were so disorganized. When we arrived, the people expressed such an interest in the Gospel that Mr. Ginsburg asked the members if they had faith enough to ask the Lord for a hundred souls



Mr. Ginsburg

that year. It was New Year's day. They all began at once to work and pray all through the year. When the year ended, they found that the Lord had given them more than they had asked. He had given them a hundred and twelve souls, converted to the Master.

MISSIONARY IN PRISON

During that year Mr. Ginsburg was arrested in San Fidelis, a station beyond Campos. He was held ten days until the governor of the state, a liberal man, took hold of the case and asked him as a favor not to preach there any more until he could guarantee him protection. You may have read about it in his book, *A Wandering Jew in Brazil*. At any rate, he gave him protection as soon as the revolt was ended, and sent a guard to enforce the law which guaranteed liberty of worship. As he said, some of the political bosses in the interior at that time were ignorant of the law.

Today in San Fidelis there is a self-supporting church.

THE NEW CHURCH

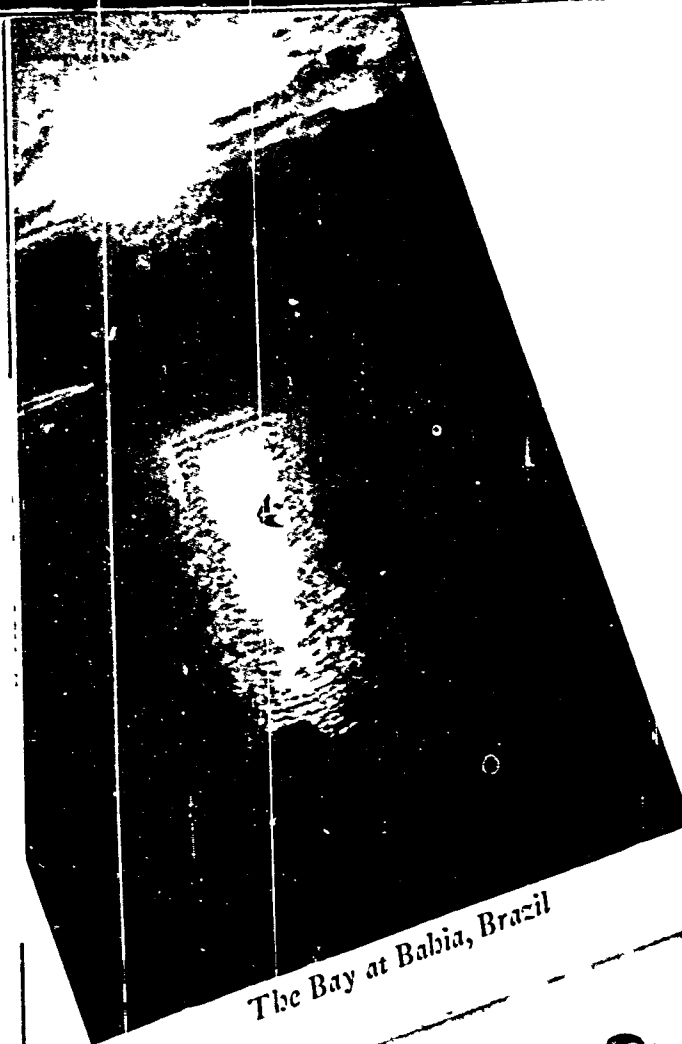
In Campos the church was growing and needed a new building. They kept on working and praying and putting aside the money for a building fund. When they had

(Continued on page 123)

In 1893 Mr. Ginsburg and I were working in Nictheroy, across the bay from the city of Rio de Janeiro. We had meetings in the front room of a private house. In order to gather the congregation we would take the little folding organ and go about a block to the public square and begin singing hymns. As soon as the crowd gathered Mr. Ginsburg would give a short gospel message, and then invite the people to come to the evening service. Many would follow us into the meeting. The front room would be so crowded that we would invite the children back into the dining room, and there we would teach them the hymns and Bible verses and tell them Bible stories. Thus, we let the grown people listen quietly and, at the same time, we taught the children. They soon learned the hymns. Often as we would walk down the street we could hear them singing the gospel hymns that we had taught them. Thus, the Gospel entered homes where perhaps we could ourselves never go.

When we had been living in Nictheroy about a month, a revolt of units of the Brazilian Navy broke out. This cut the communications between Rio de Janeiro and Nictheroy, for the ferry which crossed the bay every forty minutes, more

IN THE LAND OF THE SOUTHERN CROSS



The Bay at Bahia, Brazil

Araucanian Indian Mother and Child—Chile



Chilean Indian Witch Doctor and Young Woman



From a Window of the Baptist Mission, Bahia, Brazil



BAPTIST BIBLE INSTITUTE OF URUGUAY
Center front row: Rev. and Mrs. B. W. Orrick, missionaries



Family—Rev. L. Plus, Prayer Plate Convention, Arg.



Dr. and Mrs. W. B. Bagby, family and friends meeting
Dr. Charles E. Maddy and party at airport, Porto Alegre, Brazil, 1936

Rev. and Mrs. Albert I. Bagby. The bride is the former Miss Thelma Frith who has already served one term as a missionary to Brazil. The groom is the youngest child of Dr. and Mrs. W. B. Bagby who arrived in Rio de Janeiro, Brazil, on Easter Sunday, 1881. Through these fifty-eight years they have not only given their own lives to the evangelization of Brazil, Argentina, Chile and Uruguay, but they have given all five of their children to missionary work in South America. Albert, their youngest, received his appointment February 9, and he and his bride sailed February 25 to add their lives to the strengthening of the work in Porto Alegre, where the aged founders of the Brazilian Mission continue to serve



Rev. and Mrs. Carlos Du Bois, Jaguaquara, Bahia, Brazil. The groom is the former dean of the Baptist College, Recife. He is now the President of the Baptist School in Jaguaquara. The bride is the oldest daughter of Sig. Paulino Camara deacon in the Capugna Baptist Church and bookkeeper of the College in Pernambuco. Mrs. Du Bois is a talented musician, former professor of voice and director of college choir, Pernambuco, Recife. She helped write the Brazilian Baptist Hymnal and has given concerts to capacity audiences in the leading cities of South America. Her two brothers are a physician and a Baptist pastor in Recife. Her sister Carmen is a renowned concert pianist. This splendid Baptist family is a product of Baptist missions

THE COMMISSION

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Fast Closing Doors

One of the most significant and momentous issues facing the International Missionary Council, meeting in Madras, India, in December, was the fact that many countries, once open to the gospel message, are now closed or are fast closing to missionary effort. Missionaries to Turkestan have been driven out, and Protestant work in Abyssinia and Italian Africa has been severely restricted. In Korea and Manchuria, under Japanese domination, the activities of the churches and the labors of the missionaries are greatly restricted. In many other countries and political areas, there is growing opposition to the preaching of the gospel, and ever increasing difficulties confronting the missionary in his ministry of service and uplift.

There is also the ominous fact that the heralds of the Cross are faced with a growing indifference or an increasing opposition, on the part of the adherents of heathen

and pagan faiths. Many of the non-Christian peoples have become less open-minded to Christian influences and are turning a deaf ear to the appeal of the gospel. It was emphasized at Madras that there are significant revivals within Buddhism, Hinduism, Islam and Shintoism. These false religions have adopted many of the methods of Christianity in the propagation of their cults and systems.

There is also evident a more organized opposition to the Christian Church and its message of redemption by the way of the Cross, than there has been at any time within the past one hundred years. Unless the efforts of organized Christianity are intensified, there is real danger that this adverse movement will become so strong as to threaten and imperil the whole program of church activity and missionary endeavor throughout the whole world. Witness the rise in Germany within a decade, of the neo-pagan movement of a religion of "soil and blood" that threatens

the very life and existence of the churches of Germany. The world is in a ferment, nations are seeking substitutes for God, and in many lands the religion of *Nationalism* is displacing old religious loyalties. Add to these disquieting observations the fact that there are more non-Christians in the world today than there were a decade ago, and it can be seen at once why the call for haste in giving the gospel to the vast multitudes yet unreached with the gospel is so urgent and imperative at this time. Many doors now *open* are fast *closing*. Surely the King's business requires haste.

* * *

The Lord Is Risen

Someone reading this issue will ask: "Why send missionaries to South America—a land of beautiful, progressive cities like Rio, Buenos Aires, Santiago, Montevideo? Modistes say that Paris' styles reach the Argentine capital before New York. Why should we send missionaries to such smart people?"

The message of Easter is the answer. "The Lord is risen. He is risen indeed. Alleluia!" An empty cross! Victory over death and sin! "Where the Spirit of the (risen) Lord is, there is liberty"—victory—peace! "This is the victory that overcometh the world, even our faith." Easter!

Millions living in Neighbor America behold a cross, not empty, but bearing the body of our crucified Christ. They worship the Virgin Mary, pouring out petitions to her and to myriads of saints. They bow before images of steel and stone and confess to priests, paying them to relay their prayers to God.

But—"There is none other name under heaven given among men, whereby we must be saved." That name is Jesus—not Mary—nor saint—nor priest.

The Easter-message is our answer: "The Lord is risen."—I.G.C.

"He is Lord of lords, and King of kings."

Baptist Prospects

Baptists are a free people in free, autonomous churches, under the authority of Christ. To a great extent their prospects depend on the number and power of these churches and the number, quality and training of their ministry.

In any consideration of the spiritual power of New Testament churches, the tone and tenacity of the Christian life and activity of laymen and of Christian women are the major content of that power.

Our laity in South America is, generally, regenerate and devoted. Family worship is the accepted norm of the Christian home. Members are received in the churches with care, often with more care than some of our churches here at home show in taking men into the ministry. Church discipline is positive. There is a clear line of demarcation between the church and the world. Witness-bearing is general.

A Contrast

Some one asked the other day whether it is easier to evangelize in the homeland or in South America. So far as the friendliness of the environment is concerned, it is much easier in the homeland. The field here is more accessible.

So far as the evangelizing force is concerned, it is far easier on the foreign field. Suppose you had to wait for months or years to prove your conversion, and were required to know measurably well the Scriptures and the Christian life, before you could get into a Baptist church, maybe applying several times before being accepted; suppose it were expected confidently that every member will have family worship, give—probably a tenth of his income—, talk of Christ to his circle of friends, and preach or testify.

If Southern Baptist churches had in their rank and file that kind of members, would it be easier to evangelize than it now is? Your answer to my question is my answer to yours.

The Evangelistic Spirit

Evangelism is the life of South American churches. They know that most Catholics and many Protestants are lost because they are without the Gospel, because they are trusting in sacraments, rather than in the only Saviour. Our South American people are not handicapped by the assumption that "one church is as good as another." Their churches are kept solely for regenerate people, and there is a vital and very evident difference. They have a basis of evangelism, as do many of our churches at home, having a real Gospel that is not afraid to distinguish between things that differ.

Given this regenerate body of believers from which the sovereign Spirit may choose ministers of the Word, our prospects are bright concerning that ministry.

Evangelistic impatience is the ruin of many a mission field. We are not free from it in South America, but since the dawn of this century we have been drawing away from it to follow the example and spirit of our Lord. No impatience hurried Him. He had time to turn aside from His busy, personal witnessing and train the Twelve, then to some extent, the Seventy. In multiplying workers, trained to know and do the Father's will as He had revealed it, our Lord multiplied Himself. Greater work than He had done were these workers to do. A Timothy won and trained is an infinitely greater work than the resurrection of Lazarus, of whom we hardly hear again. To Christianity a John Mark, as interpreter of Peter, is worth a thousand miracles.

Brazil's Churches

On my list of Brazilian churches there are more than seven hundred—each is a golden candlestick holding aloft in the darkness the collective lights of the members. Each, to its own congregation, is the temple of the Spirit, body of Christ, flock of the Shepherd and Bishop

of their souls. They are in every state of Brazil and its federal territory. When, in 1921, Dr. T. B. Ray wrote the introduction to *A Wandering Jew in Brazil*, there were 221 churches. Now there are 500 more. Many of these have various and distant groups awaiting organization which is delayed only for lack of a pastor. In our day we shall see in Brazil twelve hundred churches, and perhaps far more.

A Trained Ministry

Serving these churches there are approximately 325 Baptist pastors, besides over one hundred ministerial students in training. In Argentina we have two score ordained ministers, and a score in Chile, four in Uruguay and one in Paraguay. There are perhaps twice as many churches as pastors, except in the two smaller fields, where each pastor serves only one church.

The ministry in all these countries has many great preachers and strong pastors. Our Seminaries in Pernambuco, Rio de Janeiro and Buenos Aires are growing in every way, and Bible Institutes give some training in Montevideo, Rosario (Argentina), Santiago (Chile) and Temuco (Chile). Training Schools for Christian women are more or less developed in Pernambuco, Rio, Buenos Aires, and, to a degree, such training is given in Sao Paulo and in the Bible Institutes mentioned above.

Mission Schools

Our Baptist Mission Schools are virtually self-supporting, and are giving more attention to their Christian witness than ever in their history. They are living in a regime free from debt, paying as they go. They have, in their vicinity, vigorous churches with an attractive ministry to youth, and educate a multitude of young believers, children from Christian homes, and young preachers.

Our contribution of mission money does not even pay the taxes

(Continued on page 127)

Editorial Varieties

CHARLES E. MADDRY

Wise Leader in China.—Dr. M. T. Rankin, Secretary of the Foreign Mission Board for the Orient, was a delegate from the China Christian Council to the International Missionary Council which met in Madras, India, on December 12-29. He came back with us to Bombay and sailed for China on January 2nd, and we sailed for Naples, Italy on January 3rd. We thus had twenty days together in blessed fellowship and helpful consideration of our whole mission situation in the Orient. Since the beginning of the terrible conflict in China, twenty months ago, Dr. Rankin has kept in intimate and helpful contact with our 215 missionaries scattered throughout China. As we look back now, we see clearly the guiding hand of God in the reorganization of our work in China four years ago, and we are profoundly grateful now, that in these tragic and momentous months through which our missions have been passing in China, our Board has had such a wise and dependable leader at the helm out there.

Hospitals Destroyed.—Since the beginning of Japan's "undeclared war" on China, our Board has lost more than Six Hundred Thousand dollars' worth of property. The latest outrage was the bombing and burning of our Kweilin Hospital. It is a total loss. The Wuchow Hospital has been bombed and seriously damaged. Some months ago the Chengchow Hospital was bombed repeatedly, inflicting extensive and costly damages. We have not yet been allowed to re-occupy the grounds and buildings of Shanghai University. It will take \$5,000 to temporarily repair the damaged roofs of the several buildings and preserve them until some final decision is reached as to the future status of the University.

Beyond-the-Goal.—Already urgent and insistent appeals are coming in from various sections of China for funds for the rehabilitation and repair of our property in the devastated areas. Beyond the requirements of our current budget, the Board does not have an extra dollar, for the repair or rebuilding of our property in China.

Just at this critical juncture came the heartening news, in a letter from Miss Mallory, that the Woman's Missionary Union, out of the "Beyond-the-Goal" gifts in the 1938 Lottie Moon Christmas Offering, was giving us \$10,000.00 for rehabilitation work in China. Thus, as in every crisis of our foreign mission work, the Woman's Missionary Union has led the way out to victory. We thank God and take courage.

* * *

Glorious Opportunities.—Dr. Rankin brought us the good news to India that our missionaries in China at this time were having glorious and unprecedented opportunities for preaching the gospel. Every door in China swings open for the entrance of the gospel and today is our opportunity of the ages for making Christ known to China's millions. The sowing of the gospel seed, during the one hundred years since we first went to China, is now beginning to bear fruit. Soon the harvest will be ripe to the wasting, unless we speedily send recruits into the harvest fields.

* * *

Medical Ministry.—Here is a report for 1938 of the achievements of the staff of the Hwanghsien Hospital, sent us by Dr. N. A. Bryan, our noble missionary doctor who is carrying the load of three men:

"We treated in the dispensaries 7,019 people. There were 1,268 inpatients with a little over 20,000

hospital days. The total number of treatments were 39,427. The hospital was fuller a good many times, than I had ever seen it in ordinary days. Many times we had to use boards to lay the patients on. We just put them out in the hall and wherever we could. I wish we had another big ward that would house about fifty. But we shall have to make out with what we have. We do need at least twenty new beds and I am about in the notion to ask our White Cross helpers to send them. I am sure they will be glad to do so. We performed about 700 operations. We used the X-ray machine about 400 times. We spent over \$30,000.00.

"We are so glad to have in service the light batteries that Mr. Culpepper brought back. Also we are so glad to have one of the G. E.'s Inductotherm machines. This has just started its service."

* * *

Imperative Need.—One of the most critical needs confronting the Foreign Mission Board today is the imperative need for more missionary doctors. We have searched the South over within recent months for some doctors, called of God, for work in our hospitals in Africa and China. We have seen at close range the appalling needs, in both lands, and we are greatly distressed over the fact that there are no medical men available today for the relief of the crushing needs in those lands. We need at once a doctor for the hospital at Ogbomoso, Nigeria. Dr. Green must come home on furlough at the end of this year. There is no one to take his place. Dr. Walker's furlough will soon be due, and it will be an unspeakable calamity if we cannot find a doctor to take his place at the Leper Colony. We need this year five medical missionaries for China. We entreat our people

everywhere to pray without ceasing to the Great Head of the Church, that He will raise up some medical missionaries out of our churches, and make them willing to go to the relief of these heart-breaking needs.

* * *

Distress in Chile.—Further reports from our missionaries in Chile indicate that the loss of life and the destruction of property in the area visited by the recent terrible earthquake are much greater than at first reported. The deaths reported have run into multiplied thousands and many of our churches, chapels, and pastors' homes have been completely destroyed. Heartbreaking appeals are coming for financial help to care for our pastors, many of whom have lost all they had in the world. Chapels must be rebuilt and there is no money in sight. We pray that He who owns all the wealth of the universe will put it into the hearts of His people to provide the funds necessary.

* * *

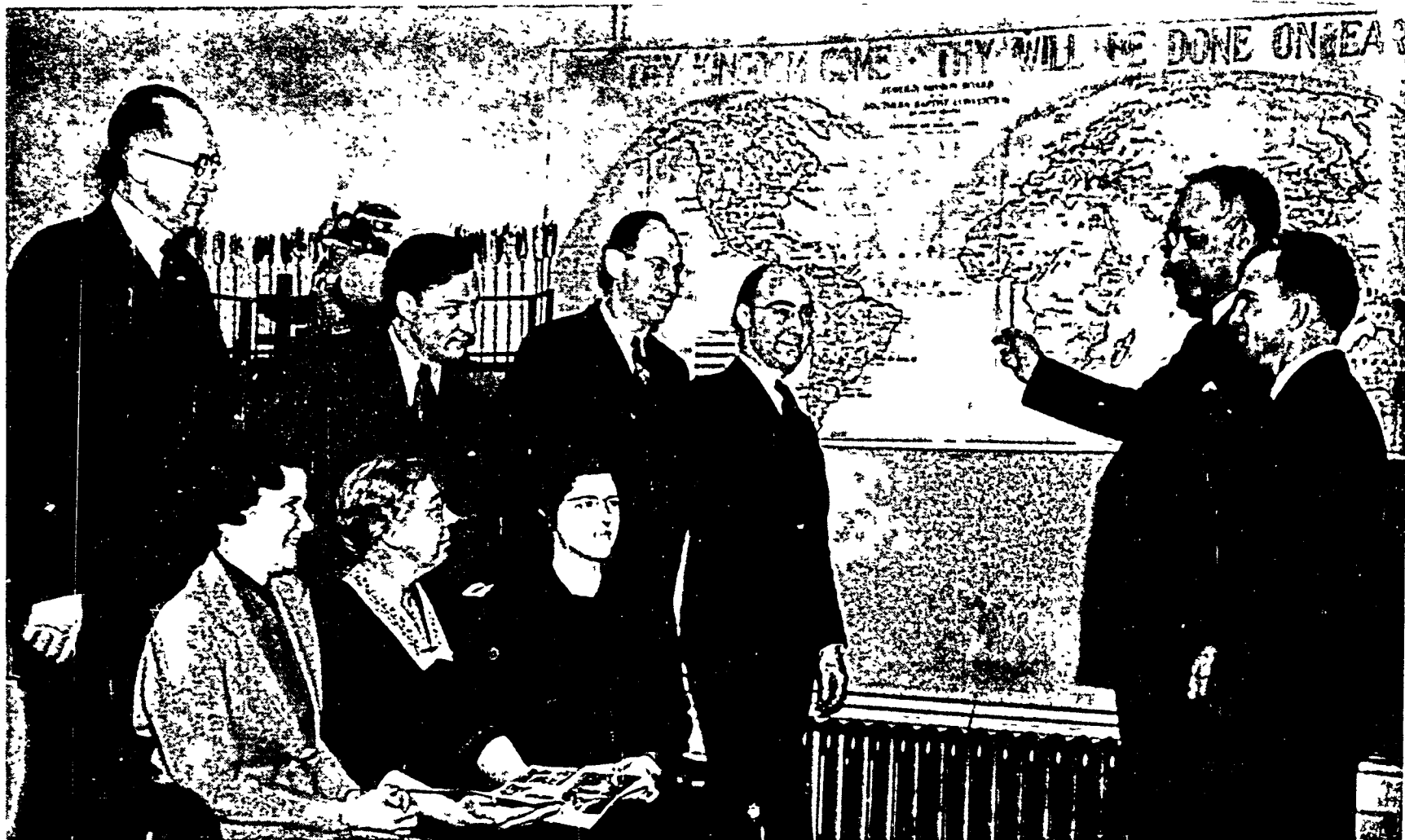
Spring Meeting.—The semi-annual meeting of the Foreign Mission Board will be held in Richmond on April 12-13. Ten or a dozen missionary candidates, God-called and splendidly trained, will be pressing the Board for appointment. The mission fields, white unto the harvest, are pleading for recruits. We believe God has raised up this fine group of young people for this hour. How shall we provide for their support? We are going ahead in faith that somehow God will give us the money we need for the salaries and expenses of these choice and chosen young people. We have seen with our own eyes, at first hand, the appalling need. The over-worked missionaries are pleading for reinforcements. God has called these young people; they have answered His call and prepared themselves for the work. They are begging to be sent to the hardest places. Somehow we must find a way, and send out these new recruits.

Never Behind Him, Always Before Him

By CHARLES A. WELLS



The great ancient religions of the world, such as Hinduism, Buddhism, Confucianism, have been found lacking in those elements of wisdom and faith which can meet the need of a modern world. Most Hindus, Buddhists or other such adherents who have received a modern education either become atheists, or become Christian. Few remain attached to their ancient cults. They recognize that these ancient teachings yet possess great good in them, but they are either not concise enough nor comprehensive enough to meet the needs of today. But the amazing thing about the teachings of Jesus is that they are still far in advance of us, yet so simple a child can understand. We sometimes find ourselves able to pace along with the ten commandments, but the Sermon on the Mount haunts us with its ever advancing challenge and beauty. It moves before us in the dark years of fear and despair like a pillar of fire, and a bright cloud when the sun is shining. Its message caught up in the figure of the cross has become a symbol of progress for all mankind.



New missionaries appointed February 9, 1939. Seated: Mrs. Ben T. Griffin, Miss Jessie Ford, Executive Assistant, Mrs. Frank W. Patterson. Standing: Dr. R. S. Jones, Home Secretary, Rev. Albert I. Bagby, Rev. Frank W. Patterson, Rev. W. L. Cooper, Dr. Charles E. Maddry, Executive Secretary, Rev. Ben T. Griffin

Our Missionary Family Circle

JESSIE RUTH FORD, *Executive Assistant*

Births

"We've a new little crib,
And a new little bus,
And a new little baby
To use them for us."

So say Rev. and Mrs. Walter B. McNealy of Rio, Brazil, in announcing the arrival of Walter B. Jr., on December 29, 1938. Our congratulations to this young man and his parents.

A cable arrived February 13th, stating that little Sarah had arrived in the home of Rev. and Mrs. H. Leo Eddleman, Nazareth, Palestine. To these three we extend our best wishes.

Arrivals on Furlough

Miss Ruth Kersey, Ogbomoso, Nigeria, Africa. Home address: 2321 Floyd Avenue, Richmond, Va.

Rev. and Mrs. A. C. Donath, Oyo, Africa. Home address: Mart, Texas.

Mrs. C. A. Leonard, Harbin, Manchuria. Home address: 109 Church Street, Williamston, N. C.

Dr. and Mrs. E. G. MacLean, Iwo, Nigeria, Africa. Home address: Cody, Queens County, N. B., Canada.

Miss Lena Lair, Ogbomoso, Africa. Home address: Anna, Texas.

Mrs. A. L. Dunstan, Pelotas, Brazil. Home address: c/o Dr. E. M. Dunstan, Dallas, Texas.

Dr. Mary L. King, Pochow, China. Home address: 373 Mission Road, Glendale, Calif.

Miss Harriette King, Pochow, China. Home address: 373 Mission Road, Glendale, Calif.

Miss Alma Jackson, Sao Paulo, Brazil. Address: Norona, Texas.

Sailings

February 4—S. S. DELSUD—Dr. and Mrs. S. L. Watson, Rio de Janeiro, Brazil.

February 25—S. S. DELVALLE—Rev. and Mrs. Albert Bagby, Pelotas, Brazil.

Marriages

Announcement has been received of the marriage of Miss Mary Frances Beddoe to Mr. Marcus Lamar Ross on December 25, 1938, at Dallas, Texas. Miss Beddoe is the daughter of Dr. and Mrs. R. E. Beddoe, our missionaries at Wuchow, China. We extend our congratulations and best wishes to these young people.

On December 31st there was another wedding in our missionary family. Miss Thelma Fritb, mis-

sonary to Porto Alegre, Brazil, was married to Rev. Albert Bagby, son of Dr. and Mrs. W. B. Bagby, of Porto Alegre. The marriage took place at the First Baptist Church, Little Rock, Arkansas. They sail for Brazil on March 25th. We extend to them our very best wishes.

Sickness

A number of our missionary family have been sick during recent weeks. Mrs. J. E. Lingerfelt was operated on in Louisville for appendicitis. She is now out again and will be sailing for Brazil in March, if all goes well.

Mrs. L. V. Hanna of Nazareth, Palestine, has been desperately ill in Texas. We hope that she is improving.

Miss Hattie Gardner on her way home from Nigeria for furlough was taken ill in England with typhoid fever. She was detained in the Isolation Hospital until she was well enough to resume her journey.

Word has come that David Appleby, son of Mrs. Rosalie Mills Appleby, of Bello Horizonte, Brazil, has recently undergone an operation for appendicitis.

Miss Florence Jones, now on furlough in Missouri, is also in the hospital for an operation.

Our prayers and thoughts have been with these friends during their days of illness.

Appointments

At the meeting of the Board on February 9th the following missionaries were appointed:

Rev. and Mrs. Ben T. Griffin, to Lagos, Nigeria.

Rev. and Mrs. W. L. Cooper, to Buenos Aires, Argentina.

Rev. and Mrs. Frank W. Patterson, to El Paso, Texas.

Rev. Albert Bagby, to Pelotas, Brazil.

We are glad to welcome these new members to our missionary family. Their sketches and photographs will appear in a later issue of THE COMMISSION.

Deaths

Two of our missionaries have recently suffered the loss of loved ones and our deepest sympathy is extended to them. On January 11, 1939, Miss Alma Jackson of Sao Paulo, Brazil, lost her father; and on January 24, Miss Lydia Greene, of Canton, China, now on furlough at Columbia, South Carolina, lost her brother after a long illness during which time she nursed him.

Here and There

Mrs. J. L. Riffey has been chosen by the W.M.U. of Rio de Janeiro to take over and develop the children's work in the city.

* * *

Dr. J. T. Williams writes that the suffering which many people in China are undergoing is indescribable. If the missionaries allowed themselves to meditate on it too much it would crush them. He says, "It is a joy to pass on, to the people who are suffering and who are in great need, the funds which our people at home are so lovingly providing for this purpose."

* * *

News comes from Miss Rose Marlowe that she is improving and she is beginning to talk about getting back to her beloved China again.

* * *

Africa: "My heart has almost been wrenched out of me lately hearing the pleas of our people for help, and it hurts all the more because I see their needs. I am out on the field all the time, living right with our people, and there is hardly a moment of the day that some of them are not with me pouring out their troubles, mission problems, school problems, domestic problems and all the rest. They miss the Carsons very much, I am sure, and they have done valiant service, but they need help for they can not begin to do all there is to do in this vast, needy area."—Neale C. Young, Abeokuta, Africa.

Rumania—"Everything is so new and different we have been trying to get ourselves readjusted to life here. Already we feel that at last we are at home. We like Bucuresti. Especially do we like it here at the schools. I was pleasantly surprised to find such wonderful institutions here in Europe.

"We visited out beyond town, and there one sees many parks, wide streets, very beautiful modern apartment houses and homes, lakes, beautiful monuments. We have been told that the most beautiful part of Rumania is not Bucuresti, but out in the villages—so I hope to have lots to tell you when we visit the villages, mountains and the Black Sea in the summer.

"The most important I have saved for the last—our schools. They are truly wonderful. The students are so interesting. The more I know them the more I love them. It thrills my heart just to sit and study their faces, and to realize the power that each has. The atmosphere of both schools is outstandingly spiritual. I think of these schools as *Our School*, as they are so closely related it hardly seems fair to separate them in any way. One should be as dear to the heart as the other.

"We are studying the language every day. I think it is VERY hard; but we intend to learn. At first their sentences sounded like one long word. Now, however, we are able to recognize a word every now and then. I shall be so glad when we can talk to the students in their own language."—Mrs. Roy Starmer, Bucharest, Rumania.



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CURRENT
CHRONICLES

THOSE SPECIAL DAYS

J. E. DILLARD

Here is a typical question and complaint: "Why all these special days and appeals? We try to put on the Cooperative Program and Every Member Canvass and, before we get it done, here comes some special day to knock our plans in the head. Our people are always being hounded for money, money."

Well, I can sympathize with you for I have been a pastor myself. But have you ever noticed that the people who complain much about the calls for money seldom give much? Look up the record in your church and you will probably find, as I did, that the liberal people seldom complain about the extra calls and the stingy folk complain about all calls whether regular or extra.

Room for All

It does not speak so well for your systematized leadership when you acknowledge that you have not finished up your Every Member Canvass before the special call for the Hundred Thousand Club or for Missionary Day in the Sunday school comes along. The Calendar of Denominational Activities was worked out by trusted denominational leaders before it was approved by the Executive Committee and adopted by the Southern Baptist Convention. The whole denominational program was carefully considered and an effort made to put the matters requiring special emphasis where they would not conflict or over-lap. The Every Member Canvass in most cases could be finished and out of the way in plenty of time to get ready for the first special day. You were probably slow in beginning and slow in finishing up your Every Member Canvass, hence your embarrassment. Next time let's start earlier, carry on vigorously and finish up on time.

CURRENT
CHRONICLES

People Protect Themselves

The tone of your complaint suggests that you feel it your duty to protect your people from giving too often and too much. Years of experience and observation have convinced me that it is not necessary for a Baptist pastor to protect his people in this regard; they are abundantly able to protect themselves and will do so without our help. It may be that occasionally we shall find some pious, liberal soul who will contribute more than he ought; but for every such one, there are a score or more who will spend ten times as much on luxuries and worldliness as on the affairs of the Kingdom. Statistics show that many southern people spend ten times as much at Christmas time for gifts and gewgaws as they contribute all the rest of the year for the advancement of the Kingdom of Christ in all the world.

More Givers and Gifts

Another thing to remember is that not half of our churches do anything through the regular Cooperative Program and, of the half that do something, not half the members do any thing; and of the half of the members in half the churches that do something, not half of them do any thing much. Shall we not try to get these people to cooperate? A little cooperation is better than no cooperation at all.

Again, ought not the cause in our Cooperative Program to be presented to our people in an educational, concrete way? Every one of these special days is to stress some object in the Cooperative Program. It is hard to stress all the objects adequately at one time, yet each one needs to be so stressed. The special days have a distinct educational value. "But," you say "why an offering?" Well, do not educators

agree that impression should be followed by expression?

Then, some people have given nothing in the regular way, here is a chance to do something in the special way. Some have contributed inadequately, gingerly; here is the opportunity to supplement the gift. Some have a special interest in the object presented and can make a special gift if given the opportunity. Others have enjoyed some especial blessing or received some additional income and would like to make a special thank offering. To all of these and yet others the Special Day offers an opportunity not to be ignored, not to be undervalued.

A Vital Part of the Program

Remember, the Special Day is not an afterthought; as a matter of fact we had the special days before we had the Cooperative Program itself. The Cooperative Program is the regular, systematic, budget plan for carrying on the regular work of the denomination. The special days call for love offerings and thank offerings "over and above," just as a man gives his wife a birthday or anniversary present. We never think of deducting from the regular allowance for groceries, laundry or other regular living expenses, the cost of the special gifts to loved ones. It is tithes and offerings; it is Cooperative Program *and* special days. These should mutually help and never hinder each other.

And so, this month, we are asked to observe a special Missionary Day in the Sunday school. Let us do it heartily, intelligently, sympathetically. Who knows but some great missionary gift may be made in your Sunday school? It may be some life will be dedicated to God and missions. Who knows? Anyway, let us observe faithfully this and every special day as they come.

A New Missionary To Old Mexico



MARY LOU DUNN—In Greenville, Texas, where you'll find "the blackest land and the whitest people," I was born December 3, 1911.

To early training in the Sunday school and Training Union of the First Baptist Church, the friendship of a warm-hearted pastor, and the influence of a Christian home, I attribute my conversion at the age of nine. A simple conversion it was. No direct effort had been made to bring me to Christ.

Through stories in the Sunbeam Band and messages from returned missionaries, I became interested in missionary work. As early as the age of fourteen years I felt a definite desire to be a missionary, but shrank from the thought of it because I felt so unworthy.

With the passing years impressions became deeper and more frequent. About two months before I graduated from high school in the spring of 1929, I went through a period of storm and stress. I realized my school days were about over, unless the way opened for me to go to college. The thought came to me that if I could be one of the six honor graduates I would receive a scholarship to Burleson College (a Baptist Junior College in Greenville). How I did study!

The next year I attended Burleson College. Unfortunately the school was closed in 1930, so I became an assistant bookkeeper in a large grocery store. This experience has meant much to me, but at the time it seemed that I was wasting three precious years.

In February of 1933 I was elected leader of a junior B.Y.P.U. Through telling the boys and girls missionary stories and through my interest in

their dedicating their lives to the Lord, my own conscience condemned me for not making known my call to missionary service. I had never told anyone what I purposed to do. Of all people I was most miserable. Night after night I thought through imaginary conversations in which I told my pastor, but somehow in the daytime I did not have the courage to tell him.

In April our church had a revival meeting. Every service made me more miserable, but no invitation fitted my case. What was I to do? Three days before the meeting closed, I earnestly prayed that the Lord would give me an opportunity to make known my call. The answer came on Sunday morning, April 30, 1933. There I was on the front row in the choir. I could not sing and the longer I stood there the more miserable I became. I thought to myself, "Mary Lou Dunn, if you don't accept this invitation given directly to you, you are the biggest coward God ever let breathe." I prayed for courage. The minute I started down toward the front, joy and peace filled my soul. What a relief! Oh, how happy I was!

A few months before this, my older sister had married and came home to live. Now I could go to college without leaving mother alone.

On my twenty-second birthday I left home for the first time and entered Howard Payne College at Brownward, Texas. The influence of my professors and college pastor is immeasurable. Making friends among those who had had similar struggles greatly enriched my life.

To my roommates and prayer-mates I am especially indebted. The responsibility of being B.S.U. president, my senior year, was a great challenge to me and developed my interest in making Christ real to others.

Upon the completion of my college work in 1936 I was offered a scholarship to the Southwestern Seminary. Of course I was happy to accept it. Every day spent on that campus I count a privilege. I treasure the books I accumulated, the close friends I made; but the thing that has meant most to me was seeing in my professors the true spirit of Christ. My work toward the Master of Religious Education degree was completed July 8, 1938.

Since graduation I have gone through the severest testing of my life. How subtle have been the temptations to be satisfied with something other than foreign service. And yet I had to come to the place where I was willing to go anywhere the door was opened.

On October 12, I was formally appointed by the Foreign Mission Board for the work of director of the training school for Spanish speaking girls in El Paso, Texas. I shall have a year of language study in Mexico City before beginning my work in El Paso.

As I face the future I am conscious of many weaknesses and shortcomings, and the magnitude of the task almost overwhelms me; but I yield my life with no reservations to be used by the Master Workman.

COLLEGES
AND SCHOOLS

"AND THEIR WORKS DO FOLLOW THEM"

L. M. BRATCHER, *Rio de Janeiro, Brazil*

Noemi Campello was the wife of the first missionary whom Brazilian Baptists sent out into the far interior of that great country, to work among the Kraô Indians. She had been raised in a modern city and knew nothing of the life to which she was going. But with faith in the Master she set out, not knowing the country to which she traveled. The call of the work led the young couple, on their honeymoon, into the far-away places of inland Brazil. Long, weary weeks were spent on the journey to the Indian villages. Finally the destination was reached and the new work begun. It was a hard and trying task, away from all of the comforts of civilization. In fact the undertaking was so difficult that, after two short years, Noemi was called to be with the Master. Her willing hands could no longer hold aloft the torch of life, and Noemi Campello went to be with her Lord.

To those of us who were interested in the work, it seemed that all was lost. Her life had been cut off at the very beginning of her task and she had not been able to accomplish that for which she had been sent. We were very pessimistic as we thought of the work and its future. But we were wrong; for "their works do follow them."

New workers were called to the task. New hands reached for the fallen torch, to lift it higher than it had ever been lifted before. New lives were called into the service of the Master and new hearts dedicated to his call. The work of Noemi was to continue more abundantly than we had ever dreamed. The years passed and the work went forward in a marvelous way.

A missionary went to study anew the field where Noemi had laid down her life. There he saw the works of Noemi, bearing won-

derful fruits of salvation. Day after day it was called to his mind that "their works do follow them," and that no good can be lost.

The house whence Noemi had answered the call into higher service had been bought for the meeting place of the Carolina Church. This church had come into being as a result of the labors of those who had followed her. Night after night it was the privilege of the missionary to stand before a crowded house and proclaim the Word of life. Night after night men, women and children came forward accepting Jesus Christ as their Saviour until thirty-nine persons had responded to the call of the Master. The revival brought about a revolution in the life of the little city. It was so stirred that it attracted the attention of the people all along the great Tocantins River. The priests became alarmed and did all in their power to stem the growing tide of revival, but all in vain, and many souls were brought into the Kingdom of God.

As we witnessed the numbers growing from day to day, as we saw the little city stirred to its very depths, our hearts rejoiced and were glad.

But that is not the whole story. On Monday morning it was decided to have a memorial service at the tomb of Noemi, in the little cemetery of the town. So at the grave of our fallen comrade we gathered to rededicate ourselves to the task which she had had to lay down.

Several of the present workers of the Board brought their testimony as to the influence of the life of Noemi upon their own lives. There was Marcolina Magalhães, a fine young woman who has dedicated her life to the salvation of the people of the Valley of the Tocantins. She said that by the life

and death of Noemi she had been called into the service of the Master. There was Lygia Martins de Castro, a young woman of beautiful face and form, but still more beautiful in her dedication to the salvation of the people of Carolina and the Indian villages. She had been trained and brought up in one of the most beautiful and modern cities in the whole world, Rio de Janeiro. She had left its comforts and the pleasures to give her life to the Sertão. She had gone to the remote Indian villages to take the message of life. The dedication of her life was a glorious tribute of the memory of Noemi.

There was Beatriz Rodrigues da Silva, another cultured young woman from Rio, who had been called into the service of the Lord out in the Sertão. She has gone even farther away than Lygia and her work has called her over the roughest and longest of the inland trails. She has stood before great groups of Indians and has told them about the love of God. She has left all behind to follow the Master. She told about having been called into a different kind of service from that which she was doing. Then, after telling how her heart was in her present work, she said, "All that I have, all that I am, I have already given into the glorious service of the Master." This devoted



Beatriz Silva

Lygia Martins

follower of Christ also testified that it was the noble life and death of Noemi that had called her into the service of the King. And so, on and on, until many had spoken.

One fine man, who had been serving God indifferently, dedicated all of his life to the service of the Master, to help carry forward the work of Noemi. Then, too, there was the son of the missionary who had gone with him into the far-away places and who had been such a help and comfort to him in all of the long journey. He, too, was there but was too timid to speak. But in a little diary, he wrote afterward, that on that day he had dedicated his life to the saving of the people in the far-away places of Brazil. He had felt the call of service in a special way as he stood by the tomb of Noemi.

The tender service came to a close and we all turned away from the place where the body of Noemi awaits the resurrection morn, but we left with a new consecration and a new determination to make our lives count for the most in winning to Christ the far interior of Brazil. We departed carrying in our hearts a strengthened realization that "their works do follow them." We were much convinced anew that the good can never be

destroyed, but that it lives on through those who follow after.

REMINISCENCES

(Continued from page 111)

enough to buy a lot, they could not get the one they wanted; but the Lord showed them another. It was bought, and they began to build as fast as the money came in. When they were nearly ready to put the roof on, the money gave out, and they could not see any way to raise the amount necessary for that. Mr. Ginsburg had written to the Board at Richmond to see if it could give them the money just for the roof. But the Board could not see its way clear to do that. Every way seemed closed, and the rainy season was coming on. This would damage the building very much if it were not covered. But the members were not discouraged. They kept on praying and one day a letter came from the Board, giving just the necessary amount for the roof—and they put it on before the rainy season began.

You can imagine with what joy these Believers moved in, even before the building was completed, and how they gave thanks to God for helping them in their emergency. Some of the members were masons, some carpenters, and all helped in every way they could, so

that the Board had to give only the roof of the Campos Church.

THE FIRST SCHOOL

There are two churches in Campos now, and a good school which has been a great help to the Cause. I remember how I used to have a little school in a storeroom of the building in which we had our church meetings. We lived upstairs, so I could go up between classes and see the two babies.

I remember the time when my first baby and a young lady who was staying with us both became ill with a high fever. An epidemic of smallpox was raging in the town, and there was a case in nearly every house in our street. It turned out that Baby Arvilla had measles, but the young lady had smallpox. A cousin of hers lived very near us, so she took her over to her house and took care of her, and fortunately it was a light case. It was difficult in those days to persuade the Brazilians to be vaccinated. But now the government is very strict about sanitary regulations, and epidemics seldom occur.

How much things have changed in these fifty years! From a very few, the Baptists have grown to a great host. But we have to depend on the Lord in just the same way.



SUFFERING IN CHILE

Southern Baptists' twelve missionaries in Chile report between forty and fifty thousand people killed in the recent earthquake. The call for immediate help is imperative



COLLEGES
AND SCHOOLS

The Return of an Almost Brazilian

MARGARET CRABTREE, *Westhampton College*

It all began—my going home, I mean—summer before last at Ridgecrest when I received a letter from Father to the effect that there was a possibility that I might be able to go home the next June. Being a missionary's daughter is interesting most of the time, but it has its disadvantages. I had not seen my family for two years, and my first vacation was—any psychologist will tell you—excitement verging on disbelief.

After much uncertainty as to whether or not it would really be possible, my steamship passage was reserved, and, with a feeling of importance comparable to that of a little bantam rooster ruling his first henhouse, I set out to make preparations. There seemed to be dozens of things to be done. My passport must be renewed. I must have a health certificate, vaccination certificate, eight pictures, which, surprising to say, looked like me and several other things, to say nothing of a police certificate which very inadequately stated that I had no police record in the city of Richmond, but left my actions in the rest of the United States up to the imagination of the reader.

Everything was ready, about ten days before I should sail when Miss Ford called up from the Foreign Mission office and informed me, as gently as she could, (which still did not keep me from feeling like the victim in a dentist chair who is told that "this is going to hurt a little") that the steamship line had declared bankruptcy and that my boat would not sail. Fortunately, I was able to get passage on a boat sailing from New Orleans two weeks later, on June 18, and there were no serious consequences.

Shuffle-board, swimming, reading, writing, and just plain loafing took up most of the boat trip, and

some of the thirty-two school teachers (out of thirty-seven passengers) were really interesting companions—not at all solemn, and not *too* learned.

We sailed into Rio at night with the lights of the city at a distance shining in the most familiar of ways, stars twinkling, and a perfectly luxurious moon making a gold path on the water. It all seemed to be a private performance to welcome me home—Rio at its best—glamorous, and beautiful, friendly and mysterious, strange and intoxicating.

When we docked the next morning, it seemed as if I had merely stepped back two years in time to find everything unchanged. Everything, that is, except my kid sister who was now the "young lady" of the family and almost as tall as I, and my kid brother who now towered above me and spoke in a surprisingly deep rumble. The very streets seemed to welcome me; the activity of a large city without the breakneck rush to get to some place which is perfectly inconsequential, the sophistication of a city well acquainted with the rest of the world—the Paris fashions, the English tailors, and the Brazilian attitude toward life, to say nothing of the coffee, made one wonder why anyone should want to live in any other place. There was the thrill of receiving a dozen orchids all at once, and writing my American friends about it, or going swimming in mid-winter, and of having

tea at a little table in one of the sidewalk cafés that look exactly the way Paris sounds.

At church there was the same spirit. In speaking, I had some difficulty with my Portuguese. I taught Sunday school classes, worked in the B.Y.P.U., and joined in everything that was being done. My place had been filled during my absence, but it had not been taken. I found old friends of mine graduating from the seminary ready to go out into their country and preach. I found the Brazilians themselves taking over responsibilities that heretofore had fallen on missionaries, and performing them enthusiastically. I found our little church growing not only in numbers, but also in the quality of membership through development of its own members, and I found Brazilian youth more idealistic, more patriotic, and more energetic than ever.

Fifty-one days it lasted, a little over seven weeks, just long enough to make me love more than ever my adopted home, to decide that the Brazilians are the kindest, the most generous, the friendliest people on earth, that the missionaries who are giving their lives to the taking of Christ to these people are building themselves into something much more permanent than their own little world, and that I am the luckiest—or at least the next luckiest—girl in the world.

The Chinese people have always had a mind of their own and will continue to think for themselves. They can cooperate only with those who understand their culture, their sense of justice, and their love of freedom.—Madame Chiang.



He draws as he speaks

DR. WM. S. ABERNETHY
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"Day of all the Days Most Blessed"

SUSY WHITTINGHILL, Rome, Italy

Every Sabbath should be hal-
lowed, but some stand out as par-
ticularly so.

One luminous morning in Octo-
ber we went out third class on the
train to see our brethren at the city
of Civitavecchia on the sea. There,
our chapel is quite Franciscan in
beauty and simplicity as designed
by the deacon and artist, Prof. Paul
Pashetto of the Royal Art Academy
of Rome. The Baptist brethren are
of the humblest class who have suf-
fered much for their faith at the
hands of a people rife with preju-
dice.

The Sunday school children's
shining faces and their hearty hymn
singing touched us. Some had
walked miles from out in the coun-
try. The pastor said publicly that
no congregation owed a bigger
debt of gratitude than theirs to the
American Southern Baptist Mission.
A deacon begged my spouse to
pardon them if, in the past years,
they had bothered and importuned
him so much and often for help and
guidance. A mammoth bouquet of
pink roses and carnations made me
feel unworthy, especially as there
were tears at the thought of the
near separation for us. This was

presented to me after I had spoken
to the women, and their responsive
faces showed me that the message
had reached them. They promised
to try to do more for the W.M.U.
in spite of poverty and unemploy-
ment. All seemed encouraged by
our visit and interest.

Another Sunday we gathered in
one of our Roman churches here
which is decorated with early
Christian emblems reproduced from
the Catacombs. That day baby
Billie Moore was presented to the
Lord as the Christ Child was in the
Temple at Jerusalem (Luke 11:
22). On the pulpit was a white
linen cloth and flowers of the same
color. The pastor spoke earnestly
on the duty and responsibility of
parents to bring up their children
in the fear of God. Dr. and Mrs.
W. Dewey Moore were in arm
chairs before the pulpit. My spouse
asked the Almighty's benediction
on the baby and I added a few
words on "A little child shall lead
them." Billie behaved nicely only
gurgling his joy to be alive.

Last Sunday evening the fifteen
year old daughter of Pastor Berio
showed publicly her faith in her
Saviour, by being immersed with



three other candidates. Her father
worked for years in an ancient
town of Greek origin in the island
of Sicily where the great beauty of
orange groves was over-shadowed
by fierce malaria caused by an un-
drained lake. That part of the
country, though nominally Roman
Catholic, is steeped in quasi pagan
worship and superstitious beliefs.
Our brethren are of modest circum-
stances and each convert is a
triumph. The pastor labored, fight-
ing every kind of miasma, and gave
his life to the Cause of Christ. May
God be with the widow and young
hand-maiden.

These were Sundays of blessing.



Broken Circles

*This happy family is Dr. and Mrs. Herman C. E. Liu's. For ten years he was
the beloved President of Shanghai University. April 7, last year, he was as-
sassinated—the victim of this cruel, "undeclared war" in China. His widow
and precious children have been forced to flee for safety. Because of threats
upon her own life, Mrs. Liu is compelled to use an assumed name. This broken
circle is only one of millions in China.*

*Little, orphaned children reach their tiny, oriental hands to Southern Baptists
for bread, for life, for God. Five dollars will save the life of a child for a year.
"Inasmuch . . ."*

COLLEGES
AND SCHOOLS

THE SCARECROW

SUE TERRY

I do not know in what year my story took place, but it must have been when I was very young or perhaps even before I was born. I have heard it told by my father on evenings when we all sat around the supper-table and he would lean back in his chair and tell of the experiences he had had as a young missionary in the interior of Brazil.

Night was drawing near, and the pack mules were tired. My father was looking for a place to spend the night. He was not looking for a hotel, for there is none in the interior of Brazil; he merely wanted to find a nice ranch-house with fields of fresh green grass around it, and trees from which to swing his hammocks for the night. At last they came to just such a place. The dogs ran out to meet them, nearly barking their heads off, and the ranchman stood in the doorway to see who the strangers were.

"Good evening," my father said, "will you let us have grass and water for our animals and allow us to camp near your house so that we shall be protected from the wild beasts?" and the ranchman, who was a friendly man, was glad to let the travelers stay for the night. He showed my father where to get water for the mules and put them in his best pasture. Then, while the supper was cooking over the camp fire, and the stars were appearing in the clear, dark skies, the ranchman and his little son came out and began asking my father questions about the places he had seen. They inquired why he was traveling through the wilds of Brazil.

"We are missionaries," said my father. "We have come to tell the people about the true and living God." The ranchman's face grew dark and troubled. The little boy

looked at my father and said earnestly, "We do not believe in God nor in the church nor any of its saints."

This greatly surprised my father, for all the people around there believed in some kind of god and in all of the saints.

"Tell us why you do not believe in God," my father encouraged him.

"Years ago," the ranchman began, "I had a splendid cornfield down beside the river. The crows came in great numbers, so my little boy made a scarecrow to frighten them away. Soon there came heavy rains and a great flood washing the scarecrow away on its angry waves. My little son was very sorry, for it was a well made thing with a face painted on a cocoanut, and its hands and feet were carved out of wood. Months passed and I became very ill with fever. I prayed to my saints, but they did not answer. I did not become better and was in great distress. One day a friend of mine told me of a new saint that had appeared two hundred miles down the river. He had come with the floods they said, and had done many deeds of wonder in the river towns. So I made a prayer and a pledge. I said, 'O great saint, if thou wilt heal my fever, I will come on a pilgrimage and bring rich gifts to set before your feet.'"

"My fever was soon healed and when I was strong enough, my little son and I packed a boat with corn, rice and lovely laces that my wife had made by hand. We went all those miles down the river, arriving after many days at the town and church where the wonderful saint was enshrined. I entered the church on my knees, sir, so great was my gratitude, but my son was

not so reverent. He opened his eyes to see the famous saint and to my horror, I heard him gasp 'Father! Father! The saint is nothing but the old scarecrow I made to frighten away the crows that ate our corn.'

"I looked and found that his words were true. My faith was shattered. In disgust I got up and left the church and the town vowing never again to bow down to any saint, or to worship a god like that. Do you blame me, sir?"

"Of course not," answered my father in kind tones. "I do not blame you at all." Then earnestly and prayerfully he told them a story that you and I know so well—a story so simple and true that even the little boy was able to understand it and believe.

There were tears in the old ranchman's keen, black eyes. "I believe," he said. "I believe in this Jesus, and in His Father who, you say, is my Father also." Long and earnestly the two men talked together, and joy shone in the ranchman's eyes as he learned the truth about an ever present God to whom one may speak without the help of saints or images.

As my father and mother left the next morning, the ranchman thanked them over and over for the wonderful news they had brought. He said he would never forget their message and even to this day he lives up to what he said he had found true so long ago. I am told that his prized treasure is a little black book that was given him by the missionary. The little black book is, of course, the wonderful Book of God, and many people who live around the ranch come to hear that father and son as they read aloud the words of life found in the Bible.

* * *

Miss Sue Terry, now a student in the W.M.U. Training School, Louisville, Ky., is a daughter of the honored pioneer missionaries, Rev. and Mrs. A. J. Terry who are carrying on an effective work in Victoria, South Brazil.

THE CHURCH

(Continued from page 100)

God for the accomplishment of it. The life of a living congregation is its life lived with God in worship, in the hearing of the Word and the observance of the Sacraments, in prayer and intercession. The marks of its being alive are the regularity of common worship by its members, the sacrificial and transforming love among them, their brotherly discipline, devoted service, study of the Scriptures, and missionary spirit. In the congregation, the cell of life is the consecrated family and household.

The essential task of the Church is to be the ambassador of Christ, proclaiming His Kingdom. All the Church's activities, whether social service, education, the spreading of Christian literature, the healing of body and mind, or any other work undertaken for man, follow from the essential task committed to it. They are signposts pointing to Christ as the Saviour of men and of human society. They are manifestations of His love in the hearts of His servants. They are the inevitable outcome of true and living faith in Him.

In her worship and witness, the Church is sustained by the assured hope of her final fulfilment in the eternal Kingdom of God.

BAPTIST PROSPECTS

(Continued from page 115)

and upkeep on our property. And as the nationals supply an ever enlarging number of teachers and executives, a decreasing number of missionaries are sent to literary schools. The Rio School now has over 1,200 students and is the largest private institution in Brazil.

LAST MINUTE NEWS

As this page goes to press the Foreign Mission Board has received \$307,500 for the Lottie Moon Christmas Offering. Reports from States justify the Board's belief that the total will reach \$310,000 this week.

Studying Missions

MARY M. HUNTER, *Manager Department of Literature and Exhibits*

FREE TRACTS

Over seventy thousand copies of *Southern Baptists Around the World* were distributed in 1938. Twenty-five thousand additional copies have been printed for distribution this spring. Orders from churches, woman's missionary societies and other groups are invited and will be filled promptly.

The other free tracts are:

Southern Baptists in China

Southern Baptist Young Women in Training Overseas

The Church School of Missions
(for leaders interested in planning Schools of Missions)

Overhead Expenses of the Foreign Mission Board

Order from the Foreign Mission Board—Box 1595—Richmond, Virginia.

* * *

MOTION PICTURES ON AFRICA

The motion pictures of Southern Baptists' mission work in Africa, taken last summer by Mrs. Charles E. Maddry, are now ready for use. The views of the schools, churches, hospital dispensary, and the pictures of many of the native workers and a royal company of missionaries, are intensely interesting. Scenes portraying religious dances and other emotional and religious customs reveal, in the African people, spirits susceptible to religious impressions and capable of deep religious experiences. These pictured facts present to Southern Baptists a convincing challenge to greater missionary effort in Africa. The pictures make a powerful appeal.

To meet the ever-increasing requests from groups and churches desiring to use these pictures, sev-

eral duplicates have been made. The pictures are sixteen millimeter. If you want to show any of these at an early date, you should make your reservations at once.

The pictures on China, Japan, Europe, South America are much in demand. Bookings should be made a month or six weeks in advance, in order to secure the reels desired.

* * *

CURIOS

Friends are constantly expressing their appreciation of the Curio Nook with its unique collection of ivory and lacquer, jewelry, glass, iron and jewel flower pictures, dolls and cultural objects and art pieces from China.

To this collection will be added, in the near future, a stock of curios of especial interest to mission study classes studying the foreign mission text books on Southern Baptists' work in Europe.

It is impossible to convey here any adequate description of the Curios. A descriptive list and prices will be sent upon request.

* * *

Anticipating the demand for curios by classes studying the Foreign Mission Board's graded series of mission study textbooks on Europe to be published in May, the Curio Nook has ordered, through the missionaries in Europe, articles which will intensify interest in the study of the European fields. The curios will be on sale at the Oklahoma Convention. In the collection will be dolls in native costumes, embroidery and other handiwork, post cards, toys and what-not's. The list of the textbooks and curios will appear in the next issue of THE COMMISSION.

STUDYING
MISSIONS

Friendly Exchanges

THE WORLD IN A WORD

The Korean Methodist Church has launched a campaign to secure ten thousand members, each of whom is to pay one yen a year to the Department of Evangelization for the missionary work in Manchuria and for extension work in Korea and aid to the weaker circuits. Special members may pay such amounts as they are able and willing. There are over sixty thousand Methodist people in Korea; over a thousand responded to this call early in January. The church is also emphasizing personal evangelism, by which it hopes to secure ten thousand new believers during the year. That "ninety per cent of the people of Japan are against the present undeclared war between Japan and China," was the statement made at the Friends' World Conference early in September by Seiju Hirakawa of Tokyo, according to the *Christian Science Monitor*. Mr. Hirakawa further told the Conference, which held a week of meetings on the campuses of Swathmore and Haverford Colleges in Pennsylvania: "The present invasion of China by Japan is motivated by a militaristic clique which is trying to protect the Manchukuo experiment. This experiment has thus far proved a colossal failure. Japan is spending much more money in Manchukuo than she is getting out of it."—*World Outlook*.

* * *

STAGES OF GROWTH IN KOREA

The figures tracing Presbyterian Church growth in Korea since 1900 are significant. The first decade of this century saw a growth of 1,100 per cent in adherents, but in the second decade the increase was only three per cent. During the

third, the figure advanced to 26 per cent, while in the six years of this fourth decade there has been the almost unbelievable increase of 75.5 per cent.

Baptized membership has not kept pace with this. While it was 1,000 per cent between 1900 and 1910, the next decade shows 76 per cent, the third 33 per cent, and the six years of the fourth 24 per cent. There were no native pastors in 1900; there were 40 in 1920; then an increase of 350 per cent in 1920, or 127 per cent in 1930, and 29 per cent in 1936.

These figures reflect the great revival that followed loss of independence; the period of consolidation that followed, a period that has now passed, and the church seems to be entering another forward movement. Missionary work in Korea began in 1884 (Presbyterian Church, U.S.A.) and in 1896 (the Presbyterian Church, U.S.); Christians now number 520,000. Since the total population is 20,500,000, each Christian must win forty others.—*The Presbyterian Survey*.

METHODISM MOBILIZES FOR EVANGELISM

The last General Conference mobilized our Church for Evangelism. This it did by vesting leadership in our College of Bishops, setting up a new Commission on Evangelism, headed by Bishop Charles C. Selecman, and establishing a Department of Evangelism in the Board of Missions. Dr. Harry Denman, for many years business manager of First Methodist Church, of Birmingham, is the Secretary of the new department.

Dr. Denman will have the full sympathy and support of the entire Church. He will need the prayers of all the people. His colleagues in the Board of Missions give him assurance of their affection and cooperation, and they will place behind him the facilities of their various departments. The need for a revival of spirituality in this country is clamorous. May eight million Methodists unite to bring it about! May each preacher and worker resolve that it shall begin in him!—*World Outlook*, August, 1938.

Popular Books for Mission Study

A Georgia leader writes a note of thanks: "We wish to express to the Foreign Mission Board our appreciation of the wonderful series of mission study text books on China. Our church has just closed a most enthusiastic Church School of Missions with six classes as follows:

Men—*His Golden Cycle*—Bryan
Women—*Up from Zero*—Pruitt
Young people—*Through a College Window*—Sewell
Intermediates—*Darings in The Dawn*—Little
Juniors—*Whirligigs in China*—Pruitt and Weeks
Primaries—*The Chinese Boat Baby*—Pruitt and Weeks

Interest in missions in the entire church is greatly increased as a direct result of the school."

* * *

Springtime classes wishing to study South America will find the following texts adequate and interesting:

Adults—*Sharing with Neighbor America*—Taylor—35¢
Young People—*Christ of the Silver Lands*—Quarles—35¢
Juniors—*Guitars and Waterjars*—Compilation—25¢
Primaries—*The Sugar Loaf*—Compilation—25¢

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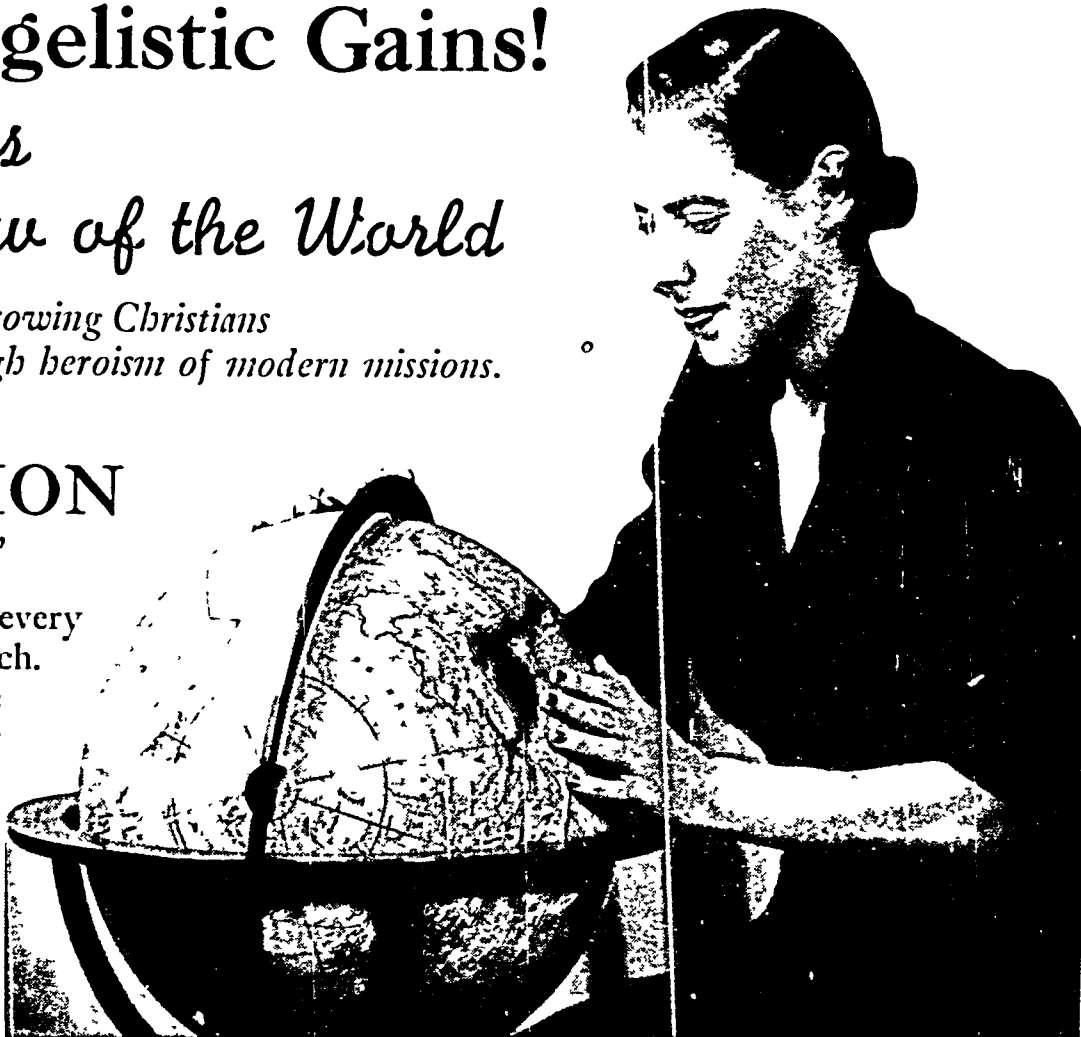
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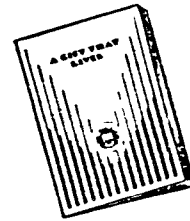
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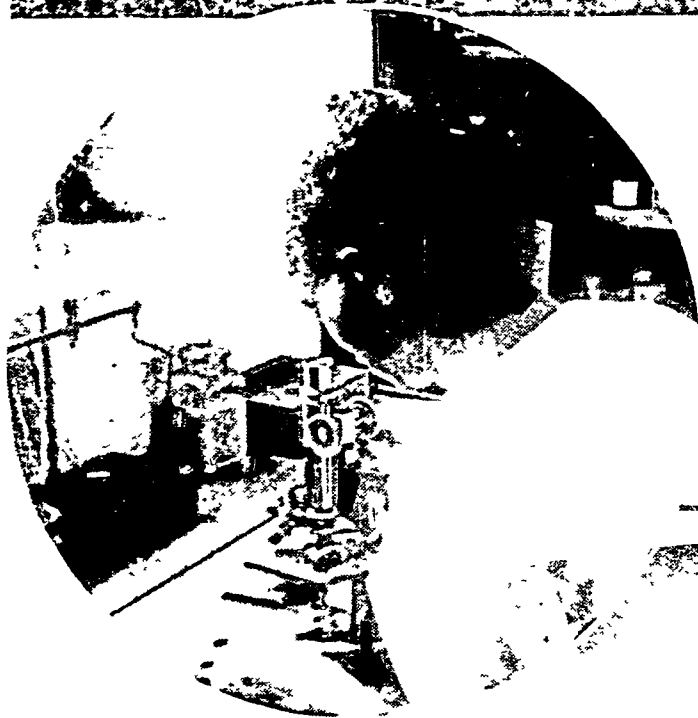
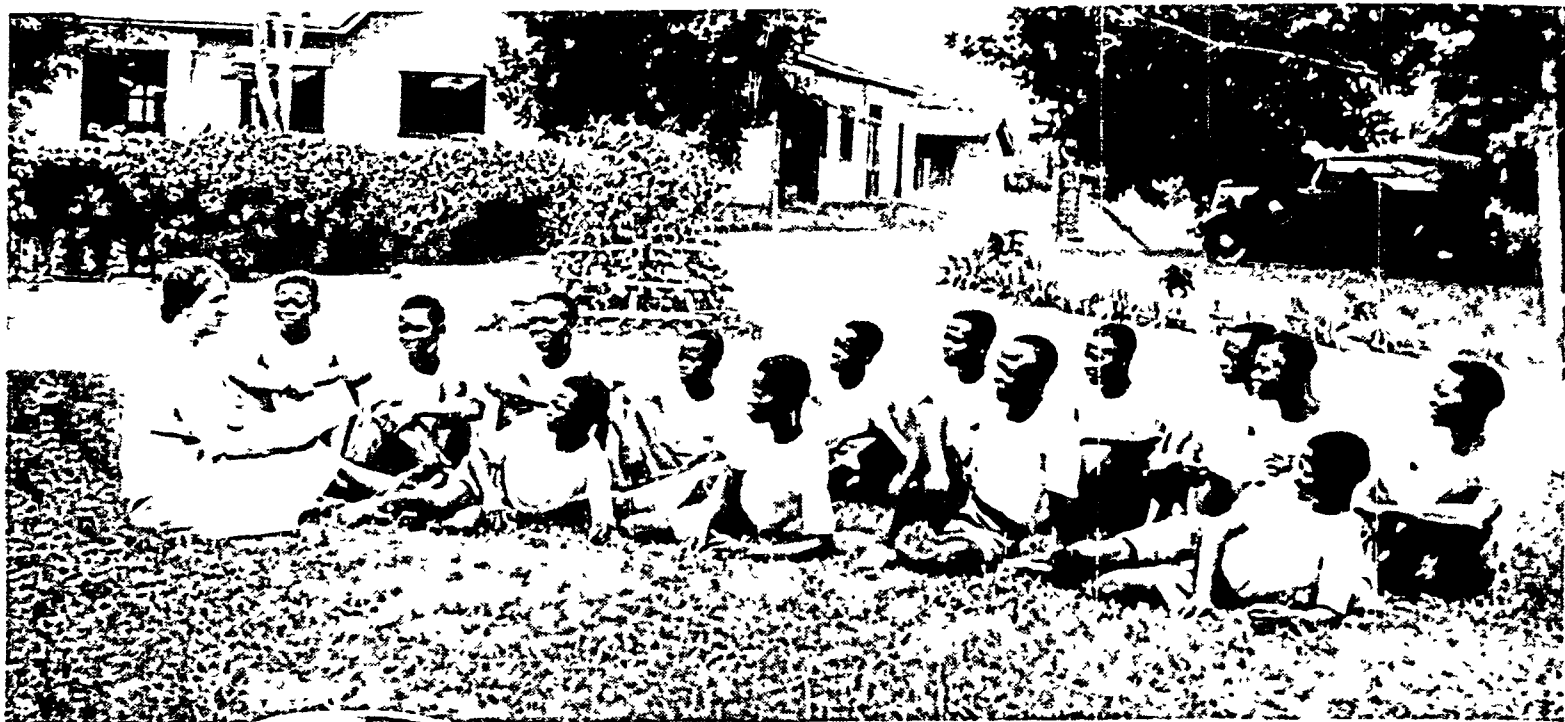
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Above (top), Mrs. E. G. MacLean conducts an outdoor lesson at Iwo. Above, A native technician works in the hospital laboratory at Ogbomosho. Right, Leper colony, Ogbomosho.

DAY DAWN IN YORUBA LAND

By CHARLES E. MADDY

Out of his rich experiences while visiting Southern Baptist mission fields in Nigeria, Africa, the executive secretary of the Foreign Mission Board has written the story of Africa from the days of tradition to the present. The human-interest stories give this book a matchless appeal and its storehouse of information makes it invaluable. This volume will live.

Publication date and price soon.



OTHER MISSION STUDY BOOKS—AFRICA

Adults and Young People

Basil Lee Lockett: A Beloved Physician

By Elkin L. Lockett—P., 50¢;
C., 75¢

New Nigeria

By C. Sylvester Green—P., 40¢;
C., 75¢

Intermediates

Trophies for the King

By W. Thorburn Clark—P., 50¢;
C., 75¢

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By Nan F. Weeks—P., 25¢

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By Nan F. Weeks—P., 25¢

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