

The Commission

A BAPTIST WORLD JOURNAL



939

DAVE

SON

ATLANTA

BAPTIST WORLD ALLIANCE

Program of Sixth World Congress

"Other foundation can no man lay than that which is laid, which is Jesus Christ"

(I Cor. 3:11).

Atlanta, Georgia
July 22 to 28, 1939

SATURDAY, 22ND JULY

2.00 P.M. First Session: WELCOME AND ROLL CALL (Stadium).

Addresses of Welcome:—

- (1) Dr. L. R. Scarborough, President, Southern Baptist Convention.
- (2) Dr. L. K. Williams, President, National Baptist Convention.
- (3) Dr. G. L. Prince, President, National Baptist Convention of America.
- (4) Dr. Ellis A. Fuller, representing Baptists of Atlanta.
- (5) Dr. C. D. Hubert, representing Baptists of Georgia.

Response by Principal N. J. Nordstrom, Stockholm, Sweden, Vice-President, B.W.A.

2.45 P.M. ROLL CALL and brief Responses.
"Spirituals" by combined Negro choirs of Atlanta.

7.30 P.M. Second Session: WELCOME AND ROLL CALL (continued) (Stadium).

Prayer: Dr. E. R. Carter, Atlanta, Georgia.

Addresses of Welcome:—

- (1) Mayor William B. Hartsfield, representing the City of Atlanta.
- (2) Governor E. D. Rivers, representing the Commonwealth of Georgia.
- (3) U. S. Senator Walter F. George, representing the Nation.
- (4) Dr. C. R. Stauffer, President of the Atlanta Christian Council.
- (5) Rabbi David Marx, of Atlanta.

Response by the Hon. Albert Matthews, L.L.D., Lieutenant-Governor of Ontario, Treasurer, B.W.A.

8.10 P.M. ROLL CALL (continued) and brief Responses.

Announcements and Nomination of Committees.

Closing Devotional Address (10 minutes).

SUNDAY, 23RD JULY

"Congress Sunday"

2.30 P.M. Third Session: PRESIDENT'S ADDRESS (Stadium).

Devotional Introduction: Rev. W. Taylor Bowie, M.A., London, England.

PRESIDENTIAL ADDRESS: Rev. George W. Truett, D.D., LL.D.

7.30 P.M. Fourth Session: INSPIRATIONAL AND EVANGELISTIC MEETING (Stadium).

Prayer: Rev. Danila Pascu, Rumania.

Addresses by:

Dr. Robert E. Speer.

Mrs. W. J. Cox, Memphis, Tenn.

Rev. J. B. Middlebrook, M.A., Huddersfield, England.

Dr. Gordon Palmer, Philadelphia, Pa.

Dr. L. R. Scarborough, Seminary Hill, Texas.

MONDAY, 24TH JULY

9.30 A.M. Fifth Session: (Auditorium).

Worship conducted by Dr. B. Udvarnoki, Budapest, Hungary.

10.00 A.M. (1) GENERAL SECRETARY'S REPORT (Rev. J. H. Rushbrooke, M.A., D.D., LL.D.)

Discussion opened by Dr. Charles E. Maddry, Richmond, Va.

(2) EVANGELISM

Address: "Evangelism as the Primary Task of the Church": Rev. Charles W. Koller, Ph.D., Chicago, Ill.

Brief Addresses:—

(a) "Methods Adapted to Present-Day Conditions." Rev. W. C. Smalley, Secretary, Baptist Union of Western Canada.

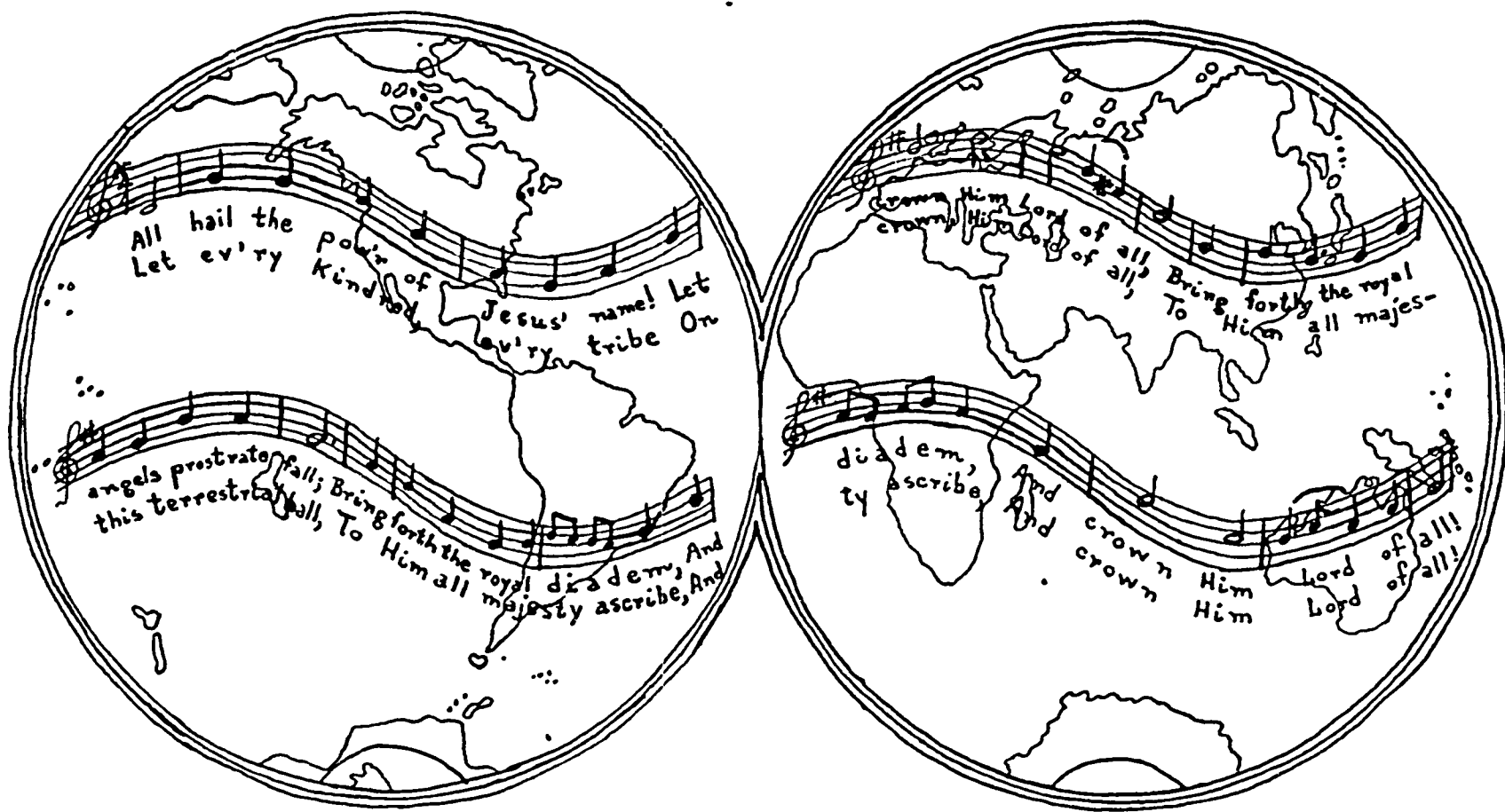
(b) "Personal Evangelism." Rev. J. O. Hagger, B.D., Cardiff, Wales.

(c) "Evangelism and Christian Education." Professor Rolv Harlan, Richmond, Va.

Discussion opened by Dr. S. D. Ross, Detroit, Mich.

(Continued to page 219)

International Kingdom Anthem



Crown him, ye martyrs of our God,
Who from his altar call;
Extol the stem of Jesse's rod,
And crown him Lord of all,
Extol the stem of Jesse's rod,
And crown him Lord of all.

Sinners, whose love can n'er forget
The wormwood and the gall;
Go, spread your trophies at his feet,
And crown him Lord of all,
Go, spread your trophies at his feet,
And crown him Lord of all.

O, that with yonder sacred throng,
We at his feet may fall;
We'll join the everlasting song,
And crown him Lord of all,
We'll join the everlasting song,
And crown him Lord of all. Amen.

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THE COMMISSION

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THE COVER by Eleanor Roberts Shell—"And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

THE COMMISSION

VOL. II

JULY, 1939

No. VII

THE SIXTH WORLD CONGRESS

Baptists from Many Lands en Route to Atlanta

LOUIE D. NEWTON, *General Chairman on Arrangements*



July for Baptists means the Sixth Congress of the Baptist World Alliance meeting in Atlanta Saturday, July 22, through Friday, July 28. It is just a few days away, and everything is in readiness.

Every mail brings more and more requests for reservations. Not satisfied with writing, they have now started wiring and telephoning. Many took time by the forelock and months ago made their reservations. For this we are very thankful.

Even so, we are going to take care of everybody—even the ones who arrive at the last minute. Baptists

have a way of working things out, and I am not uneasy about taking care of all who come to the Alliance. I have never seen Atlanta quite so enthusiastically united in any undertaking as in entertaining this great world gathering.

Before speaking of the features of the program, let me remind the readers of *The Commission* that it will be watermelon and peach time in Georgia, not to mention fried chicken! And we are going to see to it that every visitor to the Alliance gets a big slice of iced

(Continued to page 212)

A Significant World Fellowship

CHARLES E. MADDRY, *Executive Secretary, Foreign Mission Board*

Messengers from Baptist Churches and organized Baptist bodies from many lands will gather in Atlanta on July 22 for the sixth session of the Baptist World Alliance. Atlanta Baptists led by Chairman Louie D. Newton have made detailed and elaborate preparation for the coming of the Baptist hosts from the ends of the earth. Atlanta is an outstanding Baptist city, and Georgia is numerically one of the strongest Baptist states east of the Mississippi River. Fifty-four per cent of all of the people of Georgia who belong to the church belong to Baptist Churches. The Alliance is meeting therefore for the first time in a region where the population is overwhelmingly Baptist in faith. In the South, there are four and one-half million Baptists. The messengers to

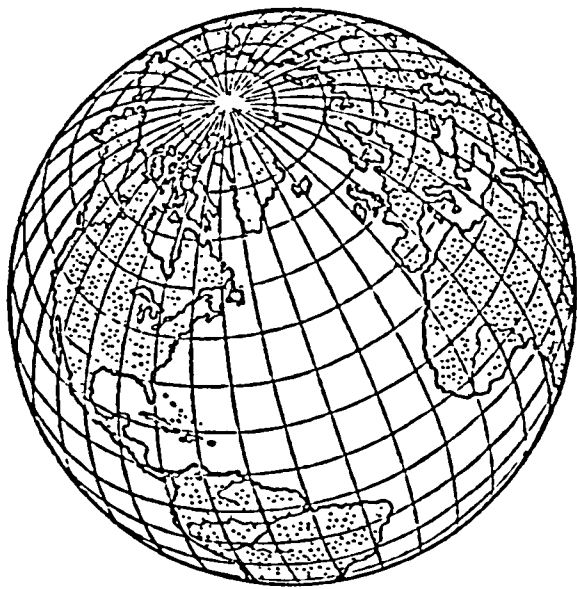
the Alliance may expect a truly Southern Baptist welcome.

Baptists are a free people and their churches are independent and sovereign in all matters of faith and practice. We have no creed or external authority binding us together. Baptists the world over accept the Bible as the inerrant word of God, sufficient for all guidance in church polity, in faith, in doctrine, and in all matters pertaining to co-operation between Baptist Churches and organized Baptist bodies. The most significant fact of all is the fact that there are some fourteen million Baptists organized in a world-fellowship, all believing alike in the great fundamentals of our faith, and all accepting wholeheartedly the New Testament as the sole guide in all matters of faith and

practice. Without a written, man-made creed, without the external authority of priest or pope or church sacraments, the Baptist

(Continued to page 212)





ATLANTA—1939

J. H. RUSHBROOKE, *General Secretary of the Baptist World Alliance*

Five years have passed since Southern Baptists through Dr. Louie D. Newton presented their invitation to the Baptist World Alliance to come to Georgia for

Baptist World Congress

our Sixth World Congress. The invitation was gratefully and gladly accepted. We are coming. Our people from all parts of the earth are looking forward to the occasion, and the city of Atlanta is preparing to welcome what will probably be the largest Baptist assembly ever held.

The Congress will be in the best sense a season of "give and take." Visitors from a distance will enjoy the abounding hospitality of the Southland, and they are also eager to enter into the life of Southern Baptists. They are certain you have much to contribute to the enrichment of our world-wide fellowship, and they hope that by the grace of God they will be able to offer something to you.

May "Atlanta, 1939" prove a Pentecostal season for our people throughout the whole earth! May all the members of the Congress gain a deeper experience of the power of the Gospel, and carry back to the churches from which they come a new zeal for evangelism, a deepened sense of brotherhood, and a firm resolve in the power of the Spirit of Christ to render larger service for God and for men!

I plead that all who can will come to Atlanta, and will come with heart and mind bathed in prayer. Then every one of the great host will have part in ensuring that the highest hopes we cherish shall be fulfilled and even surpassed.

THE SIXTH WORLD CONGRESS

(Continued from page 211)

Georgia melon and plenty of juicy Elbertas. Had I better say that we will give them all the fried chicken they can eat?

Really, we are looking forward to the occasion with much joy. The various committees are making many interesting plans for the entertainment of the thousands who will be here for the Congress—luncheons, teas, and other functions. We believe all who come will have a good time.

A MAMMOTH PROCESSION

At noon, Saturday, July 22, we are planning a mammoth procession of Atlanta Baptists, forming at the state capitol, marching through famous Five Points, and on to Ponce de Leon Park, singing hymns and national anthems. A half dozen bands will be scattered throughout the long march of Baptists, and John D. Hoffman, direc-

tor of the congregational singing for the Alliance, will lead the thousands who will form this procession, singing the hymns of truth and beauty which all of us so much love.

The officials of the Alliance, accompanied by prominent citizens of Atlanta, will ride in automobiles, but the great majority of us will walk. It is going to be one of the most colorful occasions of the entire week. The procession will be broadcast over national hook-ups, and probably picked up by short wave for foreign lands.

THE PROGRAM

The program, as outlined on cover 1, pages 219 and 262, tells of the inspiring features that are in store.

ARE YOU COMING?

That's the question—Are you coming? We want you to come. The Baptist World Alliance will not meet again in the South in many years. It is the chance of a lifetime!

A SIGNIFICANT WORLD FELLOWSHIP

(Continued from page 211)

Churches of all lands are one in devotion to a common Lord and are working together in beautiful fellowship and co-operation for the establishment of Christ's Kingdom to the ends of the earth.

We welcome to Atlanta this host of fellow-believers and comrades in Christ's service and pray that their coming among us may make for peace and good will throughout the earth.

* * *

CHINA ON THE MARCH

The whole of the Chinese nation is on the march. The church must march with it. Beacon after beacon is being lighted across the country, warning the people that they must arise to attack the strongly entrenched social evils of our day, and to help usher in the new order of things.—Madame Chiang Kai-Shek.

Meets in South

GEORGE W. TRUETT,
President of the Baptist World Alliance

CALL TO PRAYER

The eyes of myriads of Baptists throughout the earth are now being turned towards Atlanta for the meeting of the Baptist World Congress, July 22-28, only a few weeks hence.

The coming of this, the sixth session of the Congress, gives promise of calling together the largest company of Baptists who ever met at one time and place in all the history of the world. The Atlanta Congress will be the second meeting of the Alliance in the United States, the other session being held in Philadelphia in 1911.

As we look ahead to the fast-approaching Atlanta Congress, surely the hearts of many are fervently saying and praying: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

Our beloved World Secretary, Dr. J. H. Rushbrooke of London, is now in the United States to attend various Baptist gatherings throughout the Southland and Northland and Canada in these brief weeks just preceding the Atlanta Congress. We are thrice-blessed that he is thus to be with us in these vastly important weeks. He and I have been in Atlanta again and again, and we know of the large and worthy preparations that are being made there for the coming Congress. Not only are the large hosts of our Baptist people in Atlanta, both whites and Negroes, nobly united and co-operative for the coming Congress, but the earnest interest and assistance of all the people in Atlanta—that charming "Gate City of the South"—are being constantly manifested in the most inspiring ways.

*George W. Truett,
President Baptist
World Alliance,
Dallas, Texas*



Conditions in certain parts of the world are such that one cannot forecast what the attendance will be from such sections. It will be recalled that disturbing conditions obtained in certain places prior to the fifth Congress held in Berlin in 1934, and yet, that session had the largest attendance of Baptists from all parts of the earth of any meeting ever held in the Old World, and its gracious influences continue to gladden and bless the whole world.

Reports have already been received from all parts of the globe that splendid groups will soon be on their journey to the Congress in Atlanta. In the United States and Canada indications are that there will be an unprecedentedly large number of delegates from all sections of these great lands, where our Baptist people are numbered by millions and millions. Georgia alone, with her more than a million Baptists, will give the Congress a vast attendance. It is not doubted that both the railways and the automobiles will render a notable serv-

ice in connection with the Atlanta meeting.

Those who have seen the program for the forthcoming sessions are looking forward with eager interest and confident expectations toward the meeting. No words are needed to explain the fascinating program of a Baptist World Alliance Congress to any who have been privileged to attend a former session. It is worth taking a long journey to hear and see just one item on the program, namely, "the Roll Call of the Nations." The fraternity and inspiration of our Baptist people are so magnified in the Congress as to be a blessing to our millions of Baptists encircling the globe.

One other word—the most important of all—needs to be said to our Baptist people everywhere, and that word is let prayer be made without ceasing for the Atlanta meeting, to the end that it may be completely dominated by the Holy Spirit, and that Christ's cause may be greatly advanced and His Name glorified throughout all the earth.

WORLD
TELESCOPE



Dr. J. H. Rushbrooke, General Secretary, Baptist World Alliance, London, England

Wherever the Baptist World Alliance is mentioned, our people think of Dr. J. H. Rushbrooke. He embodies it. When Dr. George W. Truett spoke in Berlin acknowledging his election to the presidency, he said that it does not so much matter who is President of the Alliance as who is General Secretary. There is truth in this statement. Dr. Rushbrooke himself insists that the president does count, and that the succession of such men as John Clifford, R. S. MacArthur, E. Y. Mullins, John MacNeill, and now George W. Truett has been incalculably helpful to the Baptists of the world; but he could scarcely venture to deny that the personality of the officer constantly concerned with the administration is also all-important. Dr. Rushbrooke may be said to have reached his position by "natural selection."

Effectively Trained

Before entering the ministry he was engaged as a civil engineer under the municipal council of Willesden, one of the larger suburbs of his native city, London. He came under the influence of the great preacher, John Clifford, after-

THIRTY-FOUR YEARS OF WORLD SERVICE

wards President of the Baptist World Alliance. His conversion was due to the preaching of Dr. Clifford, of whom he speaks as his "father in God," and by whom he was baptized. For several years Dr. Rushbrooke served as a lay preacher. When he realized his call to the ministry, he resolved to seek effective training. He took his seminary training at the Midland Baptist College, and received the B.A. and M.A. degrees from the University of London. He then gave two years to post-graduate work in Germany, and this experience proved a providential preparation for his later service.

His study on the continent brought him a gain on which he had not reckoned, for there he met the lady to whom he has been so happily married for nearly forty years. He insists that she has had to pay a heavy price for his world service, since it has involved long interruptions of home life, but "a more loyal and helpful comrade no man could have."

Following his years of study in Germany Dr. Rushbrooke gave nearly twenty years to happy pastorates in Derby and in London.

Present at Initial Congress

His connection with the Alliance goes back to its beginnings. He was at the London Congress of 1905, when it was founded. He had only recently entered the ministry, but in view of his knowledge of other lands—since he had studied abroad—he was selected by the British Baptist Union as one of two to report on the Congress; the other was Dr. J. C. Carlile. In 1908 he was sent to Germany to assist the German Baptists in organizing the first

European Baptist Congress. In this he took a very active part, and afterwards edited the official report. Already, before that time, he had presided in Budapest at a Hungarian Convention in which Slavs, Rumanians, Germans, and Magyars participated. He was a speaker at the Philadelphia World Congress of 1911, and took a leading share in the preparation and carrying through of the Stockholm (European) Congress of 1913. Right through the Great War he continued to serve the cause of brotherhood, keeping in touch with German Baptist leaders as far as conditions allowed, taking interest in prisoners of war, and ministering continuously in the name of Christ.

After the War his first address to a German Baptist assembly opened with the statement that not even the tragedy and calamity of the terrible struggle had broken the unity of Baptists in Christ.

During the pre-war and war years and for a brief period after the war, the work of the Alliance was carried on without any full-time officer. Dr. J. H. Shakespeare of England and Doctors J. N. Prestridge, Lathan Crandall, R. H. Pitt, and Clifton D. Gray of the United States of America were the secretaries. The bulk of the work was done in London by Dr. Shakespeare, alongside whom Dr. W. T. Whitley gave much help, while for contacts abroad Dr. Rushbrooke was constantly called in.

Following the Great War Dr. Rushbrooke was sent by the Alliance as a British representative to accompany Dr. Chas. A. Brooks of the United States of America in an investigation of conditions in the

war-ravaged lands. Their report presented in July, 1920, at a conference in London summoned by the Alliance, led to the raising (almost entirely through the American Foreign Mission Boards) of a relief fund of about \$1,000,000. Dr. Rushbrooke was called by that London conference to relinquish his pastorate and to become Baptist Commissioner for Europe, with the responsibility not only of administering the fund (a heavy task, which included the setting up of special organizations in several countries), but of inaugurating new connections of American and British Baptists with those of the European continent for the purpose of assisting the spiritual work of the weaker groups, and especially for the purpose of the training of an efficient ministry. The part of his commission which he most valued was that which charged him to represent the Baptists of the world to governments in the interests of religious liberty; and this great issue has never been absent from his thought and care. His office as Commissioner for Europe meant in effect that the work of the Alliance in the Old Continent was largely entrusted to his hands, especially as Dr. Shakespeare's health began to fail.

In 1926, on the retirement of Dr. J. H. Shakespeare, Dr. Rushbrooke became Secretary of the Alliance for the Eastern Hemisphere. At the Toronto Congress of 1928 the Alliance created the new office of General Secretary and called him to occupy it. As Commissioner for Europe, as Eastern Secretary, and as General Secretary, he has secured for the Alliance a remarkable moral prestige. Baptist people throughout the whole earth have become aware of their brotherhood as a Christian communion. The presidential tours of Dr. Mullins, Dr. MacNeill, and Dr. Truett, organized by the General Secretary and usually shared by him, and his own extensive journeys, including two around the world (one in the

Northern and one in the Southern Hemisphere), have made Baptists everywhere intimately known to each other.

Constantly Championed Religious Liberty

Above all, the witness of Baptists for the Gospel and for religious freedom has been given and received in lands where the idea of liberty of worship was almost unknown and even unwelcomed. Looking back on the work of the Alliance for religious liberty, Dr. Rushbrooke said in a recent speech that in only one country, Russia, has it proved until now ineffective; but he believes that in Russia victory is merely postponed. He tells of men released from exile and of harsh measures annulled in half a dozen countries where he has interviewed diplomats, ministers, and heads of States.

His long and arduous struggle for freedom of conscience in Rumania, which has lasted now nearly twenty years, is well known. In that land his name is a household word—intensely disliked by persecutors, but cherished with gratitude and admiration by those who have suffered and for whom he has intervened. When in recent years the Rumanian Baptist churches were threatened with extinction, he firmly insisted that there must be no weakening of protest or feeble suggestion of compromise. He declared with certainty that if the churches were actually closed, they could not long remain closed against the opinion and conscience of the world. Time has proved that he is right. He understood both the facts and the psychology of the situation. In Rumania, he maintained, there were strong elements in favor of liberty, and as these realized the strength of support for their views in the public opinion of free countries, they would be encouraged to stand up to the ecclesiastics, who are the driving force behind the repressive policy. The forecast has been justified. The better mind of

the country echoed the protests that came in great volume from the United States, from Britain, and from many other lands. The churches are again open. The ecclesiastics, as Dr. Rushbrooke puts it, have "shot their bolt," and they have failed. The General Secretary has been able to report that the first necessary steps are being taken to free Baptists and others from their disabilities. Nevertheless, he points out, the task of establishing their freedom on a legal basis remains, and until this is completed there is still need of clarity of vision and firmness of action.

Dr. Rushbrooke, amid the pressure of the Rumanian controversy, has always rested his confidence, under God, on the character of the Rumanian people. They are tolerant; and their secular statesmen as a whole, as well as their King, reflect the same spirit. On the Orthodox clergy rests the responsibility for invoking law and police for the suppression of religious dissenters. In M. Calinescu, the present Premier, Dr. Rushbrooke welcomes a statesman who worthily represents the better mind of his people, and who can be assured of the support of lovers of freedom in all countries as he sets himself to complete the work of emancipation.

Seriously Concerned for a World Witness

Dr. Rushbrooke is credited with optimism, but he admits that he feels grave concern regarding the immediate outlook of Baptists in the world as a whole. In many lands he finds a cooling of evangelical zeal. In not a few countries our people appear to be but "marking time"; in some they are losing ground. Notable advances in total world membership are reported year by year, but not all along the line. He believes that by the grace of God a renewal of spiritual energy will follow the Atlanta Congress, and that this prospect is the outstanding advantage of holding the World

(Continued to page 235)

IT GIVES me pleasure to speak, as President of the Southern Baptist Convention, a welcome greeting to the assembled hosts of Baptists at the Atlanta Congress. If one can speak for all, more than four and one-half million Baptists in the sunny Southland greet and welcome and take to their hearts all those who come from the ends of the earth to confer and plan together in our great city, Atlanta.

We are glad you have come. We are sure you have come in faith, the conquering faith of a risen Lord; in prayer, intercessory prayer for a full measure of the Father's grace and the Spirit's power upon these assembled hosts. We feel sure that when together we lift our voices in praise to our Redeemer, we shall feel the throb of unity, the presence of a common Lord, of a triumphant faith, and glorious doctrinal content. Certainly it will be the fulfillment of the scriptural program: "One Lord, one faith, one baptism," and one Spirit. We believe you have come to us in the triumph of humility and spiritual passion, filled by one holy purpose—to crown Christ by proclaiming to the world His saving and healing, co-operating and conquering Gospel.

Our love meets you, and we welcome you to all that's best in our heart-life, our home-life, and in all the areas of our affectionate concern for presenting a risen Saviour to a lost world.

Our prayers will unite with yours, and we will join with you in a union of faith and soul in a holy expectation of the presence and power of God on all of our sessions, in all of our conferences and high hours of fellowship, and that a mighty sweeping tide of world-wide evangelism will carry you back to the task of a world witness for and in Christ.

Our doors are open, our hearts are yours, and our prayers with yours ascend for the power of God on us all.

L. R. SCARBOROUGH, *President,
Southern Baptist Convention*

WOMAN'S Missionary Union of the Southern Baptist Convention delights in the privilege of welcoming to the heart of the southland of the United States of America the great Baptist host representing the Baptist World Alliance. Atlanta, Georgia, fully exemplifies the spirit of true southern hospitality, famed in many parts of the world. We rejoice to share with this great southern city the privilege of welcoming the Baptist friends of

our own continent and every other. We know that this fellowship will greatly enrich our life and quicken our spiritual fervor, and that your coming among us will thus be a far greater blessing to us than to you who are our guests.

We believe that God has a purpose in making possible the coming together of this host of His chosen ones, in this time of such tremendous and portentous world happenings. We pray earnestly that His will for our way and walk in His world may be found as we spend days in fellowship, in prayer, in conference and in witness one to another concerning our Father's providence in and through our several, national, Baptist groups.

To the Baptist women of other Conventions and Unions we extend our love and express our joy in the anticipated, warm-hearted relationship which the days offer to us. We believe our understanding of diverse problems will deepen our sympathy for one another as we bear testimony of how we carry out, in our several groups, that first commission of our Lord to a woman to "Go tell." How eagerly we await your coming and with what joy we bid you welcome to our hearts, to our homes, and to our sunny, hospitable southland!

MRS. F. W. ARMSTRONG,
President, W.M.U.

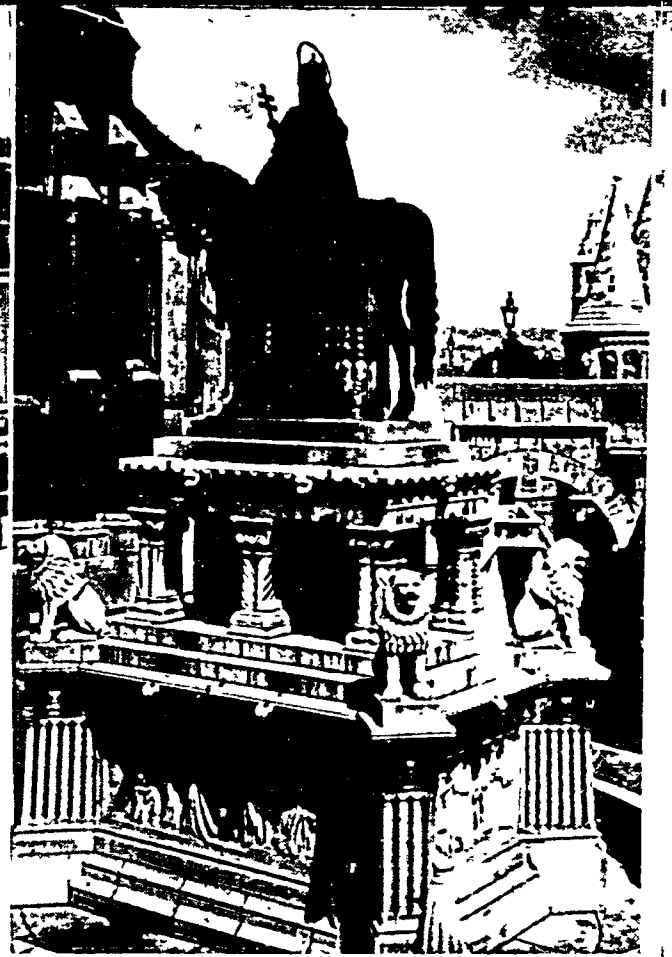
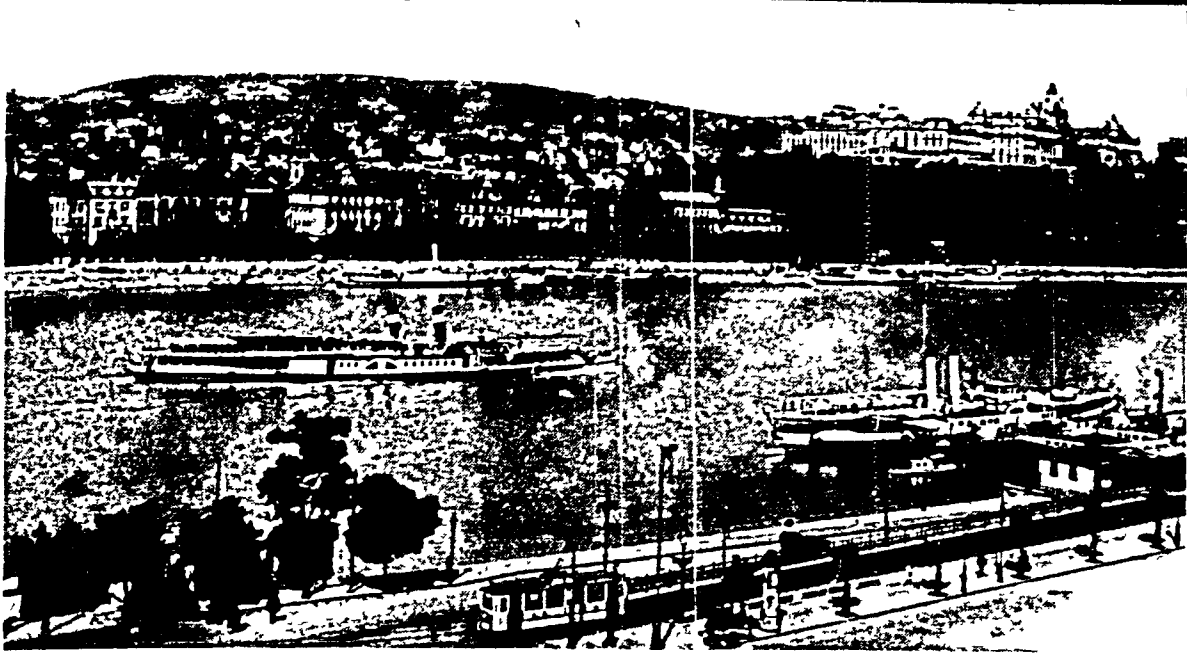
TREASURED in the W.M.U. office at Birmingham, Alabama, is the manuscript which Miss Fannie E. S. Heck used in addressing the women's meeting of the Baptist World Alliance when it met in Philadelphia in the summer of 1911. In her history of the Union, Miss Heck says: "None who joined in that many-tongued assembly will ever believe that his neighborhood bounds the world or that he stands in the one center of the world's

Greetings

horizon. Nor will any woman who was in the great women's meeting, held in connection with that mighty gathering, forget the host of women rising tier upon tier to the far ceiling."

To each succeeding meeting of the Baptist World Alliance the Union has sent its president—Mrs. W. C. James to Stockholm in 1923, Mrs. W. J. Cox to Toronto in 1928, and Mrs. F. W. Armstrong to Berlin in 1933.

And now, after twenty-eight years, the Alliance is again meeting in the United States and, for the first time, the chosen city is in the deep South. To this very significant gathering the Union will, of course, send its president, Mrs. Armstrong. It is easy to believe that in her address in Atlanta she will voice the joyful welcome of all W.M.U. women and young people to their sisters from far and nearer lands. To reinforce her official welcome we crave the presence of almost countless W.M.U. members from small and large churches alike, it having already been planned for the State W.M.U. Corresponding and Young People's Secretaries to be in this host of Southern Baptist women who will thus welcome the visiting sisters. In so doing, they will also welcome the opportunity of learning from these guests as they bear testimony that, though



Hungarian Baptists are inviting the Baptist World Alliance to hold its next Congress in Budapest. Above: Blue Danube and St. Stephen's Monument. Below: Elizabeth Bridge and Royal Castle

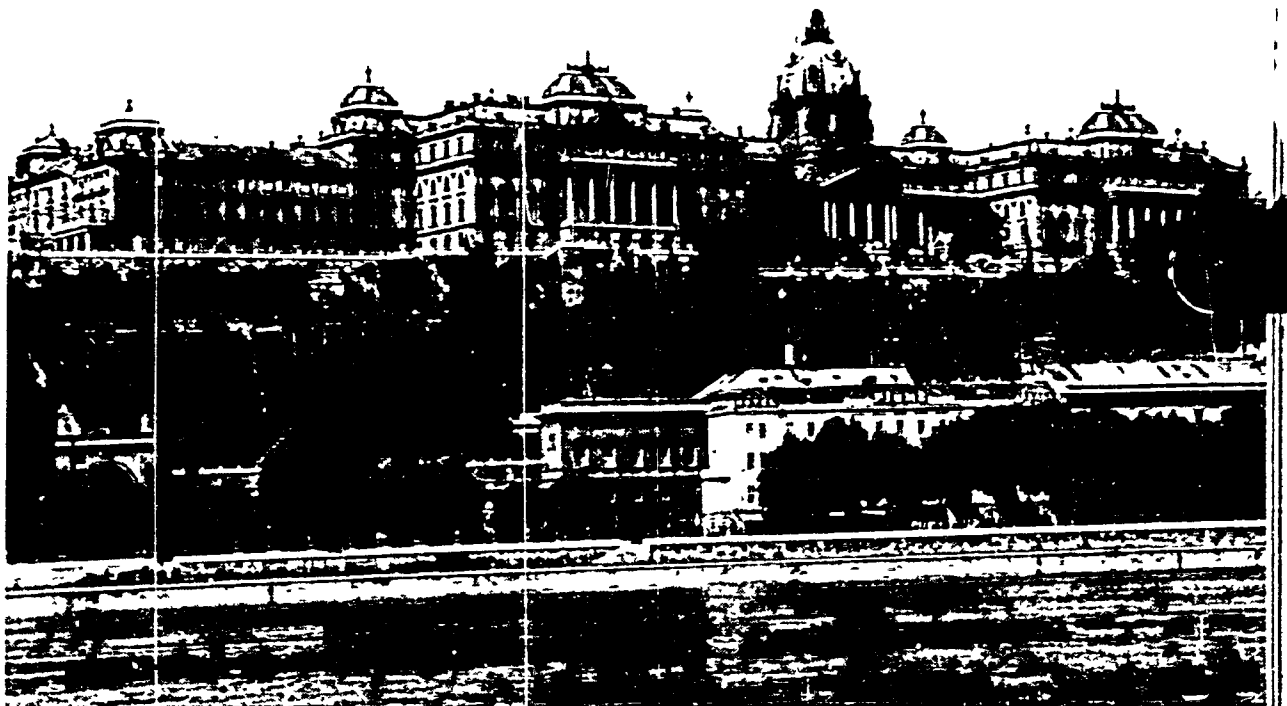
they have oft gone forth weeping because of persecutions, they have nevertheless seen God's promise fulfilled by a joyful harvest because they sowed and tended the precious seed.

KATHLEEN MALLORY,
Executive Secretary, W.M.U.

* * *

THE Home Mission Board extends its hand of greeting to the Baptists of the world as they gather in Atlanta for the meeting of the Baptist World Alliance. Our offices at 315 Red Rock Building, Cain and Spring Streets, will be open and our office force available for any service we may render.

We rejoice in the coming of this great army of the redeemed from many lands of many races and many tongues. We shall feel very much at home in your presence for our contacts with the twenty-six nationalities in our home mission work here in our homeland have created a feeling of fellowship for all races. We are keenly conscious of our oneness in Christ with the ransomed throngs of the redeemed from every nation, kindred, and tongue, and share with them the glorious hope that as one mighty



host we shall greet our Lord at His coming.

We sincerely pray that every Baptist who comes to this great world meeting will find his stay in Atlanta pleasant and profitable.

J. B. LAWRENCE,
Executive Secretary, Home Mission Board, S.B.C.

* * *

THE Sunday School Board is very happy to join with all of the other agencies of our Convention in extending a most cordial welcome to the *Baptists of the World*.

It is our sincere hope and our earnest prayer that every session of the Atlanta meeting will be marked by the manifest presence of the Holy Spirit.

The entire force of the Sunday School Board is ready to serve you in every way possible. We appreciate your visit to the Southland.

T. L. HOLCOMB,
Executive Secretary, Sunday School Board, S.B.C.

* * *

ON BEHALF of more than eight hundred thousand members of our Baptist Training Unions in Southern Baptist churches, I am happy to welcome to Atlanta and America all our friends from other lands. Southern Baptist young people love you and are keenly interested in your welfare. How I wish that you might stay with us long enough for all of us to become intimately acquainted with you! With much joy we are anticipating the privilege of meeting many of you in Atlanta.

The Atlanta Baptist Training Union Association, under the leadership of Mr. Troy Woodbury, director, will conduct a regular Training Union in the First Baptist Church of Atlanta on Sunday evening, July 23, beginning at six o'clock, and continuing until seven-fifteen. All of you are invited to attend and observe the type of work Southern Baptists are carrying on

in the field of training church members. This Training Union is made up of B.Y.P.U.'s and Adult unions. It also has a Story Hour for children below the age of nine. We hope you may find it convenient to be present at the First Baptist Church to observe this work.

We join with you in prayer that this great Congress may advance the frontiers of the kingdom of Christ around the earth. We know that only as this is done is there any hope for the world.

J. E. LAMB DIN,
Secretary and Editor, Baptist Training Union Department, S.S.B.

* * *

"Sir, you are very welcome to our house.

It must appear in other ways than words,

Therefore, I scant this breathing courtesy." Shakespeare.

AS THE wide opened door, the outstretched hand, and the cordially spoken word are symbols of hospitality and welcome, so may these lines, inspired by Christian love and happiest anticipation, symbolize for all who read them a superlative welcome and our joyful hospitality.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

Ephesians 2:19

With oneness of joy and unity of spirit Southern Baptists rejoice happily in the coming of the saints of God from many lands. The physical doors of our churches, our institutions, and our homes, as well as the spiritual doors of our hearts are thrown wide open to you. The best of all we have and are is abundantly yours. The most we can do is the least we can afford to do for your happiness.

"Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained angels un-awares." Hebrews 13:1, 2

All will be welcomed. You will be welcomed to our all. And as you may honor us by prolonging your visit you will deepen our delight. May our joy be mutual and our fellowship heavenly.

FRANK H. LEAVELL, *Secretary of Southern Baptist Student Work*

* * *

TO READ over the program for the Baptist World Alliance Congress to be held this summer is to release a happy parade of memories of the Baptist World Alliance meetings in Berlin in 1934, and in Toronto in 1928. The warmth of the welcome which awaited all the visitors in Germany and in Canada makes a vivid background for the pictures moving through my mind.

Now we look forward to seeing friends from far places and near gathering in Atlanta, coming to our own Southland; and grateful memory adds to the sincerity of our welcome to everyone. The State Young People's Secretaries of Woman's Missionary Union will practically all be present; they, with members of the 23,171 young people's missionary organizations which they represent, rejoice to greet all the guests with cordial welcome through THE COMMISSION.

From the study of world missions we turn with eager joy to the anticipated actual fellowship with Baptists from around the world.

JULIETTE MATHER,
Young People's Secretary, W.M.U.

* * *

THE idea of a world-wide organization of Baptists was fathered by a Southern Baptist, and we have always had a sense of pride in this truly great fellowship. You honored Southern Baptists when you elected for your President our best beloved man. Now, you do us the great honor of meeting in one of our Southern cities.

I am glad you have come to the homeland of Southern Baptists, for I want you to know us better. Some people in other lands, yes, and even

(Continued to page 223)

BAPTIST WORLD ALLIANCE

(Continued from cover 2)

2.30 P.M. SECTIONAL MEETINGS:

- (a) Young People (Auditorium).
- (b) Meeting for Foreign Missionaries and Officers of Mission Boards (First Baptist Church).
- (c) A Conference on the Preservation of Baptist History (Wheat Street Baptist Church).

7.30 P.M. Sixth Session: A PAGEANT OF BAPTIST HISTORY (Stadium).

Chairman: Mr. J. A. Packer, Sydney, Australia, Vice-President, B.W.A.

Prayer: Miss E. San Tay, Rangoon, Burma.

TUESDAY, 25TH JULY

9.30 A.M. Seventh Session: (Auditorium).

Worship conducted by Rev. Honorio Espinoza, Chile.

10.00 A.M. (1) REPORT OF COMMISSION No. 1 ("What Baptists Can Do to Avert War and Promote Peace"):

Principal N. J. Nordstrom, B.A., D.D.

Discussion opened by the Rev. Henry Cook, M.A.

(2) HOLY SCRIPTURE.

Address: "Nature of Scriptural Authority." Principal P. W. Evans, B.A., D.D., London, England.

Brief Addresses:

- (a) "The Bible in Public Worship." Rev. Reginald Kirby, Melbourne, Australia.
- (b) "The Bible in the School." Prof. E. A. Fridell, D.D., Berkeley, Cal.
- (c) "The Bible in Family Life." Professor Hugo Lück, B.A., Poland.

Discussion opened by Dr. W. R. White, Oklahoma City, Oklahoma.

2.30 P.M. SECTIONAL MEETINGS:

- (a) Laymen (First Baptist Church).
- (b) Women (Auditorium).
- (c) A Meeting for Educationists (Central Baptist Church).

7.30 P.M. Eighth Session: (Stadium).

Prayer: Rev. K. Laceklis, Latvia.

Address: "Our Heritage of Truth and Freedom." Mrs. Ernest Brown, London, England.

CONGRESS SERMON: Professor A. T. Öhrn, M.A., B.D., of Oslo, Norway.

"Spirituals" by combined choirs of Negro churches.

WEDNESDAY, 26TH JULY

9.30 A.M. Ninth Session: (Auditorium).

Worship led by Mr. Nicodemus Jonadab, B.A., B.Ed., India.

10.00 A.M. (1) REPORT OF COMMISSION No. 2 ("The Baptist Contribution to Christian Unity"):

Principal W. Holms Coats, M.A., Glasgow, Scotland, on behalf of Principal H. Wheeler Robinson, M.A., D.D., Oxford, England, Chairman.

Discussion opened by Professor H. W. Tribble, Louisville, Kentucky.

(2) THE CHURCH. Address: "The New Testament Doctrine of the Church." Dr. John R. Sampey, President Baptist Seminary.

Brief Speeches:

- (a) "The Church as a Field." Dr. D. J. Evans, Rochester, N. Y.
- (b) "The Church as a Force." Mr. H. L. Taylor, past-President, Baptist Union Great Britain and Ireland.
- (c) "The Church as a Fellowship." Rev. F. Rocksches, Berlin, Germany.

Discussion opened by the Rev. Benj. Pradhan, B.A., B.D., Cuttack, India.

2.30 P.M. LANGUAGE-GROUP MEETINGS.

- (a) English-speaking (Auditorium).
- (b) German-speaking (First Baptist Church).
- (c) Latin-speaking (Druid Hills Baptist Church).
- (d) Scandinavian (Central Presbyterian Church).
- (e) Slav-speaking (Second-Ponce de Leon Baptist Church).

7.30 P.M. Tenth Session: MISSIONARY DEMONSTRATION, with Cinema illustrations (Stadium).

(Continued to page 262)

KINGDOM FACTS AND FACTORS W. O. CARVER,

Professor of Missions, Southern Baptist Theological Seminary

BAPTIST WORLD ALLIANCE

This issue of *The Commission* features the Atlanta Congress of the World Alliance. There will be few in attendance who were in the first Congress in London, 1905. These few can never forget the emotions, the visions, and the fellowship experiences of that first coming together of Baptists from many lands, nations, races, and tongues. In these thirty-four intervening years the world has been turned upside down; confusion has come in all sections and all aspects of the world's nations and peoples. In it all the Baptist churches have grown greater in numbers and richer in experience. The Baptist membership numbers about twice as many as in 1905. The consciousness of unity and the experiences in fellowship have made great advances. In countries where the denomination was new and small in number there have developed during this generation strong, self-conscious, aggressively and increasingly efficient Baptist unified bodies.

The elements of novelty and curiosity as people from various lands meet each other will be much less than in previous Congresses. The consciousness of unity and fellowship of those "of like precious faith," whatever their language, race, culture or background, will be the dominant feeling.

The program of the Congress provides for large emphasis on the place and significance of Baptists in the life of the world today, with special reference to the relation of Baptists to the followers of Christ in other communions than our own. The religious situation and the challenge to the Christian message in our present day world make it

necessary that Baptists rethink their history and principles and their responsibility for the fulfillment of the program of Jesus Christ in the realization of the purpose of God in human history. As far as possible the Baptists of all groups and associations in all the world ought to speak a common message with a common vocabulary, spiritual, ecclesiastical, and social. It requires time and deliberation to effect this. Meantime it is important that there should be the fullest and most fraternal consideration of whatever differences in opinion and practice may obtain among us.

The spiritual unity of "all who love the Lord Jesus Christ in uncorruptness" needs to be recognized and cultivated. Unity in the inter-



Dr. W. O. Carver, Southern Baptist Theological Seminary; 1939 Commencement marking the closing of the 80th year of the Seminary

pretation, propagation, and application of the principles of the Gospel among "all the saints" should be a definite objective. Among Baptists there are differences concerning the practical realization of this ideal, upon which all would be agreed. The differences grow out of experience, history, background, and environment. There must be fullest respect for each other so far as these differences exist and mutual helpfulness in the growth of Baptist understanding and practice.

The Atlanta meeting will be one of joyous fellowship, of enthusiastic devotion, of seriously giving ourselves to the great tasks and opportunities which face us in the world of our day.

* * *

CHURCH AND STATE IN THE UNITED STATES

In the vigorous and varied attention which Baptist bodies in America are giving to certain dangerous trends in our national growth, endangering the American principle of separation of church and state, it is coming to light that in the introduction of this principle into our organic law, there is one serious oversight.

The First Amendment to the federal constitution provides that "Congress shall make no law" affecting an establishment of religion or of favoritism toward any form of religion. What the constitution does not provide is that the several states shall adhere to the same fundamental principle and policy. In a number of the states the constitutions do not contain this provision. There is no legal barrier in such states against civil support or discrimination in the case of one or another form of religion. This is a phase of the subject which has heretofore largely escaped attention. It is one of great importance. The newly adopted constitution of our most populous state leaves the way open for ecclesiastical support from public funds. There needs to be a survey of the actual provisions

and conditions in all the states of our Union. The recent Southern Baptist Convention took vigorous action with reference to our national attitude on this subject of fundamental importance.

In every State the Baptists should inquire into the status and take steps wherever necessary to bring the fundamental law of each state into agreement with the national policy. It is even possible that it may become necessary to change the constitutional provision so that not only Congress, but no other branch of the National Government shall involve the country in any complications with ecclesiastical establishments.

* * *

PALESTINE

Palestine and the Jewish question are continuously before the public, and are likely to remain an item of first importance in the world news for a long while. The deplorable plight of more than half the Jews in the world today because of vicious, inhuman attitudes and oppressions arouses feelings of sympathy or, alas, of antagonism and injustice, which make difficult objective and just judgment upon events as they transpire.

The British Government has at last frankly faced its impossible dilemma and taken a decision. The necessity for this was so obvious that only large considerations of national policy and imperial security could have continued so long the temporizing efforts to evade the inevitable.

Contradictory commitments to Arabs and to Jews during the World War have waited long for honest facing. Neither Jews nor Arabs are wholly satisfied. The Arabs do not get full realization of the British pledge as they chose to interpret it. The Jews get very little of the pledge to them as they interpret it, and as in the mere form of words they have a right to interpret it, apart from the complex of realities which must affect any

national construing of the British pledge. Jews and their vast number of friends are indignant and resentful. They steadfastly refuse to face facts and conditions which the British cannot at all ignore. The British Government cannot fulfil the pledge of Lord Balfour, as the Jews understand and insist upon this pledge, without imposing an unspeakable injustice on the non-Jewish population in Palestine. That considerations of safety for the Empire constitute a major influence in the course of the British need not be questioned. At the same time the decision reached does seem essentially to conserve basal ethical issues with reference to human rights. To demand on the grounds of sentiment and of Jewish need that the British shall pursue a course involving the removal from Palestine of three times as many Arabs and others as the present Jewish population, is to ignore reason and right in the interest of sentiment and an actual need.

The enlightened governments of the world—so far as governments are enlightened—are under every obligation to unite in seeking a humane and righteous solution of the problem of the Jews. In any such unified effort of the "rulers of this world" the Jews should be represented by the most competent possible Jewish leadership. Jewish representatives should be prepared to face frankly the question of their own position among the peoples of the world through the long centuries of their existence. Like so many other races, too many Jews are apt to seek preferential consideration based on a more or less conscious and definite claim of superiority and of Divine purpose; a claim which inevitably results in oppressive treatment and injustice where preferential consideration is demanded or desired. There needs to be a deep and frank consideration of the actual desperate situation and need of eight or ten million human beings whose glory and shame are in the fact that they are Jews.

WATCHING EUROPE

Week by week and day by day the terrible European national and racial conflict manifests itself in new crises. Fear and ambition mingle in the persistent conflict keeping the world on edge between dread and hope. At each new crisis fear and false pride also combine in delay and diplomatic evasion of actual warfare. Whether these delays and evasions can continue to avert an unspeakable tragedy is the problem, until reason and humanity may lead the rulers of destiny to actual appeasement on a broad basis, and lead to solid peace.

The American Government continues to inject itself into the situation from time to time. The latest proposal of President Roosevelt was along the line of the only hope. This column has previously urged that only in a general conference to consider the needs of all, on the common basis of the rights of all, is there any hope of security for peace. Unfortunately our President preceded his proposal for a common conference by a threat of mighty force, comparable to the blustering manifestoes of the dictators. He also accompanied his offer to call a conference with an additional intimation of the use of power, and phrased his challenge to Hitler and Mussolini in terms obviously intended to put them in a hole. These terms elicited the response which should have been anticipated. It can hardly be denied that Hitler's reply was deserved and left Mr. Roosevelt at a distinct disadvantage, notwithstanding the reprehensible spirit of the reply. If it were a matter purely of smart repartee, on the stage of the world's entertainment, we might all find amusement in the exchange. When they were dealing with a matter of profoundest concern to many nations and to millions of citizens of these nations we can only hope that the untenable positions of both Germany and America may lead to more sober methods.

(Continued to page 234)

THE CHURCH'S PLACE IN EVANGELISM

EDITOR'S NOTE: *The fifth of a series of articles presenting some of the "Findings" of the International Missionary Council meeting in Madras, India, December 12-29, 1938. It is understood, of course, that these articles are the verbatim copies of the "Findings" of the Madras Conference and not the opinions of the Editor of THE COMMISSION. There were sixteen groups of "Findings," and when we have published three more of the most vital, it is our purpose to give in a series of articles in THE COMMISSION our own "Findings" and appraisal of the work of the Madras Conference.—C.E.M.*

The Council believes that every part of the Church's activity must be saturated with and controlled by the conscious evangelistic aim. This is true of the whole range of the Church's practical activities. Works of healing, education, rural uplift, and social betterment hold their place for the varying ways in which they interpret Christ to men, but that interpretation is obscured where those who carry on these activities are not also possessed by the aim and desire to see men brought to Christ.

1. The Church's evangelistic enterprise derives directly from the *congregation*. When its corporate worship and the life of its members glow with the presence of God, the company becomes creative. Pastoral and evangelistic gifts are developed among the members of the congregation, and leaders are discovered and contributed to the Church at large. The congregation's love and zeal find expression in definite efforts to bring Christ to the man outside the brotherhood, efforts in which every member should be enlisted and actively engaged. Further, the spiritual life of the congregation is strengthened by every effort in personal evangelism.

2. It is on the pastor that the main responsibility for its evangelistic spirit rests. While responsible for the evangelization of the community at large, his first duty is to

labor to bring into conscious fellowship with God every member of his flock. Each one of his activities, whether of preaching, teaching or of direct pastoral relations with individuals, will have that aim behind it. By example and teaching and by the contagion of his own evangelistic enthusiasm, he will seek to inspire the whole of the congregation to play each his part in evangelistic effort, will prepare their hearts and train their minds for witness in the community, and will plan their work and guide them in carrying it out.

3. The Council, in thus insisting on the primary evangelistic responsibility of the pastor, recognizes at the same time, that there is a special gift for evangelism which may lead to the setting apart of *full time evangelists* to carry on work in a more specialized way than the pastor, and with a wider range of operation than the voluntary lay-workers find possible to attempt. The Council seriously questions whether it is wise, in fields where the Church is firmly established, to continue the system of full-time evangelists, except to reach classes of people otherwise inaccessible. Where persons with the evangelistic gift are discovered, the Council is of the opinion that means must be devised to insure that their work is properly attached to and co-ordinated with that of the Church, especially where the evangelists are the agents of a Mission. It is also desirable that the employment of evangelists and the direction and control of their activities should be in the hands of the church on the field, and not exclusively in those of a missionary or a missionary council.

4. A great evangelistic opportunity and responsibility still rest with the missionary as distinct from the pastor, especially in districts where the Gospel is little known, or

where the church is still so weak and untutored that it has not yet produced a sufficiency of men possessing the gifts and call of a pastor or evangelist. At the same time it is highly important that, in all his evangelistic activity, the missionary should regard himself as the agent and instrument of the indigenous Church, closely identifying himself with it, and basing his work upon the fellowship, prayer, and co-operation of the local body of Christian worshippers, lest the work of evangelism should be considered his and not that of the Church.

5. In many countries, students take part in evangelistic work for the churches, and their witness has proved most helpful. Such activity, however, must not blind us to the fact that the main responsibility of Christian students is in the much more difficult field of the university or college. The Council welcomes every sign of co-operation between student Christian movements and the churches, because student evangelism is largely wasted unless it draws men and women into the life of the churches, and because these organized bodies greatly need the contribution of thought and life which students can bring.

6. The Council is of the opinion that every phase of evangelistic work should be shared by both men and women, and that there should be equal opportunity of service for both men and women in this, as in every department of the Church's activities. There are certain aspects of the evangelistic task, to which women have special contributions to bring, just as there are special contributions for men to make. These two supplement each other. For the most part the work and the gifts to do it are the same.

The Council is not unmindful of the faults and mistakes which have crept into some of the evangelistic work of the churches and missions,

and which have proved obstacles to the spread of the Gospel of Christ and to its genuine acceptance by many. In practical matters of leadership, organization, and finance, Western methods have not always been adapted to suit the fundamental characteristics of Eastern peoples, and have produced superficial results into which the creative work of the Holy Spirit entered only a little. There is the danger of seeking to extend the Church numerically without due regard to the full meaning and end of evangelism as the Council understands it. The Church undergoes temptations to obscure its witness by compromise when faced by the problems of relations with governments, friendly or hostile. Personal and social habits and practices, which are matters of indifference in one part of the Church, may be a cause of offence in another, and therefore a hindrance to evangelism; in such matters the Council commends, for universal acceptance, the principles contained in I

Corinthians X. In many countries, denominational differences, and the existence of deep racial divisions, within the churches themselves, obscure the Church's witness to the Gospel and paralyse the efforts to win men for Christ. Beyond all these, there are great obstacles and difficulties inherent in the aim and character of the work itself and in the situation of those to whom the Gospel is addressed.

The Council is of the opinion that these, and many other obstacles to the spread of the Gospel, can be overcome fully only in so far as the churches and their members confront more resolutely the radical weakness in their own life, which enfeebles their power to lead men out of their present bewilderment. The Church, as a whole, needs to rediscover the living power of the faith it confesses, the very word of God to our day, speaking in and through the Bible it cherishes. It needs to experience the inward peace and constraint that come from the Cross with which the

Church is marked. Only so will it be renewed and enabled by the Holy Spirit to undertake the great task of evangelism in our time.

Looking at the condition of the world today and its sore need of all that is offered in Christ, the Lord and Saviour of men, the Council urges upon all the members here assembled the necessity to search diligently their own hearts and lives for the things in themselves that make the word of God "of none effect," and to wait upon God that He may forgive and show Himself to them in His power.

The Council further asks all the members to carry back, to the churches from which they have come, an earnest call to face frankly the hindrances to the spread of the Gospel that arise out of the life of the churches themselves, and to lay these burdens constantly before God, so that He may cleanse and renew His Church and fit it to do His will in the world as the instrument for a yet greater extension of His Kingdom.

GREETINGS

(Continued from page 218)

in our own land, look upon Southern Baptists as a narrow, bigoted, and non-coöperative people. With few exceptions, there is no narrowness or bigotry in the spirit of our people. True, we believe in the Bible as the inspired Word of God and are willing to defend our faith with life itself. But we love all believers in the Lord Jesus Christ of all faiths and wish to coöperate with them when it does not mean the sacrifice of principles we hold dearer than life itself.

I hope you will find it possible to visit some of our Southern cities and hear many of our talented and consecrated ministers. At the same time I want you to meet some of the rank and file of our membership. They are worth knowing. You will love and admire them and then come to realize whence comes the

world-wide power and influence of Southern Baptists.

We welcome our friends from across the seas. I know well we shall receive a blessing from your presence. I hope we may, in turn, be a blessing to you, and that your stay may be pleasant and profitable. All of us will do what we can to make it so.

L. HOWARD JENKINS,
President Foreign Mission Board,
S. B. C.

* * *

China—"Our annual meeting has just closed. It was a joy to be in the audience even if you had to stand much of the time. I think we've never had so many delegates from the country churches, nor so really deeply interested local people. Those from the country paid a ten cent fee, and were given free food for these four days, this gift fund which provided the free en-

tertainment came from the associational contributions. On Sunday morning the local pastor, Mr. Chao, baptized 124 people ranging in ages from thirteen to seventy-eight years."—Mrs. G. W. Strother, Pochow, China.

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ERRATUM

In the June 1939 issue of THE COMMISSION there appeared on page 177 a poem "Ridgecrest." The line, *Permission by Dr. Hight C Moore* led some of our readers to infer that Dr. Moore was the author of the poem. In this connection he writes, . . . "I am not the author of that beautiful poem . . . Mrs. W. O. Carver is the author and the name was inadvertently omitted. . . . I am not a poet nor the son of a poet. You will be glad to make the correction and give proper credit at the earliest possible moment."



Alumni of Louisville Seminary and Training School present at West Japan Baptist Convention, March, 1939

IMPRESSIONS OF MISSION WORK IN JAPAN

M. T. RANKIN, Secretary for the Orient

I am on board a ship returning to China after having spent two weeks in Japan. During that time I attended the forty-ninth annual meeting of our Japan Baptist Mission, a two days' Pastors' Conference held by the West Japan Baptist Seminary, and the annual meeting of the West Japan Baptist Convention.

OUR MISSIONARIES ARE FEW

When all of the missionaries that Southern Baptists have in Japan had gathered for the opening session of the annual meeting, we could count but nine persons. The chairman of the Mission actually left his chair and went to look in the adjoining room to see if some had not been overlooked. Only two members of the Mission were absent on furlough, which makes a total of eleven missionaries that Southern Baptists have under appointment for Japan. Of these eleven people, three will retire within the next two or three years. Of nine stations formerly occupied by missionaries, only four are occupied now, and two of these will be closed within the near future unless reinforcements are sent

at once to strengthen the mission.

The Japanese Baptist leaders and pastors are greatly concerned about this steady decline in our missionary personnel. They have been urging that more missionaries be appointed and at the Pastors' Convention last week, I was asked what plans the Board has for furnishing immediately more missionaries for evangelistic work.

CHRISTIAN FORCES ARE ACTIVE

I saw no evidence that Christian activities in Japan have been greatly curtailed as a result of the present conflict in China. Nationalism has been intensified, and a general condition of tension exists in which misunderstandings and trouble can be quickly precipitated and Christians can easily be charged with being unpatriotic. This situation has caused some modification and limitation of activity, but it has not resulted in direct suppression of Christian work. At the Baptist Pastors' Convention which has just closed, a report by one of the pastors of a careful study which he made during the previous year of

the present program of work of all the larger Christian groups in Japan revealed that all of these churches are in process of projecting aggressive evangelistic programs.

The West Japan Baptist Convention is observing during 1939 and 1940 the fiftieth anniversary of the beginning of Baptist work in Western Japan. In connection with this anniversary a three-year program of evangelism has already been started during which time the Convention will seek to form twenty new Baptist churches. The Seminary, which was reorganized three years ago, graduated two well equipped men this spring. The Girls' School at Kokura and the Boys' School at Fukuoka are both showing steady progress. The Girls' School completed last year a new classroom building and plans to begin soon a building for the Kindergarten and Women's Bible Training School which will mark the inauguration of the collegiate department of this school. Both of these buildings are gifts of Woman's Missionary Union. The Boys' Middle School and College has purchased about half of the needed land for their new campus for which they have raised locally more than Yen 20,000.

The most effective social service center that Baptists have in the Orient is located at Tobata, a large industrial community of 80,000 people which adjoins the city of Kokura.

ISSUES OF CHURCH AND STATE

Issues in the relations of State and Church are acute in Japan today. Such issues are directly involved in the requirements for attendance at the Shinto shrines, in the use of the Emperor's picture, in the sanctity attached to the person and rescripts of the Emperor, and in the Religious Bodies Bill which has just been passed by the Japanese Diet. This situation is immediately due in part, no doubt, to the trend of nationalism in Japan, but it is due also, and in no small measure, to the growth of the influence of Chris-

tianity in the national life of the country. These are issues which Christians in any country must inevitably face, and they are not matters which can be settled by definitions and indexed formulae. They are to be worked out for Japan by Japanese Christians in the actual experience of their dual relations of being Christians and being Japanese. On the basis of our own history as Christians of Western nations, we are not warranted in expecting or hoping that Japanese Christians will immediately make decisions that are finally right. We have never made such decisions ourselves, and to whatever limited extent we have, we have done so through long processes of history which have included many mistakes and wrong decisions. To "render unto Caesar the things that are Caesar's, and unto God the things that are God's" is a process of life.

In their struggle for religious liberty the Japanese Christians need our sympathetic understanding and patient co-operation. We can help them to comprehend the unvarying principles which are given us in the Scriptures, and point out to them lessons which we have learned through our history of Christian experiences; but the Japanese Christians are the only ones who can actually apply these principles and lessons in their relations with their own Government. And when we are convinced that they are making mistakes and wrong decisions in these applications is no time for us to desert them.

JAPANESE CHRISTIANS

The Japanese people are told that the conflict in China is a "Holy War" and that the purpose of the Japanese militarists in China is purely benevolent. A Christian professor in one of the Theological Seminaries in Japan has said in a book recently published, "Our purpose is solely to punish the anti-Japanese authorities and their followers, and to produce a new attitude among the Chinese toward

us, so that a real brotherhood in the East and our national welfare and happiness may be promoted. . . . We, however, are treating the Chinese people according to the principles of our peace-making soul."

When those of us who for more than eighteen months have witnessed the unspeakable horror and savage cruelty of the treatment which the Japanese armies have inflicted upon millions of Chinese people hear and read such statements as these, we are impelled with a desire to register indignant and violent condemnation of the perversion of truth which can speak of such horror as being "holy" and "benevolent," and as being treatment that is "according to the principle of our peace-making soul." And it is in just such an impulse to condemn that we Christians meet a severe test of our characters.

As Christians of another nation, we must distinguish between condemnation of the wrongs that Japan is doing and condemnation of the people themselves which leaves us with personal animosity and antagonism. I do not see how we can be Christians and condone what Japan is doing in China; but I am certain that we cannot be Christians and hate the Japanese people. Indeed, if we are to be at all like Christ we shall love all the more as we are compelled to condemn. In spite of all that the Japanese have done in China, they are a lovable people and are still worthy of the highest Christian love that we can give.

At times, some of us are inclined to be disappointed in the attitude of Japanese Christians concerning the war in China; but when we recall some of the now almost unbelievable things which our war-spirit and love of country caused us to believe and say twenty years ago, we are able to understand why Japanese Christians fail to see the conflict in China in the same way that we of another nation see it.

Japan today needs our love but not our hate. She needs not a love that is afraid to speak the truth or

that is given in condescension as from the righteous to the unrighteous. She needs rather the love of those who have come to know the meaning of being loved while doing wrong.

The deep impression which Christianity has already made on the life of Japan, the life and vitality of the Christian forces in the nation under present conditions, the strategic and far-reaching influence which Japan will increasingly exert in the world, the crucial struggle through which Japanese Christians are passing today, the foundations which Baptists in West Japan have already laid down through fifty years of labor, and our allegiance to Jesus Christ as the only Saviour of mankind, all challenge Southern Baptists to give to Japanese Baptists larger and more worthy assistance in the work which they are doing in God's Kingdom. Every fact in the situation of Japan today calls for us to go forward.

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A College in the Service of Christ

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**Christian Character is an Enduring
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**LAWRENCE T. LOWREY, President,
Blue Mountain, Mississippi.**

**FIELDS
AND FACTS**

RUMANIAN PROTESTANTS

KENNETH G. GRUBB, *London, England*

NOTE: *One of the outstanding delegates at the Madras Conference was Kenneth G. Grubb, of the Dominion Press, London, England. Mr. Grubb is a former lay missionary to Latin America and is a recognized authority on mission problems in all lands. He is a world traveler, a writer of great ability, and the friend of all missionaries. Mr. Grubb became much interested in the plight of our Baptist people in Rumania, and following the Madras Conference, he made a trip to the land of King Carol to study at first hand this whole question of the persecution of Protestants there. We requested him to write an article for THE COMMISSION, giving the facts as he found them. We greatly appreciate this article from the pen of this distinguished Anglican layman.—C.E.M.*

Rumania whose international position has always been somewhat delicate, has once again come into front-line prominence, through the threat to her territorial and national integrity offered by the Nazi dictatorship. But there is a religious situation in the country which has long been of interest, not only to students of the religious map of Europe, but also to all those who are preoccupied with the cogent, indeed, burning problem of religious liberty throughout the world. Readers of "Missions" have, no doubt, already been fully informed of the facts in dispute, but the writer who is a member of the Anglican Church and has recently returned from the Madras Conference, via Rumania, has been asked to set down some impressions.

The main facts can be easily summarized. From the legal standpoint there are three kinds of religious bodies: recognized cults, religious associations, and those with no standing at all. The second group

includes the Rumanian Baptists, Seventh-Day Adventists (two bodies), and Brethren or Evangelical Christians of whom there are two groups.

In 1905 the Baptist Church in



Miss Ruby Daniel in Rumanian costume. In 1938 Miss Daniel went to Hungary to serve in the Baptist Training School in Budapest

Hungary received recognition as a cult. After the Great War the Rumanian Baptist Union was formed (1920) to unite all the Baptists of the land, since these already existed from pre-War years in all parts of the country—not only in the Old Kingdom but in Bessarabia as well as the territories transferred from Hungary. The Union claimed about 200 churches and an

approximate membership of 20,000. Its early relations with the Rumanian State were difficult, and a variety of well-attested incidents, such as arbitrary arrests and imprisonments, took place. In 1921 most of its activities were prohibited by decree. Subsequently the position was somewhat eased, and in 1928 a Rumanian law recognized for the Baptists of the territories transferred from Hungary the status and rights they had enjoyed in Hungary. The same law gave power to the Government to extend similar status and rights to the Baptists throughout the whole of Rumania, but these powers have never been exercised. In 1932 in Bessarabia and Transylvania, churches were closed and workers arrested; and from that time onward continual difficulties occurred. In 1937 a Ministerial Decision was issued suppressing the third group of religious bodies mentioned above, and creating grave difficulties for the second. Later, this was annulled; but in June, 1938, a Ministerial Decision, No. 26,208, was issued, which became fully effective on December 15th of the same year.

This Ministerial Decision suppresses the third group of religious bodies, and defines the conditions on which those of the second group can continue to exist. Religious associations can function only if they receive, as separate congregations, specific previous authorization from the Minister of Cults, and permits issued in former years are thus annulled. Local groups must possess their own "prayer-houses" and cemeteries, and a qualified "preacher." No "religious propaganda" can be carried on, and "religious proselytism" is forbidden. In order to apply for permission to form a local association, i.e. a local church, there must be 100 male heads of adherents' families: this was later reduced to fifty, representing, say, 250 persons. There are 1,602 Baptist meeting-places in Rumania. On December 15th practically all were closed, and the few

that were not formally closed by the authorities refrained, in view of the heavy penalties imposed by the Decision, from opening their doors. Only fourteen churches could meet even the numerical requirements, to say nothing of the other provisions of the Decision, and it is reckoned that a similar regulation in England would close ninety-eight per cent of the Baptist churches. The other evangelical bodies have had most of their churches closed, but in a proportionately greater number of cases, they have been able and willing to keep them open.

Such are the bare facts: a few comments may be justified. The mere number of Christians involved in this legislation is considerable. The Baptists, Adventists, and Brethren together number a Christian community of some 300,000, of whom the Baptists would account for some 200,000 by ordinary methods of statistical reckoning. It cannot, therefore, be said that the matter is of insignificant proportions: the fate of over a quarter-of-a-million Christians cannot be a subject for silence, indifference, or *laissez faire*.

A government must, of course, be conceded the right to regulate the standing of its religious minorities. For three reasons it would not be reasonable to expect the Rumanian Government to handle this question according to the standards of liberty prevailing in the United States or in Great Britain. Firstly, the whole tradition of political development in Eastern Europe, with its background of Moslem domination, has had the effect of attributing to every religious minority a political standing, and this has naturally led to a habit of dealing with religious questions on a political basis. Secondly, the question of religious and racial minorities has been, and is, acute throughout Eastern Europe, and a government may be fairly justified in wishing to control and regulate their activi-

(Continued to page 253)

Seven New Missionaries Honored

RAY SUMMERS, *Southwestern Baptist Theological Seminary, Seminary Hill, Texas*

Opening the service with the hymn "Jesus Shall Reign," Southwestern Baptist Theological Seminary experienced one of the greatest Mission Days in its history. Seven of Southwestern's finest sons and daughters were honored and set apart as foreign missionaries in the presence of Dr. R. S. Jones, Home Secretary of the Foreign Mission Board, the "seminary family," and a host of visiting friends.

Dr. Jones introduced the new missionaries. Miss Josephine Scaggs of Oklahoma, who has won the heart of every seminary student and teacher, spoke of her "Prayer of Thanksgiving" for the goodness of God in calling her to Africa. Rev. and Mrs. H. B. Ramsour of Texas who are now serving the Baptist church of Comanche, Oklahoma, were next on the program. Mr. Ramsour spoke of his ambition to preach Christ in Japan in order that the Prince of Peace might have His opportunity in that dark and war-minded land. Rev. and Mrs. W. Howard Bryant of Alabama, now doing pastoral work in Texas, go to represent Southern Baptists and Christ in Antofagasta, Chile—800 miles from another Baptist church. Brother Bryant said, "Eleven years ago God laid His hands upon us separately and called us to Chile. Today our hearts overflow with gratitude and joy that we may carry out God's will for our lives."

President L. R. Scarborough introduced Dr. and Mrs. B. J. Cauthen who have been appointed for mission work in China. Mrs. Cauthen is the former Eloise Glass, daughter of Dr. W. B. Glass and sister of Lois Glass, both missionaries in China. Dr. Cauthen is a native of Texas, and for six years has been pastor of the Polytechnic Baptist Church of Fort Worth. Under his leadership this has come to be one of the most



Dr. R. S. Jones, Home Secretary, Foreign Mission Board

mission-hearted churches of Texas. For four years Dr. Cauthen has been teaching missions in Southwestern Seminary. Through this experience he has heard the Call of the Cross and of China. His address on this Mission Day was the greatest testimony to the will of God and the fully surrendered life that hundreds present had ever heard. The scripture he had chosen for the day points to the great need of missions: Ecclesiastes 4:1—"Then I returned and saw all the oppressions that are done under the sun: and, behold, the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter."

While the song "Where He Leads Me I Will Follow" was being sung, twenty of Southwestern's finest students went forward to give their hand to their teacher, Dr. Cauthen, saying, "We join you in full surrender to God's will and to foreign mission service."

**FIELDS
AND FACTS**

Past and Future of Baptist Work in Spain

SAMUEL VILA, B.W.A. Representative from Spain

The Baptist Mission work which began under the auspices of the Southern Baptist Convention in 1923, has been growing slowly; but, considering the difficulties of the field and the growth of other denominations working in Spain, the success has been gratifying.

The work is established in the eastern part of the country, from Madrid to the Mediterranean Sea; the greatest success having been achieved in Catalonia where the number of Baptists has increased over three times in ten years.

A Look at the Past

An example of this growth is the church of Tarrasa which started in 1922 with sixteen people gathering in a dining room. Within a year thirty-six people were added by baptism and the work developed in a rented hall. In 1924 a church seating 350 people was built by the gifts and loans of our own converts. All the members, including well-to-do ladies helped in the manual work, and when people came, attracted by the uncommon spectacle of ladies carrying out baskets of



Bible stand at Barcelona Book Fair. Inscription: "The Bible, the secret of peace among all people"

earth and bricks, these women witnessed to the Gospel by saying they were doing this for the Lord. This church was so crowded many times, especially when there was a baptism service, that in 1929, when our membership reached 150, and the average attendance was nearly 300, the building had to be enlarged.

In 1928 mission halls connected with our church were opened in the neighboring towns of Castellar del Valles and Villa Franca. In the latter a small church of some twenty members was soon organized.

In 1931 we started work in the more important town of Manresa, a stronghold of the Catholic Church, and the cradle of Jesuitism because in a grotto near to the town, now converted into a luxurious sanctuary, it is said that Ignacio of Loyola received the visit of the Virgin Mary, who dictated to him word by word the "Institutions of Jesuitism." On several occasions biblical colporteurs had been stoned when visiting this city; but taking advantage of the religious liberty we started work. After two years of working in a rented hall we were able to build a chapel. A church of some fifty members is now carrying on the work, even in this time of war when the new converts have been obliged to lead the services because the leaders were engaged in military service.

A similar growth has been experienced by the Baptist Church in Barcelona, which in 1923 had some sixty members and now has 152. In that time it has also given birth to the church of Badalona. The inauguration of the Badalona Baptist Temple in June 1936 was an occasion of great joy for all the Baptist churches in the district; but when we were preparing a big campaign of evangelism the war came.

As soon as the military uprising was suppressed in governmental Spain, the extremists began the burning of churches and the massacre of priests. I myself, as a "Baptist priest," was in danger, but the intervention of moderate republicans saved my life.

For eight months we were unable to hold public meetings, but I organized the church in small groups and selected twelve private houses where the Christians met in secret. Young people, instructed in a private meeting during the week, were sent simultaneously to lead meetings every Sunday afternoon. To meet the lack of a religious magazine, a circular letter with general, local news and reports of other Baptist churches was read in the meetings.

The Baptist Church of Barcelona was soon raided and the best furniture stolen to be used in a communist centre. Also the recently opened chapel of Badalona was transformed in a munitions depot; but the spiritual work continued in secret everywhere. It is interesting to note that the offerings in these private meetings in Tarrasa were nearly double those of peaceful days when we met in the Temple.

Love Your Enemies

Catholicism in Spain is very fanatical and the priests of that church had been doing their best to stop the work of evangelization; but when they were so bitterly persecuted they found the Protestants, and particularly the Baptists, ready to give expression to the Sermon on the Mount. This led to very strange incidents, and we hope that those whose lives were saved by the evangelicals will remember their experiences and will learn how wrong it is to look upon the Protestant Christians as enemies.

In May, 1937, the anarchists revolted against the Republican Government, and for three days they fought with guns and tanks in the streets of Barcelona. When they were defeated, the Government was able to restore religious liberty and

urged Protestant churches to make use of it. This gave us an opportunity to improve the work. People came to the meetings as never before, and many who had grown indifferent were restored to active membership.

After the Victory of Franco

The question arises regarding the attitude of the Nationalist Government toward Protestant missions, and the outlook for Baptist work in Spain.

It is true that in the first months of the civil war Protestants were treated as enemies by some fanatical followers of General Franco. Those sad incidents were perhaps impossible to avoid in such a time of confusion and unchained hatred; but the attitude of the National Government itself has been one of tolerance towards the evangelicals not engaged in politics.

In a letter to Dr. Rushbrooke published in *The Times* in November, 1937, Lord Phillimore wrote that after the necessary consultations, he was able to say that all Christians would enjoy religious freedom in Nationalist Spain according to the definitions of the Oxford Conference previously quoted by Dr. Rushbrooke. In a letter to the writer, a few days ago, His Excellency, the Duke of Alba stated that the aim of the Nationalist Government is not to persecute but to defend Christianity from the devastation of infidelity.

Of course, in Nationalist Spain there are many who dream of a medieval Catholic country; but thousands of the more intelligent, Catholic people are realizing how difficult it is for those who have lost the faith of their youth to return to the Church of Rome. These even rejoice to see other Christian forces co-operating in the spiritual rebuilding of Spain.

On the other hand, the tide of infidelity that rose so high at the breaking of the revolution receded

With Dr. Frank H. Leavell in Brazil

R. ELTON JOHNSON, *Victoria, Brazil*

You will no doubt rejoice to know that at each school visited the B.S.U. idea has been received enthusiastically both by Brazilian leaders and missionaries. Almost with one accord they have said, "We have long felt the need for some comprehensive religious program in the school and believe the B.S.U. will be the best plan possible." All have said that they are going to organize and most of them organized before we left. Dr. Leavell merely explained the work and was careful not to insist that it be put in, but all immediately expressed a desire to get it started.

Dr. Leavell captivated both young and old and has done much to help cement the friendship ties that unite Baptists of these two great nations. He knows how to get close to young people of course, and it did my heart good to see and hear their many sincere expressions of gratitude to him and to the Foreign Mission and Sunday School Boards for making his visit possible.

I must tell you also how delighted I am to have had this opportunity to know the Directors of our schools better. They are a fine group of capable and consecrated men who desire and are earnestly trying to make the schools truly Christian. Dr. Nigro in Rio, Dr. Mazoni in Bello Horizonte, Dr. Barretto in Campos, and Dr. Stange



in Victoria, the Brazilian Directors with whom we have worked so far, are lovable Christian leaders and I earnestly pray that they may have the whole-hearted co-operation of the brethren in making our fine schools real missionary forces. The schools are growing rapidly and will continue to grow under such capable leadership. My faith in the future of our work in Brazil is stronger than ever, now that I have felt the spirit of brotherly love that prevails in most of the centers and talked with and studied the faces of the hosts of bright young people who are preparing themselves for participation in kingdom activities.

even during the latter time of the Republican Government. Every manifestation of religious sentiment was considered as a crime during the first months of the revolution. Nobody dared to say: "Adios," (*Good by*) in public, as it could be interpreted as a sign of fascism. But in later months, the longing of the

people for religion had brought many to the evangelical services, and the Bible was sold by thousands.

All these things make us look with hope to the future, thinking that the terrible distress through which we have passed will be as the plough of the laborer to prepare the soil for an abundant harvest.

**FIELDS
AND FACTS**

BAPTISTS IN MEXICO

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



Dr. Charles L. Neal

"Well, we are done for in Mexico, are we not?"

Not so hasty, friend! Mexican Baptists are carrying on. Like John on Patmos, they, too, are companions of the Lord Jesus in tribulation and the Kingdom. I have sat through a week of Bible Institute, weighty study of the Scriptures in search of fundamental truth, a delight to the ministry in attendance. Then came a calm, efficient meeting of the W.M.U. (*Convencion Bautista Femenil*). Now we are deep in the Mexican Baptist Convention for five days.

The saints are all day in the church. Morning watch is from six to seven-thirty. Back again at nine, the messengers fill the church most of the day till ten-thirty or eleven at night.

Today the leader was late because of a slow watch. But prayer was not tardy. One stood and began praying; another and another caught the spirit of intercession, even as Indian scouts once carried from mountain height to neighboring peaks their message flung far by torches. So long as prayer like that is their native breath, they are not "done for."

Two nights later, twelve men and women were converted.

Mexican Baptists possess the most doctrinal Christianity I have seen in any nation. And well it is. How could one have stood up under what Mexican Baptists have endured if one were soft? It takes stamina for there still to be any Baptists in existence here.

This is an Indian land. It has its fun and good humor, but can in an instant blaze in a fury of intolerance and hate. No other Latin American country has been so intolerant of the Gospel. I stand amazed and a bit ashamed for myself when I consider what my brethren have suffered here for the love of the Lord.

Here is this dear friend with whom I journey, Charles Lee Neal. A mayor of a town, to whom he was brought by a mob, beat him on both cheeks with his fists before the crowd, and held him in his office till late afternoon when the crowd dispersed. That probably saved his life, just as Pilate hoped that the scourging would save the life of Jesus. The mob was startled and satisfied not to do worse. It is wonderful to see how brother Neal is loved. He went nineteen years without a furlough. His wife, Dr. Hallie Garrett Neal, treated six thousand patients a year. Now they suffer the ills of time and hardships in long service, but long to be back among the people. If her health will let her live here, they will soon return.

Here, too, is brother Lacy, theoretically "retired," but never busier, opening up a mission in an unoccupied capital in the far south, teaching colporteurs and humble ministers for that ancient region of Zapotecas and Aztecs.

In such an environment, it is doctrine that has steadied the soul. That is the rock whence Baptists were hewn. In times of persecution people need doctrine to steady them. Yesterday we were hated as her-

etics, aliens, excommunicated. Today we are hated. In the face of opposition and in spite of hardships these workmen for Christ offer themselves to their national board of missions in these far southern states on the meager salaries of ten to eighteen dollars a month. Gladly and patiently they bear their witness to the Saviour. It has never once entered their minds that mission work is "done for" in Mexico.

There is much to Mexican Baptist life besides our Southern contribution. Northern Baptists have given of their sturdiest and best. Mexican Baptists now furnish the main contingent. In our 125 churches there are some seventy resident pastors. These are no outcasts or aliens in the land. They are, like Paul, citizens where they evangelize. Blessings on the pioneers who trained such men, gave them as leaders. That is true mission work. In our older centers I visited strong churches led by gifted, devoted men. I met the missionaries of the Mexican Baptist Mission Board which these stronger churches maintain by their gifts. I see their convention manned and efficiently functioning under this self-supporting leadership. And I see them welcome our missionaries, make no distinction between us and themselves, grateful for our aid in the ministry as we help train and lead on toward self-support. Here Mexican Baptists and Northern Baptists and Southern Baptists sit down in a doctrinal unity and a fellowship that is one indeed.

We are thankful to God that we have a bevy of new missionaries. They are studying Mexican Spanish in Mexico. They are welcomed by the people, though the law forbids that they stay in the land as missionaries to do any permanent, official work. They are here as students. But, in the good providence

of God, there is a great Mexican population on either side of the Rio Grande. One eighth of the Mexican population is in our own land and we do great home mission work among them and state mission work in Texas and other states. Over the river is Mexico's Dispersion. Now we can plant our Seminary in that Dispersion. The same faculty, with their wives and Miss Mary Lou Dunn, can train young women and preachers' wives for the service of God. It is good to see these young missionaries, speaking well the language, busy at colportage and personal witness bearing. Brother Orvil Reid was trying to add one thousand voluntary colporteurs who scatter the Scriptures. Brother Wal-

ter Johnson has gathered a great Bible Class of young men around him in Monterrey. These young missionaries are breaking no law but are witnesses to the Saviour in a quiet and legal way.

Northern Baptists aid in the states of Mexico along the Gulf and in and around the Federal District. Southern Baptists aid in the central territory south of El Paso and along the Pacific. Mexican Baptists have their mission work in the far south and in Indian populations here and there. Self-supporting churches are leaders in the great centers, under Mexican guidance. The El Paso Seminary and Publishing House are over the border, serving Spanish life in many ways around the world.



Mrs. Charles L. Neal, M.D.

PROGRESS IN BRAZIL

DJALMA CUNHA, *President Baptist Seminary Rio de Janeiro, Brazil*

Brazil was discovered by the Portuguese in 1500 and became independent in 1822. It has had two emperors, but has been a Republic since 1889. Its territory covers 3,276,800 square miles, with about 50,000,000 inhabitants. Its natural wealth is immense but as yet undeveloped. Its big and majestic rivers, tall mountains, broad valleys, and green and magnificent forests, form a wonderful picture of beauty and give the country a varied climate.

Until the Republic was established, the Roman Catholic Church was the State Religion; but, the educated people generally were "Free Thinkers." The doctrine of Auguste Comte—"Positivism"—gained a large number of adherents and, under their liberal influence, was written the first Constitution.

Fifty-eight years ago, Southern Baptists sent to Brazil the first missionaries—Dr. and Mrs. W. B. Bagby—and the first Baptist Church was founded in Bahia with five members.

The history of the Gospel in Brazil has been written in tears, blood,

and joy. The Catholic priesthood is reactionary. Their constant and almost systematic persecution has done much to retard the advance of the Gospel. Nevertheless, we have in Brazil about 750 Baptist Churches with almost 50,000 members. Today, the Brazilian Baptist churches, though small and poor, are awaking the country and all classes of people are coming to the Gospel.

While the future is unpredictable, we sometimes seem to glimpse the glory of it. So, the patriotic work of the actual President Vargas—establishing schools throughout the country; developing its commerce; giving a new life to its industries; making effective liberty of thought without distinction to one church—gives to the country renewed hope.

On the other hand, while the Catholic Church is losing its prestige among the common people and its fascination among the politicians, the people are gradually emerging from ignorance, and the Gospel is driving out of their souls the darkness and superstition.

Our colleges have made a very

good impression in our largest cities and now it is more or less common to find people, educated in our Baptist colleges, holding high positions in all branches of Brazilian activities. Our two seminaries complete the vision of the future. They stand in Recife and Rio de Janeiro, the two most strategic towns in the North and South respectively. Seeing this general and actual aspect of the country and of the denomination, it is possible to foresee the Baptist work in the future in the largest country of South America. Nevertheless, for many years, Brazil will need the loving help of the North American Baptist people. Missionary help is welcomed and strongly desired.

If it is permissible, I desire to express here the gratitude of Brazilian Baptist people to the American Baptist people and their missionaries. We are especially grateful to Dr. W. C. Taylor, whose contribution to education of the Brazilian Baptist ministry is supreme, and to Dr. Charles E. Maddry, whose broad vision gave ground for a readjustment and union of Baptist forces, for the highest accomplishment in the Kingdom of God in Brazil. We thank God and take courage.

FIELDS
AND FACTS

Japanese Ambassadors for Christ

When the First Baptist Church of Washington, D. C., celebrated its 137th anniversary on March 9, 1939, among the distinguished guests present were the Japanese Ambassador and his wife, Mr. and Mrs. Kensuke Horinouchi, who are members of the Baptist church.

The Ambassador stated in his address that western people often say that Japan has made remarkable progress during the past eighty years, which statement is true. He gave the credit for much of that progress to the American people because so many of Japan's prominent men have been educated or trained in the United States, and also because America has sent to live among the Japanese hundreds of men and women of character and ability who have helped the people in every walk of life.

Mr. Horinouchi further stated that, "The American missionaries have a high place among those who have served and helped the Japanese people. They have devoted many years of their lives to a noble work, contributing much to the progress of Christianity in Japan. Not only have they preached the Gospel, but they have also rendered valuable services to the advancement of higher

education and medicine in Japan."

The spontaneous expressions of friendly feeling by Christian people have deeply impressed the Japanese Ambassador since he has been in this country. He and his wife were greeted in Seattle by a number of American Christians whom they had never met before, and similar experiences were repeated in many cities as they crossed the continent and also in Washington. Mr. Horinouchi stressed the importance of this friendliness saying, "In these troubled days, when suspicion and apprehension darken the world, what is most needed is mutual confidence in Christ between men and between nations. It is only on this basis that real understanding and fellowship can be found."

Ambassador Horinouchi concluded his speech with the following incident: "On the eve of our sailing from Japan, an American friend of mine, whose fellowship has always been an inexhaustible inspiration to me, gave me a bill-fold with the inscription: 'We are ambassadors therefore on behalf of Christ.' It is my hope and prayer that in this inspiration I can serve the cause of bridge-building between American and Japan."



Ambassador and Mrs. Horinouchi with their banquet host, Dr. Edward H. Pruden, Pastor, First Baptist Church, Washington, D. C.

MISSIONARY
INTEREST

Peace Begins at Home

SAXON CARVER, *Shanghai, China*

Mrs. C. C. Chen, a beloved Chinese Baptist leader of women, prominent in public circles as well as Dean of Women of the University of Shanghai, was speaking to an informal group. She had lost all her personal effects in the tortured days of August, 1937; but on greeting her when we returned to China recently it seemed as if she had gained, rather than lost. Her keen insight was even deeper, her real spirituality was, if possible, more forceful. "It is incredible to me or to my husband," she was saying, "that we should ever teach our children to hate people of another nation. We consider it our duty to make them realize that what is happening in our country is a result of militarism and its build-up of selfishness and love of power."

I paused to search my own heart. Do I work the works of the Prince of Peace in my home while it is yet day? Am I as careful to teach my child to act and think in positive terms? Do I strive to teach him to understand the problems of other children, so that in youth and later life he may have a will to understand the problems of other nations? Or, in my haste to judge, am I quick of speech, planting ideas of conflict which may bring war upon yet another generation?

There is an old Jewish proverb, "God could not be everywhere and so He made mothers." Truly one responsibility of mothers in all the world is to prepare the way for peace in this world of confusion. We have seen war; we know both its horrors and its futility. Last Christmas-time in New York, Arnold-Constable's announced that they would sell no war-toys during the season of the Prince of Peace. That is one step. Do I place in my child's hands a set of toy soldiers, or do I give a book about children in other lands? A miniature machine gun or a mechano set

*Dr. and Mrs. M. Hara honored
bride-elect Dorothy Carver at a
Sukiyaki Party at Kokura, Japan*

Mrs. W. Maxfield Garrott



MacLean College and Industrial Institute

During the Secretary's visit to Nigeria, last summer, the Training College located at Ogbomosho and the Industrial Institute located at Iwo, were consolidated and located permanently at Iwo. The combined institution is henceforth to be known as the MacLean College and Industrial Institute. Missionary H. P. McCormick is Principal of the new Institution, and Mr. and Mrs. Raymon Brothers are teaching in the College, and Mr. and Mrs. Wilfred Congdon have oversight of the industrial and handicraft work. Miss Lena Lair will be assigned to the Iwo institution on her return to Africa at the

end of her furlough period the latter part of this year.

The new classrooms, kitchen, and dining room were completed and ready for the opening of the new session, February the first. There was a most gratifying increase in the enrolment and the new institution begins its enlarged program with high hopes and gratifying prospects.

Two new missionary homes, the Brothers home and the Congdon home, both gifts of the Woman's Missionary Union, are nearing completion at Iwo. There is immediate need for five more additional missionary homes in Nigeria.

which will teach him to build things needed by mankind? A doll with flaxen hair and blue eyes, or a doll dressed in the costume of Hungary, Italy, Japan? We cannot begin too early to educate for internationalism, to teach appreciation of other races, to develop a conscience against war.

"In hearts too young for enmity
There lies the way to make men
free.

When children's friendships are
world-wide

New ages will be glorified.

Let child love child, and strife
will cease

Disarm the hearts, for that is
peace."



B.Y.P.U., Iwo, Nigeria, Africa. Center: Missionary Isabella Moore

PATIENT IN TRIBULATION

MRS. D. F. STAMPS, *Yangchow, China*

In February we had a week of special meetings for the young people. They studied the manuals of the graded young people's work, and it was a great joy to all of us of the She Jah Chiao Church.

We are getting along well. It is a miracle, the way things keep right on—church work, schools, and other activities—in the midst of the war; for the war is ever with us. From time to time almost insurmountable obstacles rise before us; but each time the Lord "opens a road," as the Chinese say.

I believe our whole constituency is getting a vision of the power of prayer; and their first step, when difficulties arise, is to meet together to pray. Our school has been threatened, the text books seized, and the school forbidden to use them. We never know what a day will bring forth; but somehow the difficulties have been overcome, so far.

Just now we are facing a most serious difficulty. Only God knows how it will work out, and we are trusting in Him to see us through. Ten days ago four of our high school students were seized by the Japanese military, their homes being entered early in the morning, before they were up. They are still being held, but we have high hopes

that they will soon be released. This week, under the pretext of fighting communism, there is a movement to enroll for military training all the young men between the ages of seventeen and thirty-two. All of our young students, high school and Bible school, are frightened, and their parents are terrified. Some have left town. Now the edict has come that no more boys of that age can leave the city and the gates are carefully watched. What will come of it we do not know; but we are praying earnestly about it. For a couple of days it threatened to break up the high school, and the men's part of the Bible school. But now that they cannot leave the city, they will probably keep on in the schools. The older people, parents and families of these young people, are in great distress. Mr. Stamps has been to see the Japanese military several times about this, and they say that it will not be so bad; but one cannot be sure.

In spite of everything, I can say that our work has never been so flourishing since we have been in Yangchow. I never cease to be amazed at what God has done in our midst. And when I look at our congregations, four to five hundred people at each service, my heart is filled with praise to God. We have

Bible classes at the church every day in the week. At our three chapels work goes on all the week and on Sundays. There are over three hundred in our Julia McKenzie School, and fifty in the Bible school. And we are so very grateful for our fine pastor, Mr. Wang Chia Ching, at She Jah Chiao Church.

The hospital, still empty, grieves us all. With hospitals being bombed and burned and destroyed in other places, the work all shot to pieces, and our fine, big building here, intact, ready, waiting, the opportunity is ours if we seize it at once. Waiting—.*

Much earnest prayer is going up for it, every day. God will bless us, in that hospital, I know.

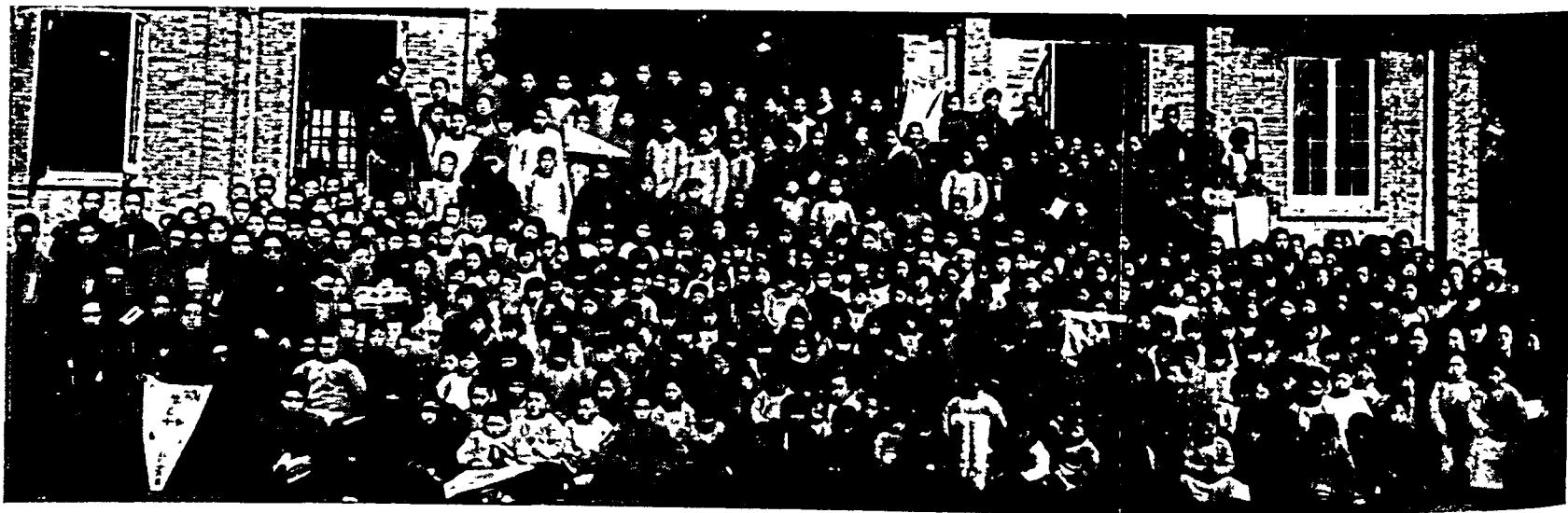
*For lack of a doctor to take charge of this well-equipped hospital, the Foreign Mission Board is unable to open this fine institution.—The Editor.

* * *

KINGDOM FACTS

(Continued from page 221)

A great conference needs to be approached on the basis of common human needs and with an appeal to men on the assumption that they are human leaders desirous of procuring and securing justice and peace for and among all the nations and peoples. Such a conference must come some time. Pray God it may come soon.



Conference of Young People of She Jah Chiao Church, Yangchow, China

ATLANTA—The Alliance City

Condensed from an article furnished through the courtesy of the Atlanta Convention and Visitors' Bureau.

On a map of the United States, draw a straight line from New York to New Orleans, and a straight line from Chicago to Jacksonville, and the two lines will cross almost exactly at Atlanta. Topography makes Atlanta the natural crossroads of the entire southeast.

Atlanta was born as the southern terminus of the Western and Atlantic railroad. No railroad in the United States has played a more important part in the nation's history than this one. It was along the Western and Atlantic that Sherman advanced with his invading army in the War Between the States, and along it he brought his supplies. He destroyed Atlanta and continued his disastrous march to the sea. At that time five railroads converged in Atlanta; now there are fifteen. When Sherman descended upon the city, the population was 10,000; it has now increased to 400,000 in the metropolitan area.

Atlanta not only is the center of a spider web of railroads embracing the southeast, but is the center of a network of highways, bus and air transport lines radiating in all directions. She is the third largest telegraphic center in the world and the largest long distance telephone center from the Chesapeake to the Rio Grande. She is the southeastern headquarters of practically every company engaged in nationwide business. Her 825 factories turn out 1,500 different products.

Atlanta commenced the real stride of her growth with a boldly conceived and brilliantly executed "Cotton Exposition" in 1881, on grounds where the Exposition Cotton Mill now stands.

Places of interest, historic and otherwise, which should be included on a visitor's itinerary of the city are as follows:

Remains of Camp Gordon, where the famous Eighty-Second Division trained for overseas service in the World War; Bobby Jones Municipal golf course, where the Battle of Peachtree Creek was fought; the Eugene Mitchell home, 1401 Peachtree Street, where Margaret Mitchell grew up as a girl (Author of "Gone with the Wind"); Stone Mountain, which even with its carving unfinished, is one of the wonders of the world: Cyclorama, world's largest battle painting, located in Grant Park; Wren's Nest, the home of Joel Chandler Harris, creator of the famous "Uncle Remus" stories; Henry Grady Monument on Marietta Street, in front of the Western Union building where stood the State Capitol from 1868 to 1889, and overlooking a building on the opposite corner where Woodrow Wilson started the practice of law.

Notice—

Messengers to Baptist World Alliance

On personal presentation of a certificate bearing my signature as authorized by the Southern Baptist Convention, and payment of the Alliance registration fee (\$2.50 for the entire Congress) after reaching the Alliance Auditorium in Atlanta, any member of any Baptist church co-operating in the work of the Southern Baptist Convention may be a messenger to the Sixth Congress of the Baptist World Alliance in Atlanta, Georgia, July 22-28, 1939.

Those entitled to certificates from me may secure them:

(1) *In person* at the Southern Baptist Convention desk in the Atlanta Auditorium during the Congress in that city; or

(2) *By mail* from my office at 161 Eighth Avenue, North, Nashville, Tennessee. Please do not send any money to me but write very

Thirty-four Years

(Continued from page 215)

Congress in a Southern Baptist city, amid a people who love the risen Lord and who cherish the "passion for souls."

In recent months the General Secretary has been hard worked. The preparations for the Atlanta Congress involve correspondence with all parts of the earth. The political uncertainties have been and remain serious, but he faces these as calmly as he faced the difficulties of Berlin in 1934, refusing to be "rattled," and resolved that if anything does go wrong, it shall not be for lack of vigilance on his own part. Never, he holds, was there deeper need for Baptists to get together, and never a challenge that more clearly demanded their distinctive witness. He believes that they will speak to this hour. May the outcome of Atlanta justify his faith!—I.G.C.

plainly your *name, address, and church*, and enclose a stamped envelope for reply. Each and every name must be card-indexed in my office when the certificate is issued. Hence, batches of unsigned certificates cannot be sent out. However, it would lighten our load if pastors, and others, should send names (each with address and church) of any number expecting to attend the Alliance so that we can send all under one cover to one address.

No appointment (by church or pastor or state secretary) is required, nor is there any limit to the number of messengers from any church, association, or convention.

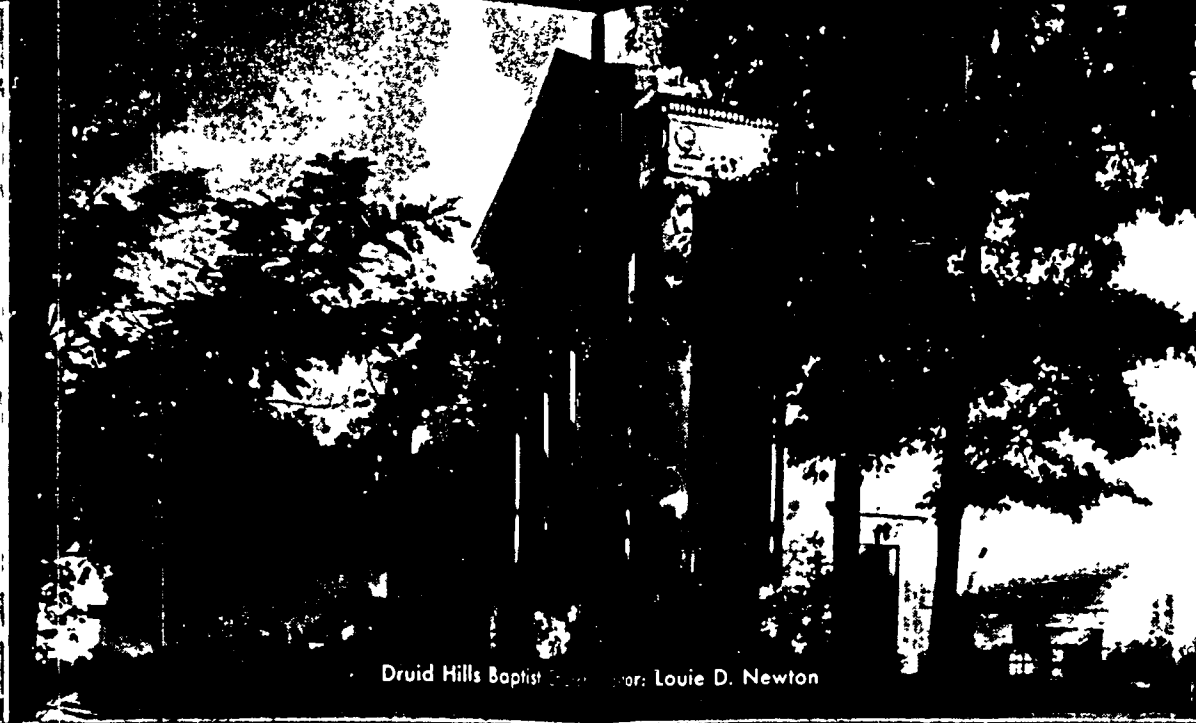
Co-operation in this labor of love will be greatly appreciated.

HIGHT C MOORE, *Secretary*
Southern Baptist Convention
Nashville, Tennessee

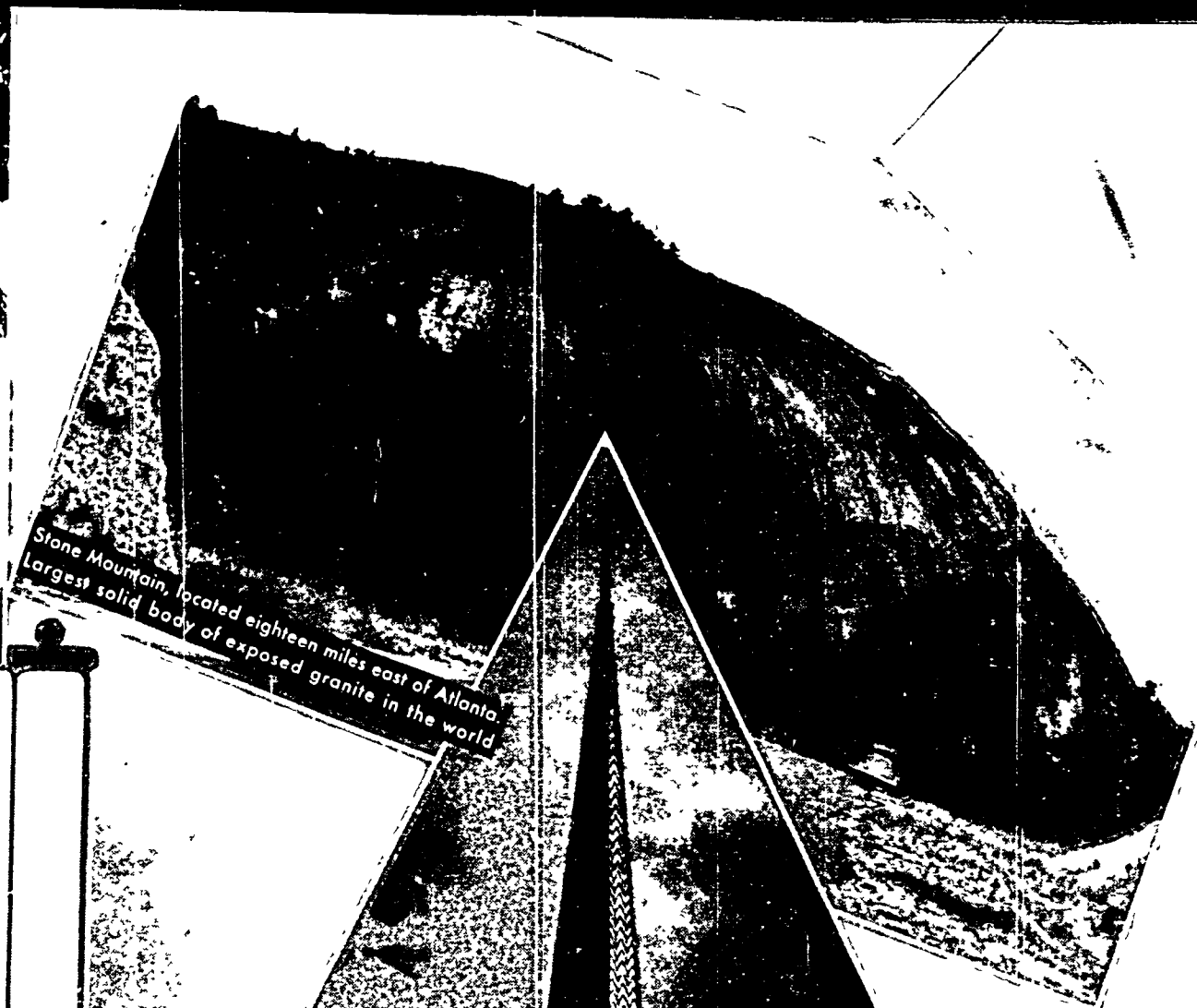
MISSIONARY
INTEREST



Wren's Nest—Home of Joel Chandler Harris,
creator of "Uncle Remus" and "Brer Rabbit"

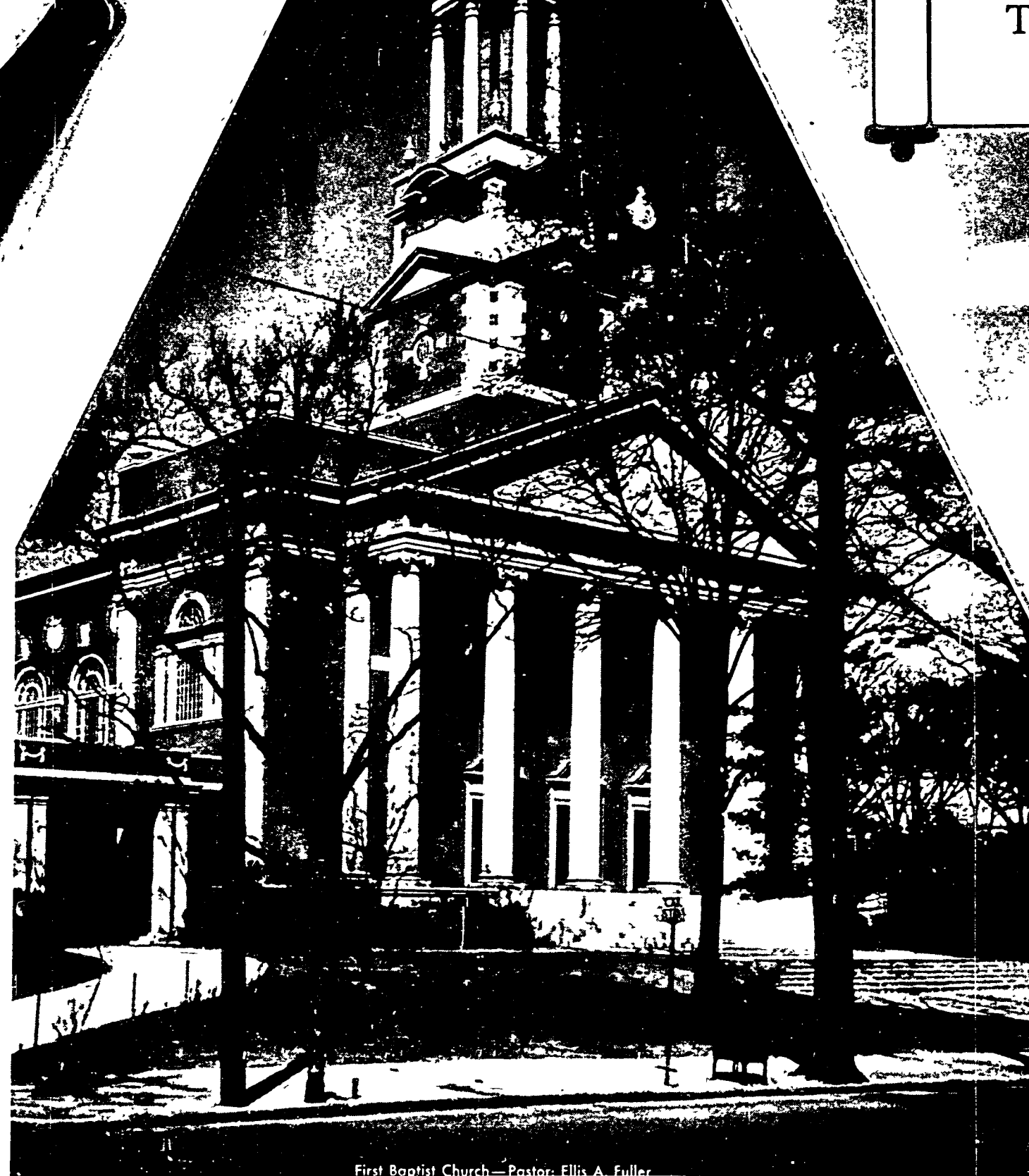


Druid Hills Baptist Church—Pastor: Louie D. Newton

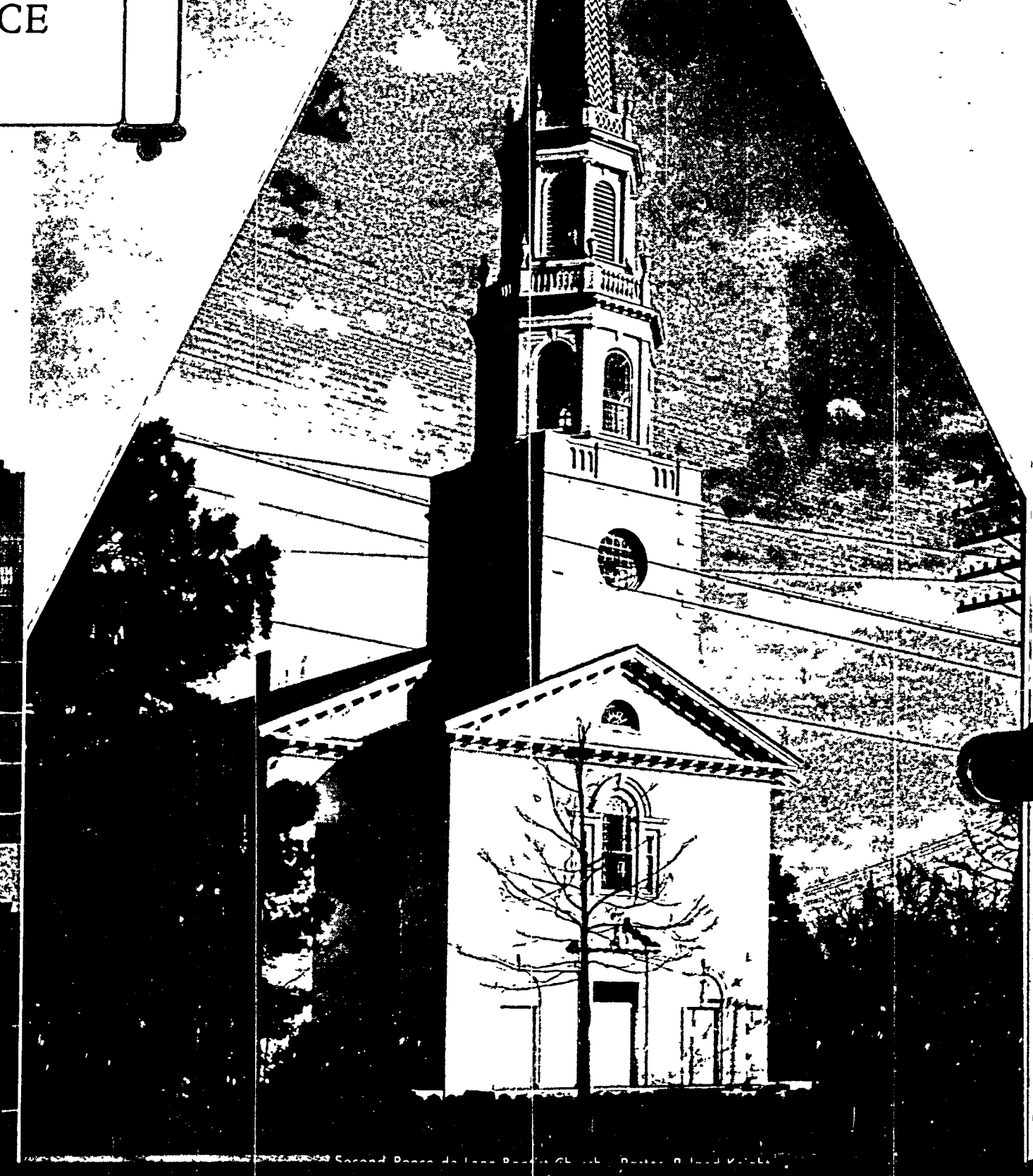


Stone Mountain, located eighteen miles east of Atlanta,
largest solid body of exposed granite in the world

THE FOREIGN MISSION BOARD
OF THE SOUTHERN BAPTIST CONVENTION, U. S. A.
JULY 23, 1939
THE CITY OF ATLANTA, GEORGIA
WELCOMING
THE BAPTIST WORLD ALLIANCE
JULY 23, 1939



First Baptist Church—Pastor: Ellis A. Fuller



Second Baptist Church—Pastor: J. H. H. H.

THE COMMISSION

A BAPTIST WORLD JOURNAL

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VOL. II

JULY, 1939

No. VII

A Constructive Convention

The Oklahoma Convention was a very conservative and constructive Convention. The major emphasis of the year was evangelism and the reports indicated a large increase in the number of baptisms. The Convention was largely attended and the hotel facilities and entertainment of the messengers were all that could be desired.

Oklahoma City has grown tremendously since the Convention met there in 1912—twenty-seven years ago. It is today one of the cleanest and most progressive cities in the mid-west. It is a city of beautiful churches and magnificent school buildings. The Baptists have many strong and aggressive churches, and Oklahoma is rapidly becoming a great Baptist state. The First Baptist Church of Oklahoma City, W. R. White pastor, has more than six thousand members and is growing in a most phenomenal way.

The reports from the several boards and agencies of the Convention showed substantial and gratifying progress. The report of the Foreign Mission Board showed that in six years \$835,000 had been paid on the principal of the debt which now stands at \$275,000. There are 439 missionaries in active service with the Board, and some sixty-four on the pension list as emeritus missionaries. Six years ago the Foreign Mission Board paid more than \$67,000 in interest charges, while this year the amount for interest charges will be less than \$10,000.

The Convention was preceded by the annual meeting of the Woman's Missionary Union. The growth and expansion of that organization within recent years has been remarkable. The gifts for foreign missions through the Lottie Moon Christmas Offering have grown from \$129,000 six years ago, to \$315,000 this year, and we predict that by 1945 Woman's Missionary Union will be giving a half million

dollars a year to foreign missions through the Christmas Offering.

The finest spirit of harmony and unity prevailed through all the sessions, and there were no divisive issues before the Convention. Southern Baptists are in the middle of the road, going on in a sanely constructive and conservative way about the great Kingdom business committed to us by our risen Lord. The Convention, like Nehemiah of old, is engaged in a great program of work, and "cannot come down" to listen to the siren song of the pleaders for organic church union. Southern Baptists have no desire to be swallowed by any step-daughter of the church of Rome. The Convention will not for one moment be diverted from its great progressive and constructive program of missions, education, and benevolence.

* * *

Marking Time in China

Japan's undeclared war on China has now been raging for two years. The losses in human life and material wealth have been enormous, but China is united as never before in all her long history. Japan is seemingly as determined and confident of complete victory over China as she was two years ago. The end is not in sight and no man can foresee the final outcome of this cruel and bloody conflict between two Oriental pagan peoples.

Our several Missions in China have lost heavily in chapels, missionary homes, hospitals, and in schools and college buildings. Most of our 215 missionaries in China, except mothers and children, are back at their stations and the Gospel is being preached and taught with zeal and fidelity. Multitudes as never before are turning to the Gospel.

The Board, however, in a large measure, is marking time in the matter of rebuilding and rehabilitation of our property in China. The Japanese seem to take a fiendish delight in destroying churches,

hospitals, schools, and every cultural and recuperative agency in China. Our missionaries have followed the policy throughout of painting the American flag in large design upon the school and hospital buildings. Instead of protecting our property, it has served only to provoke the Japanese bombers to a greater fury of destruction. Seemingly our losses have been heavier than those of almost any other denomination in China.

If and when this terrible conflict is over, our Board will have to re-study and resurvey our whole mission problem in China and prepare for the greatest day the Gospel has ever faced in the Orient.

* * *

Let Us Mind Our Own Business

Some months ago, it was our melancholy pleasure to visit some of the crucial and decisive battle fields of Northern France. Our heart beat a little faster as we stood beside the monument on the site of the first battle of the Marne, just twenty-eight miles from Paris, where the Germans were turned back in a slow retreat that ended with the armistice four years later. But when we stood on the battle field of Belleau Wood, where the Rainbow Division, made up of men from almost every state in the American Union, broke the Hindenburg Line and rolled back the German horde in a retreat that ended in Berlin, we felt that we were on holy ground indeed. In the peaceful, lovely plain, at the foot of Belleau Wood, is the impressive American Memorial in the center of the cemetery, where more than 2,200 American boys sleep in the soil of France. On almost every third marble cross that marks the resting place of an American soldier, is this inscription: "Here rests in honored glory, an American soldier, known but to God." The conflict was so desperate and the destruction so appalling, that when

the American dead were gathered up for burial, they were so mutilated and torn to pieces, that one-third of them could not be identified.

Then, as we went up through Belleau Wood itself, and saw the rusting and rotting German cannon and machine guns and gun nests, together with the shattered tree trunks and scarred terrain, that fifteen years of nature's balm had not been able to heal, we marvelled indeed that any American boys came out of the inferno of Belleau Wood alive. In the midst of the battle field stands an imposing granite monument with this inscription upon its side: "Erected to the memory of two hundred American soldiers of whom no trace could ever be found."

We drove back to Paris that afternoon with a sob in our hearts that would not be hushed, and we asked ourselves over and over again: Did our boys, two hundred thousand of them, who died in France, die in vain? Did the principles for which they fought and died, prevail in the peace that followed? We all know that they did not, and that those ten million from all the nations who died in the Great War, died in vain.

And now the war mongers and munition makers and greedy business men of America would involve us in another senseless and brutal European conflict. Why should we send our boys to Europe to die because the dictators and cynical politicians of selfish and greedy nations, drunk with power, cannot agree on who shall dominate the patchwork nations of Europe? God forbid that one American boy shall die because of such a useless and brainless quarrel!

Let us mind our own business and stay out of the selfish and cynical power politics of Europe!

* * *

A Day of Good Tidings

One of the most thrilling and dramatic incidents in the Old Testa-

ment is the story of the reaction of the four leprous men at the gate of starving Samaria, when they found that the Syrian Army had lifted the siege and fled in precipitate panic. These lepers, foregoing their great opportunity for loot and pillage in the deserted Syrian camp, hastened into Samaria, saying among themselves, "We do not well: this day is a day of good tidings, and we hold our peace." Nearly two thousand years ago, the risen Saviour and Lord stood on a mountain in Galilee and gave to His waiting disciples His Great Commission: "Go ye therefore and teach all nations, . . . and lo, I am with you always, even unto the end of the world."

What has been the response of His friends to this all inclusive and imperative command? What has been the success attending the efforts of His followers in evangelizing the nations during the creeping years of these two millenniums?

At the recent session of the International Missionary Council in Madras, India, the results of a careful, world-wide survey of the progress of Christianity in heathen and pagan lands were laid before the delegates representing the Protestant churches of sixty-nine different countries. The report was startling in its revelation of the magnitude of the unfinished task of giving the Gospel to the nations. We summarize briefly some of the "findings" of this International Committee as follows:

The unfinished task of evangelism in the "Christian" countries is appalling. In Europe and America, out of a total population of 735 million, there are 240 million claiming no connection with organized Christianity.

The Committee notes the fact that on a scale, never before seen in the world, there is in Europe a concerted, organized attempt to secularize the minds of millions of Christian people.

There is noted also an unprecedented rise of cults claiming to

be substitutes for faith in Christ. Many doors, once open to the Gospel, are now closed. Many countries now open to the entrance of the Gospel are fast closing their doors.

It is estimated that in China forty-five per cent of the country is still entirely untouched by Christian forces. Out of a population of 465 million Chinese, there are only two million church members.

Half of Manchukuo is as yet entirely beyond the reach of Christian influence.

French Indo-China has many areas and tribes yet unreached.

The vast population of the Netherland Indies is still waiting for the gospel light.

There are 500 India States without missionary occupation. The fact that there are only fourteen Protestant missionaries and seven hundred Christians to each million people in India's population of 390,000,000, shows the magnitude of the unfinished task. The existence of sixty million "untouchables" ought to stir the Protestant churches of the world with a new passion for the lost ones for whom Christ died.

In Japan, with its population of seventy-four million, there are only 200,000 church members.

In Moslem lands—Turkey, Arabia, Syria, Palestine, and Egypt—the light of the Gospel shines but dimly.

In Africa not more than five per cent of the millions "that no man can number" are Christians.

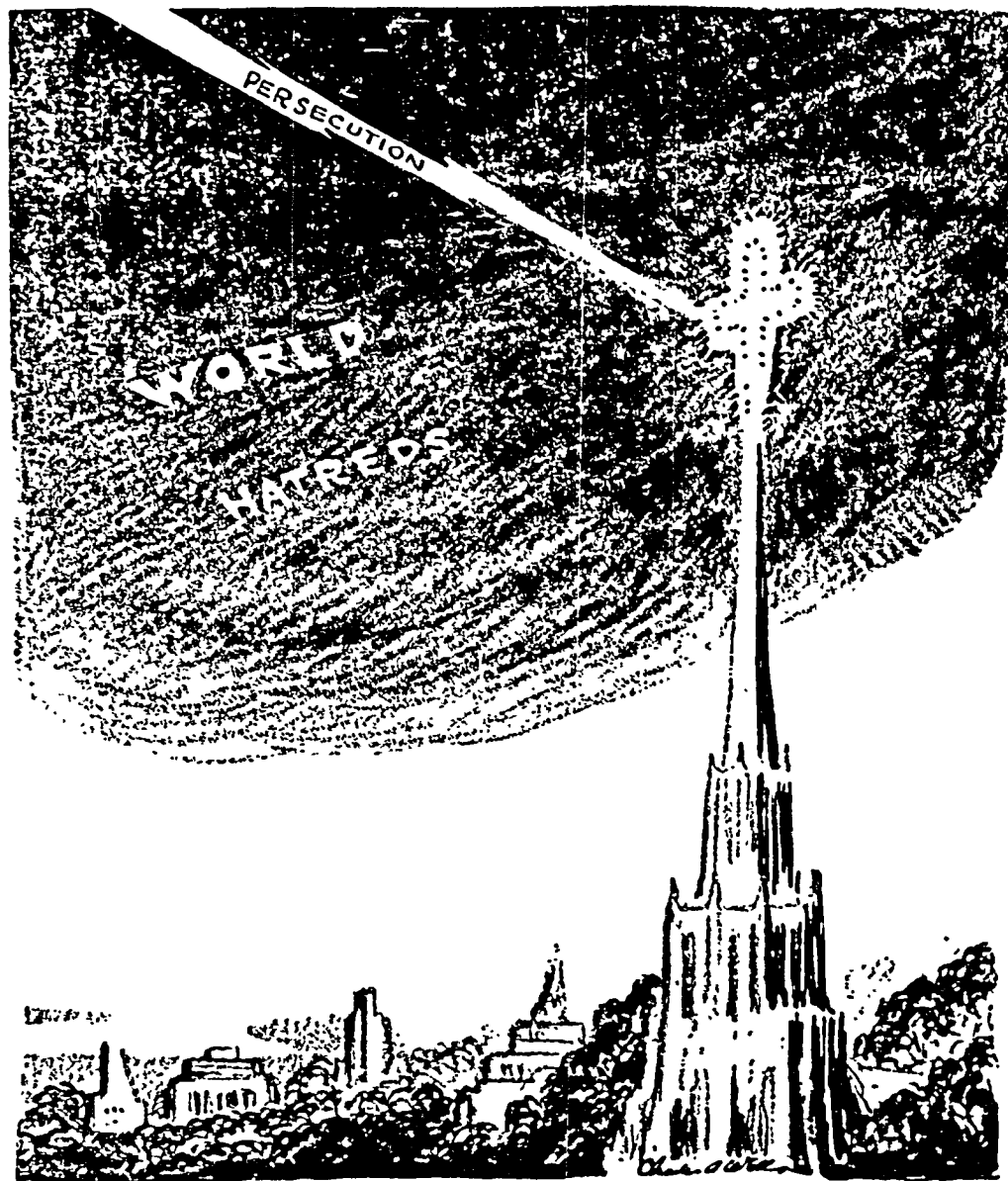
In Latin America there are today uncounted millions who have no knowledge of Christ as a living Lord and spiritual Saviour.

The Committee closes its report with the following specific conclusions:

There are more non-Christians in the world today than there were ten years ago.

There is more organized opposition to Christ's Church than at any time within one hundred years. The world is in a ferment, and

(Continued to page 247)



MAKING IT GLOW

BY CHARLES A. WEILS

Something tremendous is happening in our age. We are witnessing the worst onslaughts against religion that the world has known for centuries. Storms have fallen upon the church such as men have not seen for many generations. And yet in the face of all this, a great rebirth of religious interest is in evidence everywhere. Church attendance is on the increase, the sale of Bibles and religious literature has bounded up higher than ever. Men are turning to God just when a world tries to forsake him. The storms beating against the cross are making it glow all the more brightly. But has that not always been the story of the cross? In the beginning a Roman emperor tried to destroy Christianity by burning Christians, and Rome burned down instead. Last year a dictator hurled a pastor in prison to silence his pulpit. Immediately three more preachers stood up to fill his place; and now, instead of holding two services a day as formerly, they have to hold five services to accommodate the crowds.

The cross was born of persecution. The cross is the symbol of persecution. Should not that be true also of the Christian? Should not suffering make him glow?

Editorial Varieties

CHARLES E. MADDY

A Worthy Son—Following the Madras Conference, Dr. J. W. Decker, Secretary of the American Baptist Foreign Mission Society of the Northern Baptist Convention, went through Burma into West China. Reports through the Northern Board indicate that Dr. Decker had a marvelous trip and gathered much information and data for the guidance of his Board in the challenging new day that is dawning for the Gospel in China. Our Northern brethren are going to be ready for the reinforcement and rehabilitation of their mission work in the vast unevangelized areas of China, so tragically thrust into the world's turmoil of war and tyranny and politics.

We congratulate the Northern Board upon the far-visioned and statesmanlike insight and courage of their Secretary for the Orient.

We are proud that he came from Virginia and our Southern Baptist Theological Seminary.

* * *

Our Friend—In the recent home-going of Mrs. Edna R. Harris, W. M. U. Secretary of North Carolina, the Baptists of North Carolina have lost a faithful and consecrated worker. She was a warm and devoted friend of foreign missions, and the editor feels a keen and personal loss in the departure of this dear and intimate friend of many years. We thank God for her pure and noble life.

* * *

Plant Beds—We grew up amid the tobacco fields of central North Carolina. In January and February we "burnt" the tobacco beds and sowed the tiny seeds that produced the plants for the year's crop. If a man's tobacco bed failed, he was "out of luck" unless he could secure plants from a neighbor who had finished "setting out" his crop. Much care and great pains were

taken in selecting the seed and sowing the plant bed.

The Baptist colleges and theological seminaries of our Convention are the denominational "plant beds" from which our pastors and missionaries have come and are to come in the days ahead. We thank God for every institution that helps a young Christian worker prepare himself to follow the divine plan for the investment of his life in God's service.

* * *

A Call for Courage—For many months an aggressive campaign has been under way by the Roman Catholic priests and vote-hunting politicians to induce the present administration to send an ambassador to represent the United States at the Vatican. Rome never sleeps, and while the advocates of this policy have never been able to accomplish their purpose in this particular, they have never ceased to agitate for this ridiculous and incongruous alliance between democratic and Protestant America and autocratic and intolerant Rome. We are glad to note that there is one Protestant body in America with enough courage of their convictions to protest against this unholy effort to break down the constitutional provision of a free church in a free state. The Lutherans of America have taken a strong and courageous stand against the proposal, and we think it is high time the Baptists were speaking out.

* * *

A Loyal Stand—The wave of intense nationalism that has swept over the nations of the world within recent years is fast becoming a serious handicap to the progress and successful prosecution of mission work. In Catholic lands there is an intolerance and a growing opposition to all phases of Protestant work that make it almost impossible

to continue any form of mission work. In Japan, emperor worship and shrine worship have become a serious threat to the very existence of Christ's church. In Brazil this wave of blatant nationalism has found its way into the National Baptist Convention and into the councils of boards of trustees of our colleges, theological seminaries, and agencies of co-operative missions. We are glad to say that not less than eighty per cent of the Baptists of Brazil are in beautiful and harmonious co-operation with the missionaries. There is an active and vociferous minority who are trying to get control of all boards of trustees of institutions and agencies, and who boldly declare that the time has come when all places of leadership and responsibility now held by missionaries shall be filled by native Brazilians. The new Basis of Co-operation between the National Convention and the Foreign Mission Board, wherein all boards of trustees are composed of missionaries and Brazilians, without distinction of nationality, has given the greedy radicals, who want to get in their hands all places of honor and financial profit, a chance to get in their unworthy political work in the election of boards of trustees. The Foreign Mission Board, of course, will stand loyally by the ninety-five missionaries of the North and South Brazilian Missions. Negotiations are under way for the settlement of the difficulty, and we hope all pending questions may be resolved to the satisfaction of all concerned.

* * *

The Commission, the missionary magazine of the Foreign Mission Board of the Southern Baptist Convention, is eighteen months old and has a circulation of nearly fifteen thousand. We have set our goal for 25,000 subscribers by 1940.

OUR SEMINARY IN BUCHAREST

LUKE L. SEZONOV, *President Rumanian Baptist Seminary*

The Seminary, built some fifteen years ago, is situated on one of the main streets of our capital city. It is solely supported by the Southern Baptists of America. This Seminary is helping to solve one of our greatest and gravest handicaps—the lack of trained preachers and workers.

Since its beginning this admirable school has made an earnest effort to overcome this handicap. In this short period of fifteen years it has achieved an honorable place among the Rumanian Baptists and its short history is a story of creative and inspiring influence upon its students and upon the missionary work in our country. The Baptist Seminary of Bucharest has a brilliant future and holds a strategic place in the work of the Kingdom of God in this part of troubled Europe.

The average enrolment is approximately thirty to thirty-five students. The faculty of the Seminary, under the fine leadership of Dr. Everett Gill, has undertaken a fivefold educational program: Bible, vocational preparation, social adjustment, general culture, and efficiency in leadership. The course of study, covering four years, includes elementary and theological subjects. We also teach music.

Our Faculty has recently been enriched by a fine couple whom the Board sent last December, Mr. and Mrs. R. F. Starmer. Their spirit of self-denial and their educational background will be a great contribution to the training of our preachers and leaders.

The class work at our Seminary requires about five hours a day. The domestic work is done by the students themselves.

Aside from the regular classroom work our Seminary provides many other types of vital training for its

students. In order to illustrate what I mean I shall mention only two of these educational opportunities: Sunday work and winter trips.

We believe in the importance of learning through concrete observation and through personal experience. On Sunday all our students are connected with some kind of work in one of the nine Baptist churches in the city of Bucharest. They preach, teach, lead the songs, take part on B.Y.P.U. programs, distribute tracts, visit hospitals, have personal conversation with the new inquirers, and often debate in the churchyard with the Orthodox theological students. Sunday evenings, after the boys have come home from different churches their conversation about their adventures sounds like the record in the Acts of The Apostles.

The winter student trips furnish our laboratory for testing out the classroom work teachings. The best time for these trips or tours is during winter when the strong east winds (called the *Crivatz*) off the Russian steppes bring the cold which freezes the Danube. Before Christmas the Seminary takes its vacation and the students leave for their missionary trips. The underlying motive of these winter student trips is: preaching the Gospel to the great crowds that overcrowd our church services during the winter season, and to revive our churches. All the Seminary students are expected to participate in these winter missionary trips. The faculty of the Seminary plan the itinerary, select the material for the Bible courses and evangelism, organizing the students two by two (usually a senior student and a junior). These trips require sacrificial labor, much devotion, and



Rev. and Mrs. Luke L. Sezonov, Bucharest, Rumania

great courage on the part of our students. In these journeys our students are often in peril of arrest by *Jandarms*, of ridicule by priests, in perils of cold and illness.

These winter student trips require six or seven weeks for their completion and cover great distances. Sometimes transportation is by train, but mostly by wagon, sleigh, or on foot.

After their tours throughout the country the students return to school. At a big *Serbare*, an informal gathering of professors and students, the individual reports concerning the winter trips are given, and the experiences sound stranger than fiction. Our hearts are full of joy as we thank the Lord for the privilege of preaching the Gospel. The general report concerning the winter student trips averages as follows: churches visited, 350; Bible courses conducted, sixty; total attendance at church services, 60,000; distance traveled, 12,000 *km*; sermons and addresses, 1,500. Further activities of the group include the distribution of Bibles and tracts, and much personal evangelism in the homes.

MISSIONS PREVAIL IN SOUTHERN BAPTIST CONVENTION

He That Winneth Souls Is Wise

Convening in Oklahoma City, May 17-21, 1939, the Southern Baptist Convention wove into the hours of business five definite emphases: missions, evangelism in the homeland, religious liberty, a sane preservation of the denomination's Biblical foundations, and a renewed consideration of youth's important place in the world today.

Woman's Missionary Union

During the three days preceding the Southern Baptist Convention, Woman's Missionary Union, auxiliary to the Southern Baptist Convention, assembled under the leadership of the President, Mrs. F. W. Armstrong.

The reports of the officers and committee chairmen were brief and recorded victories beyond the goals set a year ago at the Golden Jubilee sessions in Richmond, Virginia. The major time was given to missionaries who spoke to the various reports. These messages of news and Kingdom achievements overseas lifted every hour of the Woman's meeting to high plains of spiritual and missionary thinking.

For the ensuing year the 1938 officers were re-elected. To this list was added one new member, Miss Elma Currin of North Carolina and Missouri, who will serve as an associate to Miss Juliette Mather, young people's secretary.

The Next Convention

Lively discussion preceded the final decision that the Southern Baptist Convention will meet in 1940 in Baltimore, Maryland, June 12. Dr. W. R. White, the host for the current Convention and pastor of the First Baptist Church, Oklahoma City, was chosen to preach the 1940

Convention sermon. His alternate is Rev. J. D. Grey of New Orleans, Louisiana.

Hosts and Guests

The spirit of the *Pioneer Woman* featured on Editor E. C. Routh's special convention issue of *The Baptist Messenger* was in evidence in Oklahoma City, "one of the cleanest, most progressive cities in the world."

Honor and kindnesses without limit were bestowed upon the delegates. Rev. W. B. Harvey, of Oklahoma City, introduced Governor Leon C. Phillips, who delivered the stirring address of welcome to the Convention at the opening session, Wednesday afternoon.

Dr. David M. Gardner of St. Petersburg, Florida, responded.

Mayor R. A. Hefner, the new mayor of Oklahoma City, spoke words of welcome in behalf of the city.

Arthur J. Hudson, Cleveland, Ohio, President of the Northern Baptist Convention, delivered a fraternal message from that body, as did L. K. Williams, Chicago, Ill., President of the National Baptist Convention, Inc., fraternal messenger from his convention.

Vice-President W. W. Hamilton presented President L. R. Scarborough, who delivered his address as President on "Vital Essentials Worth Preserving and Perpetuating," after which Vice-President Hamilton led the closing prayer.

Other guests present for the Convention included Dr. J. H. Rushbrooke, General Secretary of the Baptist World Alliance, London, England.

The local newspapers and radio broadcasting stations gave the Convention first place throughout the

week, and the citizens served everyone with countless courtesies daily.

Missions

To both the Home and Foreign Mission Boards were given additional hours for the presenting of the achievements, needs, and potentialities of the mission fields.

The Indians of Oklahoma added interest, color, music, and a sincere spiritual touch not only to the Home Mission hour presided over by Dr. J. B. Lawrence, but also to the W.M.U. sessions and the other days of the Convention.

The women dedicated their opening evening especially to *missions*. Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board, Mrs. F. W. Armstrong, President of Woman's Missionary Union, and Mrs. Berta K. Spooner, Executive Secretary of Oklahoma Woman's Missionary Union spoke respectively about Africa, Cuba, and the homeland.

The initial evening of the Southern Baptist Convention also featured *missions*. Dr. Maddry's missionary message presented a résumé of the Madras meeting of the International Missionary Council last December and gave a brief review of his missionary journey last summer through Italy and Africa.

At the Skirvin Hotel on Thursday morning the Foreign Mission Breakfast, honoring all the missionaries attending the Convention, was also attended by the Foreign Mission Board members attending the Convention and by a number of friends of missions and the missionaries.

Thursday evening of the convention program was dedicated entirely to *missions*. After Mrs. Carter Wright and Miss Blanche White

gave Woman's Missionary Union's report and message to the Convention, Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board, presented the following new and present missionaries:

New: Rev. and Mrs. H. B. Ramsour, Japan; Miss Floryne Miller, Japan; Dr. and Mrs. B. J. Cauthen, China; Rev. and Mrs. S. L. Goldfinch, Uruguay; Rev. and Mrs. W. H. Bryant, Chile; Miss Josephine E. Scaggs, Africa; Miss Mary Lucile Saunders, China.

Present: Mrs. R. E. Beddoe, China; Rev. J. J. Cowsert, Brazil; Rev. and Mrs. A. C. Donath, Africa; Rev. and Mrs. Edwin Dozier, Japan; Miss Ruby Daniel, Hungary; Rev. and Mrs. W. W. Enete, Brazil; Miss Martha Linda Franks, China; Miss Hattie Gardner, Africa; Miss Lydia E. Greene, China; Dr. and Mrs. Everett Gill, Europe; Rev. P. W. Hamlett, China; Rev. and Mrs. C. D. Hardy, Brazil; Miss Alma Jackson, Brazil; Rev. and Mrs. Victor Koon, Manchukuo; Miss Lena Lair, Africa; Miss Mary J. McMinn, China; Dr. and Mrs. H. H. Muirhead, Brazil; Mrs. J. W. Moore, China; Miss Bertha Smith, China; Rev. and Mrs. Erhardt Swenson, Argentina; Dr. and Mrs. W. C. Taylor, South America; Miss Pearl Todd, China; Dr. and Mrs. R. T. Bryan, China; Rev. W. Harvey Clark, Japan; Dr. John Lake, China; Miss Blanche Rose Walker, China; Miss Mary D. Willeford, China; Dr. John Lowe, China; Rev. J. V. Turner, China; Dr. and Mrs. Charles L. Neal, Mexico; Dr. and Mrs. J. E. Davis, Mexico; Dr. J. H. Benson, Mexico.

Three distinguished guests, Dr. and Mrs. Bela Udvarnoki of Hungary, and Dr. Djalma Cunha, of Brazil, were also introduced to Southern Baptists.

The following missionaries spoke briefly: Miss Mary Lucile Saunders (China), B. J. Cauthen (China), A. C. Donath (Africa), Miss Martha L. Franks (China), Clem D. Hardy (Brazil), Victor Koon (Manchukuo), and Everett Gill (Europe).

After the singing of "Rescue the

Perishing," Dr. George W. Truett, Dallas, Texas, led the closing prayer dedicating the new missionaries to their work and invoking blessings upon the ones present on furlough.

Throughout the convention days Miss Mary M. Hunter, Manager of Exhibits and Free Literature of the Foreign Mission Board, held "open house" in the large Exhibit Hall where missionary curios, motion pictures, and slides presenting the fields were continuously telling the story of *missions*. Several hundred Southern Baptists registered their subscriptions to the Foreign Mission Board's world journal, *The Commission*.

In the Exhibit Hall were displayed the complete and graded series of mission study books covering the fields. The following new books claimed the center of attention: *Day Dawn in Yoruba Land*—Maddry; *Believers and Builders in Europe*—Maddry; and *Petrica of Rumania*—Gill.

The Convention elected the following Foreign Mission Board members whose terms will expire in 1942—State: W. R. Pettigrew, South Carolina; Thomas Hansen, Florida; Ryland Knight, Georgia; F. F. Gibson, Kentucky; J. H. Anderson, Tennessee; O. P. Estes, Louisiana; F. C. Feezor, North Carolina. Local: B. M. Gwathmey, R. A. Williams, Mrs. T. Justin Moore, Hill Montague, L. Howard Jenkins, R. E. Gaines.

Secretary's Report

The Foreign Mission Board's Executive Secretary reported that "the Foreign Mission Board now has 439 missionaries and 1,082 native workers in the sixteen foreign countries in which it is operating. On these mission fields are 1,774 churches, of which 1,053 are self-sustaining, and 3,046 outstations. These churches have a total membership of 214,975. During the past year 16,207 united with these churches by baptism.

"Six years ago the total receipts of the Board were \$880,573.71; for

1937 we reported total receipts of \$1,119,786.67. Last year we received for all purposes \$1,130,083.93. We now owe \$275,000. We have paid \$835,000 on the principal of the debt in six years. The budget for the calendar year of 1939 is \$801,363.69.

"Six years ago the Lottie Moon Offering was \$129,000. The 1938 offering was \$315,000, an increase of \$186,000 in six years. The salaries of 125 missionaries are cared for out of this magnificent offering and the remainder goes for the support of the missionary training schools in many lands, for the building and repair of missionary homes, chapels, schools, and so forth.

"The Board has received \$30,298 from bequests during the year. Annuities netted our Board \$16,769. During these uncertain times when money investments are proving unprofitable, we would recommend that our Baptist friends investigate our annuity plan.

"Our property losses in Japan's undeclared war in China have reached the appalling figure of at least \$600,000, and the end is not yet. We can do nothing now for the repair and rehabilitation of our property in China until the war is ended and conditions are settled in the Orient. If and when that time comes the Board will have to make a new study and survey of the work in both China and Japan. The Board will need a million dollars for the reorganization and rehabilitation.

"The Executive Secretary and Mrs. Maddry, together with Dr. and Mrs. M. T. Andrews and Mrs. J. B. Boatwright, visited our Mission in Nigeria, Africa, last summer—the first time one of our foreign mission secretaries ever visited this Mission. The Gospel is winning in Nigeria in a marvelous way.

"The world is filled with strife and cruelty, and the nations are hastily arming for the slaughter of Armageddon. The one and only hope of suffering and toiling humanity is in the Gospel of Christ.

Vast multitudes still wait in pagan and heathen darkness for the light of the Gospel. Haste is imperative. Doors once open to the Gospel are now closed and doors now open are fast closing."

The Centennial

Much interest was demonstrated by the delegates of the Convention when Augusta, Georgia, invited the Convention "to come back home in 1945 for its centennial celebration." Committees on histories, books, plans, and so forth, reported that they are working earnestly toward making Southern Baptists' Centennial a glorious milestone in Baptist history.

* * *

Convention Highlights

As the measure of Thy goodness
May our gratitude ascend—
Till the nations learn to love Thee
To the earth's remotest end—Amen.

—W. M. U. Benediction by
Mrs. Frank K. Poole, N. C.

It gives me great pleasure to welcome the Southern Baptist hosts to this growing city of 225,000 population which a few days ago celebrated the fiftieth anniversary of its beginning. The spirit of enterprise and earnestness of our city matches the spirit which has characterized the high purpose and steady progress of Southern Baptists.

—Mayor R. A. Hefner,
Oklahoma City

We acknowledge ourselves to be citizens of two commonwealths, one earthly, the United States; the other heavenly, the Kingdom of God; and we claim the right to be good citizens of both.—Believing religious freedom to be not only an inalienable human right but indispensable to human welfare, a Baptist must exercise himself to the utmost in the maintenance of absolute religious liberty for his Jewish neighbor, his

Catholic neighbor, his Protestant neighbor, and for everybody else.

—R. W. Weaver, D. C.

The Baptist World Alliance, July 22-28, Atlanta, Georgia, will be the greatest Baptist meeting since Pentecost.

—George W. Truett, Texas

By selling war necessities to China's enemy we are simply helping to kill the Chinese. It is an international injustice that cannot be covered up by any amount of gifts to China Relief. We are helping with one hand and slaughtering with the other.

—W. O. Carver, Kentucky

We see the needs across the world—450,000,000 people in China and only a handful of Christians to tell them the story of Jesus. We would rather give up all of our glorious and happy opportunities and privileges here and go to war-torn China than to stay at home *with the haunting suspicion that we weren't willing to pay the price.*

—Baker J. Cauthen, Texas.

Japan, Hitler, and Mussolini combined cannot close the door to teaching Christ in China.

—Martha Linda Franks, China

TELEGRAM: Please convey my love and greetings to missionaries and other friends as they assemble for the Missionary Breakfast. Only the most compelling reasons would cause me to deny myself the fellowship of this gathering and the privilege of service together. I wish it were possible to move my residence to Oklahoma so we might repeat the breakfast of last year which was to us a happy and unforgettable occasion. As this is impossible I send you my cordial greetings and best love. I shall be thinking of you as you breakfast together and wishing I might have the joy of fellowship with you.

L. Howard Jenkins, President,
Foreign Mission Board, S.B.C.

When liberty dies in Europe, it will die here also in the days to come—Europe's fateful and glorious destiny is our destiny, also.

—Everett Gill, Europe

Christian stewardship is the one hope for saving our nation and the only hope for this sin-sick world.

—J. E. Dillard, Tennessee

Go Tell was spoken in a garden.

—Mrs. W. J. Cox, Tennessee

Manchukuo is not in Japan, but Japan is in Manchukuo.

Victor Koon, Manchukuo

What we need most today is more examples of attractive Christianity carried into the tasks of washing dishes, or plowing fields, or practicing law or medicine, or pursuing any other life work.

—Chester Swor, Mississippi

Baptists feel that they are stewards of a definite witness.—In small or great things you must find the facts and stand by them.—It is a debasement of the universal Christian fellowship to identify it with any actual institution.—We are continually acknowledging and rejoicing in what we hold in common with men and women of other Christian communions. We stand with them in common testimony against atheism and materialism. We share their moral ideas and their attitude on many concrete ethical issues. We can and do pray and preach in association with non-Baptists.—The Lord knoweth who is His.—No church, Baptists or other groups of institutions, can embody Christianity, or cramp and limit Christ's Spirit to some man-made organic union.

—J. H. Rushbrooke, London

Happiness is the unconscious possession of him who gives happiness to others.

—John L. Hill, Tennessee

CURRENT
CHRONICLES

Arrivals on Furlough

Dr. and Mrs. Everett Gill, Budapest, Hungary. Home address: Care of Dr. Everett Gill, Jr., St. Charles Avenue Baptist Church, New Orleans, Louisiana.

Miss Ruby Daniel, Budapest, Hungary. Home address: Hester, North Carolina.

Rev. J. J. Cowsert, Rio de Janeiro, Brazil. Home address: Goodman, Mississippi.

Rev. and Mrs. C. D. Hardy, Manaus, Brazil. Home address: Waco, Texas.

Sailings

May 20—S. S. DELVALLE, New Orleans—Miss Mattie Baker, Sao Paulo, Brazil. Miss Waldemira Almeida, who has been studying at the Woman's Missionary Union Training School, Louisville, Kentucky, is returning to Brazil on the same boat with Miss Baker.

Sympathy

We extend our sympathy to Dr. A. S. Gillespie of Kaifeng, China, in the loss of his mother on March 27, just a few days before Mr. Gillespie sailed for China.

A telegram from Miss Cynthia Miller of Mineral Wells, Texas, brings the news of the home-going of her eighty-nine-year-old mother on May 10. Our deepest sympathy is extended to Miss Miller.

The Women Do the Work

"We have begun the work on our new home. We are so glad that Mr. and Mrs. Brothers can begin theirs also. They are about a week ahead of us in their building. It is necessary to hurry so that the walls can be up before the rains start. One thing which was very hard for me to get used to is that the girls here do the hard work in building, that of carrying all the mud, cement, sand, rocks, and water. Some of the girls are so small that I should think it would nearly break their



Our Missionary Family Circle

JESSIE R. FORD, *Executive Assistant*

little backs to carry the heavy loads, but they are used to it, for they are taught to carry things on their heads almost from the time they are able to walk. It is interesting to see that the heaviest load is always given to the smallest person."—Mrs. W. H. H. Congdon, Iwo, Nigeria.

The Harvest Is Plenteous

Mrs. Phil White tells of progress at Kweitech in spite of uncertain war conditions.

"I am just back from church and my head is in a whirl. There were so many women and children present that it was hard to find room for them. The Sunday school classes were running over; the lack of teachers distressed me. The words of our Lord, 'The harvest truly is plenteous, but the laborers are few; pray ye therefore, etc.' were continually in my mind.

"The spring meetings are being held and are being well attended. Mr. White baptized sixteen out at one of the country churches last week; this was the first time baptizing has been done out in the country on this field. There are no

baptistries at any of the country churches and hence the examination of candidates and baptism have always been here in Kweitech."

They Just Needed Help

That is what Miss Edith West of Victoria writes about a recent trip she took to Sauassu, Brazil:

"At Sauassu, because of conferences, we couldn't complete the study, but saw precious souls saved, and got the women started again with their Society, which hadn't had meetings for several months. They just needed some help. We left them in the seventh heaven of enthusiasm. They attended splendidly. At Sauassu we held for them the March meeting, with elections

of new officers, as the old ones had moved away. A number subscribed to our Women's

magazine, and we helped the secretaries to put their reports in order. We also had good opportunities for evangelizing. How we keep praying for those we met. Wish you could have seen their send-off, the crowd of women, men, and children at side of road as bus arrived. Embraces, tears, last words of loving farewell, and we were off."

A Missionary Home-Maker

Sometimes the question is asked, "What do the married women do on the mission field?" Well, here is a sample of what one does:

"Personally, I keep busy. Our home is nice and neat; we found a practically new house, well arranged for a South American house, and it has a bath and a kitchen sink! That makes cooking more fun. As you know, I think home-made bread and biscuits a part of the family life. I still keep up that practice with some good old-fashioned ginger snaps and tea cakes thrown in. Then come the mending and patching and sometimes a new garment to be made, for up in this far-away, little place we

have no ready-to-wear garments. That means mother has that to do too. I love to have company, and find that by having a cup of tea or some bitter 'mate' at home, I can direct the conversation around my own table better than in another's home; so I have learned to let my folks come to me.

"I have tried to keep up a lively correspondence with the ones I know in other far-away places. Last year I wrote 430 letters as a part of my project. I am choir leader (that's my name), though I can't sing and have no choir; but I can make the rest of the group keep going. I also teach in the Sunday school and do odd jobs, just sort o' sit on the side lines and 'root.' Louise plays the organ, Daddy preaches, and mother keeps the door. While I lead the singing daddy is door-keeper. What a queer thing it would be for the people in the states to peep in on us in our work, to ask the men to take off their hats, to hunt the numbers in the hymn books, and to whisper to the new-comer that you don't smoke inside the hall, and all that." —Clara Hagler (Mrs. Z. Paul) Freeman, La Rioja, Argentina.

Speaks Yoruba

"We are all well and happy in our work. Frances is growing rapidly—at the rate of an inch and a pound a month! She speaks and hears about as much Yoruba as English. She is known all over town, and we are known as 'Baba' or 'Iya Bandele.' The daughter of Pastor Adediran helps us take care of her during the day when we are both busy teaching." —Elizabeth R. (Mrs. J. C.) Pool, Ogbomosh, Nigeria.

Progress In Brazil

Dr. A. R. Crabtree gives us most encouraging news from Brazil:

"Last week I had the privilege of attending one of the five associations in the State of Rio—Associação Norte Fluminense. I spoke five times during the two days I

was there. . . . It reminded me of some of our Virginia associations, not only in the spirit of harmony and co-operation which prevailed from beginning to end, but also in the remarkable reports presented by the churches. The twenty-nine churches represented reported 538 baptisms and 4,972 members. The churches reporting have more than one hundred preaching points. It was the rule, and not the exception, for churches to report twenty, thirty, forty, and even more than fifty baptisms. While hearing the report I could not help but reflect on the history of the Baptist work in the State of Rio. It took more than fifteen years to win the first five hundred Baptists in that State. Now we have one of the five associations and a few more than a fifth of the churches of the State reporting more than five hundred baptisms in one year. 'What hath God wrought' in this state alone?"

Wusih's Rehabilitation

"On the deserted compound, far outside the city on the railway, we have ninety-eight students, and last Sunday all seats in our compound church were filled. We need several new seats for many were taken into the city when we first returned last September, and some had been destroyed. A great deal of school

equipment has been made; our children's chairs and school desks have long been given to their Chinese friends in school.

"We are ourselves surprised at the unimaginable rapidity of Wusih's rehabilitation. Dr. Rankin was amazed at the Chinese 'come back.' We feel humbled and unworthy to be His only Baptist representatives here."—J. E. Jackson, Wusih, China.

From Our New Missionaries

Mrs. Wilfred Congdon, Iwo, Nigeria, says: "We are very happy here. I know that this is the place to which the Lord has called us, and we thank Him for His wonderful provision and guidance."

* * *

Miss Elizabeth Truly of Abeokuta, Nigeria, writes:

"I want to get this off on this week's boat to let you know how very happy I am here in Nigeria. I know beyond a shadow of a doubt that I am where God would have me be, and there is a peace and contentment in my heart these last few months that is indescribable. Perhaps I told you in my last letter that I am teaching Bible to those girls who understand English, and History to the same group of girls. I love it."

A DAY OF GOOD TIDINGS

(Continued from page 240)

whole nations are seeking substitutes for God and Christ in Nationalism, race, blood, and soil. Emperor and shrine worship and a host of cults are replacing religious loyalties.

The contributions in missionaries and funds from the sending countries have been steadily declining for a decade.

These revealing and startling facts should lead all who are burdened for a lost world to say with the leprous men at the gate of Samaria: "We do not well: this day is a day of good tidings, and we hold our peace."



Dr. and Mrs. Bela Udvarnoki, Béluska, and Gene of Budapest, Hungary, attending B.W.A.

WILLIAM LOWREY COOPER—The second child in a family of eight children, he was born at Itta Bena, Mississippi, October 20, 1904. His father, Rev. W. R. Cooper, was pastor in several towns in Mississippi and Kentucky.

William attended Mississippi College, Clinton, Miss., graduating in 1925. The following year he spent in the school of music at Southwestern Baptist Seminary in Fort Worth, Texas. While there he served as educational director of the Turner Memorial Baptist Church.

In the fall of 1926 the Dauphin Way Baptist Church, Mobile, Ala., called him as educational director where he served the three following years.

After a year as educational director in the Calvary Baptist Church, Jackson, Miss., Mr. Cooper entered the Southern Baptist Theological Seminary in Louisville, Ky., and while there he served as director of education and music in the Deer Park Baptist Church.

Graduating in 1933 he went to Moorhead, Miss., as pastor. After fifteen months there the call came from the Southside Baptist Church in Montgomery, Ala., where he was located until February 7, 1939, when he was appointed by the Foreign Mission Board as a missionary to Buenos Aires, Argentina.

In 1922 he met Tommie Katherine Tomlinson and in 1927 they were married. Four children have blessed their home. The two older ones join their parents in delightful anticipation of activity in Argentina.

When a lad of six, under the leadership of his father, he accepted the Lord Jesus Christ as his Saviour. In high school and college and continuing since, the urge to be a missionary has ever been felt. Several years after finishing the seminary the opportunity came, and now he and Mrs. Cooper are looking forward to a career for Christ in Argentina.

* * *

TOMMIE KATHERINE TOMLINSON COOPER (Mrs. William Lowrey Cooper)—On January 26, 1906, she was born at Lodlow, Mississippi, being the second of three children born into the home of Rev. and Mrs. Tom Tomlinson. When she was about eleven years old her family removed to Fort Worth, Texas, where her father took his theological training. While there Katherine attended Baylor Academy at Belton, Texas.

Returning to Mississippi in 1921 she finished high school at Clinton, Mississippi. She attended Hillman Junior College, Clinton, Miss., Belhaven and Millsaps Colleges in Jackson, Miss., and Northwestern University, Evanston, Ill., specializing in music.

Converted at the age of thirteen, she felt a great urge throughout high school and college days to be a missionary to South America. This interest was due in part to the fact that her roommate at Baylor was a South American girl.

In 1922 Katherine met William Lowrey Cooper, a preacher's son, and in 1927 they were married. Together they attended the Louisville Seminary.

In February, 1939, they were accepted by the Foreign Mission Board as missionaries to Argentina and are looking forward joyously to a career of service to Christ in South America.

* * *

BENNIE THEODORE GRIFFIN—On December 31, 1912, I was born on a farm near Franklin, Texas. When I was four years of age my parents moved to Bryan, Texas, where I grew up, and in 1931 graduated from Bryan High School.

When I was twelve I accepted

Jesus Christ as my personal Saviour and was baptized by Dr. John A. Held.



Rev. William Lowrey Cooper



Mrs. B. T. Griffin

Rev. Albert I. Bagby



Glimpses of New Missionaries

During my last year in high school I first felt the call to preach. I did not resist, but prayed long



Mrs. W. L. Cooper

and was sure of the call before surrendering. At that time I felt that the Lord wanted me to be a missionary, but I did not feel definitely called to any special field, home or foreign. In view of this fact, I set out to prepare myself for whatever field the Lord might indicate.

In the fall of 1931, I entered Baylor University at Waco. While there I preached my first sermon in the city jail to a group of Negro prisoners. During my last three years in Baylor I was pastor of two rural churches. In 1935, I received my A.B. degree.

In 1935, I entered the Southern Baptist Theological Seminary, and in 1938, received the Th.M. degree. While in the Seminary I often

preached on the streets and in the various missions in the city. During my last year in the Seminary I had the pleasure of leading the Evangelistic Group and greatly enjoyed working among the Negroes.

On June 11, 1938, I married Miss Alice Maud Latham of Temple, Texas. Since our marriage we have lived in Mitchellsburg, Ky.

From May 1 I was engaged in home missionary work in the South District Association of the State of Kentucky. In this work I was the pastor of four part-time churches.

Last October, I received word from Dr. W. O. Carver of the Seminary telling me of Dr. Maddry's burning desire to find a couple to go to Lagos, Nigeria, West Africa, to work in the Baptist Academy. In the same month Dr. Maddry laid before my wife and me the immediate needs and the far-reaching opportunities in Nigeria. This call was sudden; but in it all, we could

see the hand of the Lord working.

After several months of earnest prayer and consideration we were convinced, without the shadow of a doubt, that the Lord had called us to invest our lives in Africa.

* * *

ALICE MAUD LATHAM GRIFFIN—On February 1, 1913, I was born on a farm six miles south of Belton, Texas. When I was two years old my parents moved to another farm near Temple, Texas, where my childhood years were spent.

When around the age of eleven I accepted Christ as my Saviour and was baptized by my pastor, L. H. Webb.

In 1931, I graduated from Temple High School. Entering Temple Junior College in the fall of that year, I completed two years of my college work and in 1933, I began teaching in the rural schools near Haskell, Texas.

All through these years I was active in church work. In 1933, after listening to a missionary, I felt that the Lord wanted me to be a missionary.

In the summers of 1933-37 I attended South West State Teachers' College at San Marcos, Texas. After two years teaching in the rural schools I was elected to teach in the public school of Haskell, Texas, where I taught till May, 1938.

Mr. Griffin and I who had known each other from childhood, were married June 11, 1938. At that time Mr. Griffin was pastor of four churches in the South District Association, and we made our home in Mitchellsburg, Kentucky.

In October, we received a message from Dr. W. O. Carver asking us to come to Louisville to see Dr. Maddry, who was looking for a couple to invest their lives in Africa.

I felt that I was ready to go to any country but Africa. My husband and I prayed earnestly that the Lord would make it clear to us if it were His will for us to go to Africa. I was miserable till I said,

Rev. Bennie Theodore Griffin



Mrs. A. I. Bagby



"Yes, Lord, I am ready to go to Africa."

It was with real joy that we accepted from the Foreign Mission Board our appointment to be ambassadors for Christ in Nigeria.

* * *

ALBERT IAN BAGBY—On July 26, 1903, he was born in Sao Paulo, Brazil, where his father and mother, Rev. and Mrs. W. B. Bagby, have served as missionaries since 1880.

His early childhood was spent with his parents and four older brothers and sisters in Brazil. There, at the age of eight he became a Christian, and there in Brazil the boy grew to manhood.

In 1925 he entered Baylor University from which he graduated in 1928 with an A.B. degree.

Returning to his home in Brazil Mr. Bagby found abundant opportunity to help his parents and his sister, Helen, in their missionary work. He spent some time there teaching English and music and doing evangelistic work. That period of volunteer service impressed upon him more forcibly than ever Brazil's need of Christ, and Christ's need of witnesses; and in 1932 he entered the Southern Baptist Theological Seminary in Louisville to equip himself for fuller service to God. In 1935 he received his Th.M. degree.

Later, in the graduate department, Mr. Bagby selected those courses which would be of most value in fitting him for educational and evangelistic work on the mission field to which he felt God was calling him.

On December 31, 1938, he married Thelma Florence Frith who has already served in educational work in connection with Baptist Missions in Porto Alegre, Brazil.

On February 9, 1939, the Foreign Mission Board of the Southern Baptist Convention appointed Mr. Bagby a missionary to South America. This appointment completed the circle of that missionary family—the pioneer father and mother, the three daughters and two sons all serving God in South America.

* * *

THELMA FLORENCE FRITH BAGBY—In North Little Rock, Arkansas, this earnest young missionary was born December 20, 1906. Her elementary and high school education were received in North Little Rock.

At the age of eight she became a Christian and on Mother's Day in 1914 she was baptized in the First Baptist Church of North Little Rock, Arkansas.

Following her graduation from high school, Miss Frith took a three months' course in Business College,

and in 1925 entered John Brown University.

After a year's study there she went to the Bible Institute of Los Angeles from which she graduated in 1932. The next year was spent at Baylor University from which, in 1934, she received her A.B.

Speaking of her call to mission work Miss Frith said, "Ever since an hour alone in an onion patch when I was eight years old, I have known that I *had* to be a foreign missionary. It was like a Holy Grail that led me on, resolving my training for me. Education seemed impossible but, step by step He opened up the way. . . ."

Realizing that the Board was unable, at the time of her graduation, to send out new recruits, Miss Frith went forth as an independent missionary. It was a venture of faith, and the God who never fails those who put their trust in Him, provided for this young missionary as she went forth to serve Him in Porto Alegre, Brazil.

After five years of earnest and efficient service as a teacher and evangelist, Miss Frith returned to this country and applied to the Foreign Mission Board for appointment. At their meeting, May 11, 1938, she was heartily accepted.

On December 31, 1938, Miss
(Continued to page 252)



CURRENT
CHRONICLES

Foreign Mission Conference

Ridgecrest, North Carolina

Many Southern Baptists are making their summer plans to include a trip directly from the Baptist World Alliance in Atlanta, July 22-28, to Ridgecrest, North Carolina, for the Foreign Mission Conference, scheduled for the week following the World Congress—July 30 - August 4.

Many of the Alliance's guest speakers and missionaries from overseas will appear on the program for Foreign Mission Week. Some of these are: Dr. J. H. Rushbrooke, London, England; Dr. Bela Ud-

varnoki, Budapest, Hungary; Rev. Luca Sezonov, Bucharest, Rumania; Dr. Manfredi Ronchi, Rome, Italy; Rev. Honorio Espinoza, Chile; Rev. Samuel Vila, Spain; Dr. Djalma Cunha, Brazil; and numbers of missionaries from all parts of the world.

Dr. R. S. Jones, the Foreign Mission Board's director of the program, urges everyone to make immediate hotel reservations by writing Manager Perry Morgan, Southern Baptist Assembly, Ridgecrest, North Carolina.

I don't know who first told the story. Several have told it. It's a good story anyway.

A stranger standing on a busy street corner asked an old man the way to the post office.

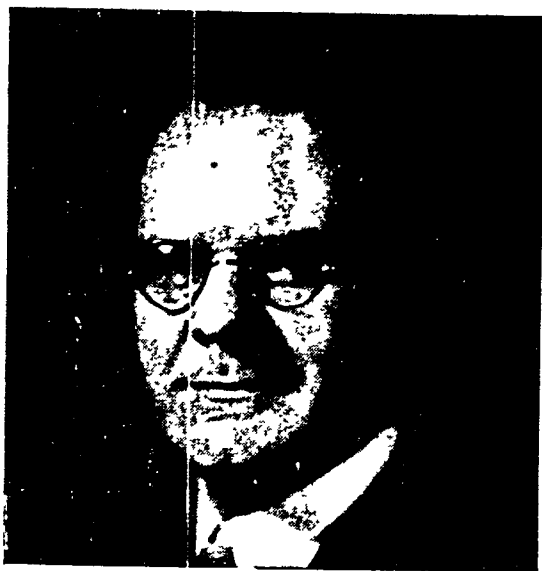
"Sure, I can tell you. You go right down this way one block then turn to your left and go—no, you had better go to your left two blocks first and then turn—no, the best way will be to go down this alley till you come to a big open space where six streets cross and then—no, you can't get across there. I tell you, stranger, you just can't get to the post office from here."

Yes, it's a good story and illustrates a difficulty we Southern Baptists are having. The post office we want to reach is "A Debtless Denomination by 1945." Everybody agrees that we ought to get there by that time, if not before. Moreover we are all sure we can get there by that time, but how?

A great many ways of reaching this post office have been suggested, but there seems to be some difficulty about each one. Here are a few:

It was suggested that the quickest way to wipe out our debt would be to get it paid in large gifts, say \$1,000 or \$10,000 each. Two or three liberal and loyal brethren offered to make such gifts, provided the entire amount was raised. Now that is fine and sacrificial, but the trouble is that it would take 300 gifts of \$10,000 each or 3,000 gifts of \$1,000 each to pay the balance (\$3,101,000.00) of the debt upon our Southwide agencies. It is doubtful if we have that number of individuals or churches who have either the ability or the disposition to make such a gift; and it is certain we do not have a fifth of them who have both the ability and the disposition. No, we cannot get all the way to the post office that way, but it would be a big help toward our goal if we could get even a few large gifts. Can you think of some one who might help in this way?

Another suggested way to reach



The Way to the Post Office

J. E. DILLARD,

Promotional Secretary

our goal is to ask every Southern Baptist to give a penny a day. This will work out on paper all right. If they would all do it we could pay the debt in a few months. But getting it done is an altogether different thing. When I was a young pastor I tried the penny a day plan to pay for a church organ. I learned my lesson as every other man who has tried the plan has done. The plan breaks down, not because of the figures but because folks are folks.

A good brother wrote that if every Baptist would give sixty-five cents we could pay out; that he would be responsible for getting that amount from his church and would look to me to get the rest of the pastors to do the same. Thanks, but Baptist pastors are an independent group; no one can tell them what to do or how or when. We can ask and urge, and I have done this and expect to keep it up; but it is their responsibility to respond. Some do, some do not. However this good pastor has helped us some on our way to the post office.

I said recently that if we had 100,000 members in the Hundred

Thousand Club, and if all of them would actually pay their dollar every month, we could pay out in thirty-two months. *And we could.* A dear, good brother (blessings upon him) more than eighty years of age has worked with his hands and made and sent to me his thirty-two dollars. Isn't that fine? Now he is looking to me to get the 99,999 others to do likewise. How I wish I could! Every little helps; and this dear brother has helped heroically. Who will do as much?

It was easy to sit down and figure out how we could pay all our Southwide debts (at that time \$6,000,000) by getting 100,000 persons to give a dollar a month. There is nothing wrong with the plan, and it has gotten us a long way toward our goal.

Now back to our illustration. It may be that none of these plans will actually get us all the way to our goal, but any one of them will help us some on the way. There are several ways to the post office; the main thing is to go in the right direction. We can inquire later for more directions. We are not seeking to promote a plan; we are trying to pay our debts. Any worthy plan is better than no plan. However it is not a good idea to change methods unless you are sure the new one is better. The Hundred Thousand Club plan seems to be the best one suggested so far.

We are making some headway; we are half way there. Let's keep on and speed up. If we had the hundred thousand loyal, debt-hating Baptists each paying a dollar a month, we would soon be there. Wouldn't that be glorious?

Yes, the Foreign Mission Board gets eighteen cents out of every Hundred Thousand Club dollar. It has received from this Club (May 1, 1939) \$243,871.95, and every cent of it has been paid upon the principal of its debt. Aren't you glad? Are you doing your best to help? Are you keeping up your membership dues? Don't you think you could get another Club member?

THE BUSINESS MANAGER SPEAKS

A Warning Regarding Expirations

No copies of THE COMMISSION are mailed to subscribers whose expired subscriptions have not been renewed. Since the magazine was launched, this has proven to be the only practical, business policy. Many people commend it because they do not wish the magazine to run up a debt against them or to imperil its own status by sending out copies for which payment has not been made. The price is kept low so that all can pay, and we urge that you *pay in advance* lest you lose your best bargain and rob your Board of a good reader.

A Plea Regarding Change of Address

Please notify us at once if you move. Correcting your address after we have mailed THE COMMISSION to your old address adds to our expense, and meanwhile your copy has most likely been lost. This is unfair to both yourself and us. Please remember to send us the change of address two weeks before mailing date (the twentieth of every month).

A Suggestion Regarding Circulation and Subscription Price

If you like THE COMMISSION, enjoy reading it, feel that it blesses your home, and helps you to be a better, more intelligent Christian,

you should share it with others by getting them to subscribe or by giving THE COMMISSION to friends and relatives. If we are to continue to publish it at the low price of fifty cents per year, we *must have your help* in increasing the circulation so as to pay production costs. If our subscribers double the subscription list, we shall not have to double the subscription price.

A Challenge to Help Foreign Missions

Use These Subscription Plans for THE COMMISSION.

I. *Personal Subscriptions*—Price fifty cents per year, twelve monthly issues,—“so low in price that all can pay; so high in quality that all will read.” A gift most welcome on all occasions, especially appropriate for new church members.

II. *Consignment Plan*—To introduce THE COMMISSION. Magazines are sent in any quantity to the pastor or other responsible party. With the help of a committee, copies are shown to the people. Those who subscribe receive these as their initial number; others pay five cents per copy. Unsold magazines are returned along with money for subscriptions and single copies sold within a month from date of order.

III. *Newsboy Plan*—The church, an organization, or some individual

pays in advance at the rate of \$1.00 for twenty-four copies of THE COMMISSION. Selected “newsboys,” often Royal Ambassadors, sell these at five cents per copy for profit of twenty per cent and thus finance a chapter, class, or union project. Sold at ten cents per copy, the profit is much greater. Unsold copies are returnable for credit on the next order.

IV. *Church Family Plan*—The Ideal Goal—Place THE COMMISSION in every Baptist home. Paid in advance \$1.00 per month pays for twenty-four subscriptions all year; \$1.00 bimonthly pays for twelve subscriptions. Several W. M. U.’s invest \$1.00 per month and give THE COMMISSION to twenty-four leaders, program chairmen, and counselors. One church invests \$5.00 per month and gives THE COMMISSION to 120 officers, teachers, and leaders. Another church, for \$10.00 per month, sends it to all of its 240 families. On standing orders of one year or more, magazines are mailed to individual addresses if so desired.

—John Hall Jones

GLIMPSES

(Continued from page 250)

Frith and Rev. Albert Ian Bagby, a new appointee of the Board, were united in marriage. Together they went forth to take up the work which is already familiar to them.

WHEN YOU TRAVEL

consult

C. O. ALLEY TRAVEL AGENCY

Official Representatives, Baptist Foreign Mission Board

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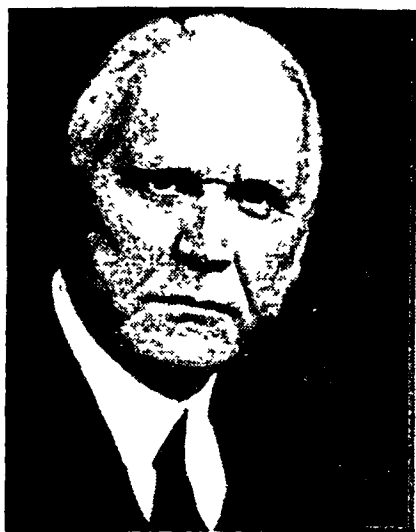
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"It is a pleasure to introduce so admirable a life of a man to whom, along with millions of Americans, I owe a debt in spirit," writes Douglas Southall Freeman, Editor of the Richmond News Leader and noted author of "R. E. Lee," in his Introduction.

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Here is the unforgettable story of that dynamic, vibrant personality—George W. Truett, President of the Baptist World Alliance. The inner workings of this beloved leader's mind and heart are here revealed in this intimate picture of his life and working methods as preacher and pastor.

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On sale at your Baptist Book Store and, during Atlanta World Alliance Meeting, at Alliance Book Exhibit, Taft Hall, Municipal Auditorium.

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PRICE \$2.50

RUMANIAN PROTESTANTS

(Continued from page 227)

ties. Thirdly, it is difficult to deny to a nation the right to grant favored treatment to any particular religious tradition which has been the rallying point of the people in their evolution toward national unity.

But none of these arguments justifies a gross inequality of treatment, or a denial of elemental rights without which life, in a civilized community, becomes intolerable. And if such repressive measures are to be taken, they must at least be based on grave reasons of public order or national emergency. But charges of grossly violating the common law of the land have not been brought against the Baptists, and there is reason to believe that the case against them is founded more upon resentment at their rapid increase than upon any judicial ground.

It is important to remember that this issue affects several groups of the Protestants of Rumania. The Baptists suffer most because they are numerous, but it is not merely a Baptist affair. Other Protestant bodies are also victims, and in practice, it is the elimination of what, in the Orthodox view, necessarily constitutes dissent, that is sought. The Rumanian delegates at the Oxford Conference on Church, Community, and State accepted the conclusions on religious liberty there formulated, but have hitherto shown little disposition to make them effective. It may possibly be replied to this that certain Protestant bodies, such as the Reformed (Hungarian) Church and the Lutherans (mostly Germans) have not been interfered with. This is true: these bodies are on a different legal footing to other Protestants, and one which the Baptists have often sought to acquire but in vain.

The evidence is that the Baptists are oppressed because they are successful. It is, in the writer's view, undesirable and regrettable that one Christian communion should expand at the expense of another, but such situations cannot be fundamentally adjusted by external force.

Christians abroad can help in various ways. They can inform themselves and their friends of the issues in dispute. They can pray for their brethren in Rumania, whether Protestant or Orthodox; they can support their own church leaders, or inter-church councils, in their protests, and keep the matter before their notice. And, now that Rumania is looking eagerly for the political support of democracy, they can urge the necessity of making legitimate concessions in the country itself to democratic sentiment which is never so deeply moved as when a question of religious conscience is aroused.



Treasurer E. P. Buxton, Foreign Mission Board

INVESTED FUNDS

The following are copies of letters exchanged between the President and the Treasurer of the Foreign Mission Board relative to the market values of securities held by the Board, December 31, 1938. April 24, 1939.

Mr. L. Howard Jenkins
2201 West Broad Street
Richmond, Virginia

Dear Mr. Jenkins:

In reply to your letter of April 17 I now write to give you the desired information concerning the present value of the securities held by the Foreign Mission Board.

By reference to the Auditor's report for the year ending December 31, 1938, pages 18-19, you will see that the cost, or book value, of securities as listed was \$408,913.10. As nearly as I can arrive at it from published quotations, the market value of these securities at this time is \$421,714.47. Eliminating from this list the securities that represent the investments of certain trust funds committed to the Board, we have left a total of \$375,801.86 as the book value of securities actually owned by the Board, with a market value of \$385,468.17.

CURRENT CHRONICLES

FOREIGN MISSION BOARD SOUTHERN BAPTIST CONVENTION

Percentage of Operating Costs for Fiscal Year Ending December 31, 1938

E. P. BUXTON, Treasurer

1. EXPENSES OF RICHMOND (HOME) OFFICE— Including salaries, printing, stationery, postage, rent, and other miscellaneous expenses.....	\$ 37,515.54	4.52%
2. INTEREST— Representing interest paid banks on outstanding notes which comprise the debt of the Foreign Mission Board.....	12,429.56	1.50%
3. WOMAN'S MISSIONARY UNION— Representing the amount recalled from its contributions to the Foreign Mission Board through the Co-operative Program.....	24,000.00	2.90%
4. PROMOTION EXPENSE (HOME CULTIVATION)— Including salaries and expenses of Field Secretaries, deputation work of missionaries on furlough, space in the denominational papers, publication expenses of THE COMMISSION, expenses of Missionary Day in the Sunday schools, and other miscellaneous expenses.....	22,415.55	2.70%
5. MISCELLANEOUS EXPENSES— Representing sundry special expenses incurred which do not properly belong under any of above classifications.....	5,039.58	0.61%
6. FOREIGN FIELDS— Including salaries of missionaries, cost of language study for new missionaries, furlough travel, maintenance of schools and hospitals, operation of publishing houses, and other miscellaneous expenses....	727,586.38	87.77%
GRAND TOTAL.....	\$828,986.61	100.00%

From these figures, in which due allowance has been made for probable losses in the case of certain local securities, you will see that the market value of the securities held by our Board is well above their cost, or book value.

Cordially yours,
E. P. BUXTON.

* * *

April 25, 1939.

Mr. E. P. Buxton
Foreign Mission Board
Richmond, Virginia

Dear Mr. Buxton:

I have your letter of April 24. I could hardly believe my eyes when I read your statement that the market value of the securities held by the Board is much greater than the cost price. If these figures are correct—and I have no reason to believe otherwise—it is the most remarkable thing I have seen in a long time. I serve on a number of boards and committees representing millions of dollars, and

this is the only case where the market value today is higher than the cost value. I doubt if the record of our Board in this respect can be equalled. It is really so unusual that it takes my breath away, for I was not prepared to receive a favorable report of this kind.

Cordially yours,
L. HOWARD JENKINS.

* * *

Good News—Reports from Belgrade, Yugoslavia, indicate that Missionary John A. Moore is making good progress in the study of one of the most difficult languages in southeastern Europe. The gift of \$8,000 by the Woman's Missionary Union has made it possible for us to buy a splendid piece of property as the home of our Mission in this Balkan Kingdom, which is a part of Paul's Macedonia. The property is situated on a prominent thoroughfare and, with few changes, will meet the needs of our church, seminary, and missionary's home.

Since January 1, 1939, the Foreign Mission Board has turned over to Dr. J. T. Williams \$12,300—gifts from Southern Baptists for China Relief.

* * *

LOTTIE MOON CHRISTMAS OFFERING—1938—BY STATES

May 1, 1938, to May 1, 1939

	TOTAL
Alabama	13,776.96
Arizona	461.52
Arkansas	8,452.92
D. C.	1,085.59
Florida	7,587.24
Georgia	18,529.60
Illinois	3,123.57
Kentucky	18,859.29
Louisiana	11,668.69
Maryland	2,237.87
Mississippi	14,143.25
Missouri	12,644.14
New Mexico	1,784.65
North Carolina	39,159.19
Oklahoma	12,866.66
South Carolina	21,676.02
Tennessee	19,375.96
Texas	62,494.64
Virginia	44,548.69
Miscellaneous	523.95
	315,000.40

ANNUITY BONDS

Your gift in the form of our annuity will provide a perpetual memorial.

Annuity Bonds of the Foreign Mission Board represent an investment of the highest type and in most instances will increase the income of the annuitant.

Interest rates vary from 3% to 8% according to age.

When writing for information, please give your age. This is important.

\$.....

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

OUR ITALIAN FRIENDS

Rev. Enrico Paschetto, his wife, and their son, Mamuel, of Turin, Italy, are spending this year in Louisville, Kentucky, while Mr. Paschetto is studying at the Southern Baptist Theological Seminary. Mr. Paschetto is on the Baptist World Alliance program for a message from Italy. Dr. Lodovico Paschetto, father of Enrico, is Executive Secretary of the Italian Baptist Union.



THE place where I was born on July 19, 1906, is very unimportant, a little village with 120 houses which are very poor and covered with straw. It is far from the railway and from any city. However, there is one very interesting thing about my native village.

It is situated on the famous Roman road built by the Roman emperor, Trajan, about 100 A. D.

In Rumania it is as great a thing to prove that you are of Latin origin as it is in the United States to prove that your forefathers came over on the Mayflower. My name is of Latin origin, but I am not so sure of my blood. My father was of very low origin, his ancestors being Iobags, which means slaves on the farms of Hungarian landlords. My mother's forefathers were free people and owned their own property.

The greatest thing in connection with my birth was the fact that exactly a year before I was born, the Gospel arrived in my village. My father and mother went to the meetings, but my father was a staunch Catholic and went only to criticize. My mother had an open heart and was converted. Controversy then arose in the home, and my father refused to let her be baptized. After a year, when I was a few months old, she managed to slip away to another village one Sunday morning, and as soon as my father missed her, he set out for the same village. It happened that he arrived first, and he decided to stay to witness the service. At that meeting he was converted.

My mother had seven children, of whom I was the fifth. She was a great Bible student, and although she died when I was only seven years old, I can still remember her with the New Testament in her hands, and the memory and influence of her life have been decisive in my own.

I began to read the Bible when I was seven years old. I loved it very much and learned long passages by

heart. When I was nine years of age, I began to take care of my father's cows and sheep. The influence of the cowboys was very bad for me, and I began to develop sinful habits. For four summers I was under their influence, but in the

where I was received by the late Rev. Dan. T. Hurley.

Books are my most precious earthly riches, but we do not have good Protestant literature in the Rumanian language. In the Seminary there were many good books written in English, so I determined to learn this language in order that I might read these books. After two years of study, I could read them very well.

Delegate to Atlanta

JOHN COCUTZ

General Secretary of the Rumanian Baptist Union

winters I returned to the holy atmosphere of my family and the church. A terrible struggle went on in my soul, until at last there came the most beautiful night in my life. On that night, when I was a little over fourteen years old, I decided to give my life to Christ. Jesus answered my prayer and came into my life and changed my heart.

A year later I was baptized and began to work with my older brother bringing souls to Christ. In January, 1923, when I was seventeen years old, I preached my first sermon. It was very hard at the beginning, but after six months I preached quite easily. We started a great revival among the young people in our village, and they came in large numbers to our meetings.

At this time I began to read more religious books, among them being "Pilgrim's Progress." Its effect upon me was powerful, and I remember falling down on my knees in the field and asking God to help me go on the Pilgrim's Road. I felt more and more that God was calling me to preach. The need of lost souls and the beauty and wonder of the Gospel took possession of my heart.

I heard that in Bucharest there was a special school for the training of preachers, and I heard in my soul a voice saying, "You must go there and prepare yourself for the great work you have to do for me." I did not have enough money, but God helped me overcome every obstacle, and I went to the Seminary

I must say here that if I have done anything for Christ and my country, it is the work of the Foreign Mission Board which supported the Seminary in Bucharest and of Rev. and Mrs. Dan T. Hurley whose holy lives were an example of new life in Christ.

After finishing the Seminary, I was called as pastor to the Baptist church in Butem, where I served for three years. Not being satisfied with stopping my education after completing the seminary course, I studied for eight years in what we call the Liceum School, and am now a student of philosophy in the University of Bucharest.

In 1930 I received a new helper in my life. I married Miss Ana Morian. She was and is the great blessing of my life. In this same year I was called to be the missionary of the Baptist young people of Rumania, and I moved to the city of Arad.

At the beginning of 1933 God gave me one of the greatest opportunities of my life. Collaborating with Dr. Everett Gill, Rev. L. L. Sezonov, and others, I began to publish a bimonthly paper *Aurul Crestin* (The Christian Lighthouse). It had a great success, and in 1938 became a weekly. For four months last winter, when all the churches were closed, our paper was the only pulpit in the country, and it rendered a wonderful service. Two quarterlies, *The Leader*, containing lesson helps for young people and women, and the *Daily*

(Continued to page 257)

May I introduce the official Argentine delegate who will attend the Baptist World Congress at Atlanta? His name is Santiago Canclini. He will go as the choice of the River Plate Baptist Convention, the churches having contributed the money to pay his expenses. For the third time he is President of the Convention, and embodied in him, as he stands before the Congress, will be the Baptists of Argentina, Uruguay, and Paraguay.

He was converted to Christ when he was a boy. There was nothing spectacular about his conversion, but in a quiet prayer meeting the wonderful love of God as revealed in the life and death of Christ dawned upon him. Love begat love and trust. He was captured and captivated by Christ, and the lad became Christ's obedient follower.

It was shortly after her husband's death that his mother and three sisters found in Christ, salvation, comfort, and inspiration to face the struggle of life. Shortly after them Santiago surrendered to Christ, and together they made their humble home a truly Christian one. I know of few higher and nobler examples of dogged perseverance and loving heroic self-sacrifice, on the part of a mother and her son, than the story of Canclini's struggle for education. He worked by day to help his mother and studied at night to acquire knowledge. For some time he worked in the La Plata Museum under Ameghino, one of Argentina's leading men of science. It was a strange coincidence that Pablo Besson and his successor Santiago Canclini should get into such close touch with Ameghino. Besson and he were fellow passengers when the former came to Argentina in 1881, and though poles apart in their beliefs, formed a life-long friendship.

After a long, hard struggle he graduated from the La Plata University, having specialized in biology.

Soon after his conversion he had



Santiago Canclini of Argentina

ROBERT F. ELDER

begun to take an active part in Sunday school and young people's work in the La Plata Baptist Church. He showed gifts as a speaker and frequently took Señor Varetto's place when the latter had to be absent from his pulpit. He felt the unmistakable, inner urge to dedicate his life to the preaching of the Gospel. When Besson retired from the Buenos Aires Central Baptist Church, Señor Canclini was called to be his successor. It was a critical moment in his life. He turned his back on the prospect of occupying the chair of a professor of biology and accepted the pastorate of the church with the salary of a bricklayer's laborer.

It was a great triumph, a triumph over seemingly insuperable difficulties to secure a university training, a triumph over moral temptations and intellectual doubts peculiar to college and university life, and finally a triumph over self and selfishness when he made the decision to be a minister of the Gospel of Christ.

In the Central Baptist Church he has gathered a characteristic congregation, appealing especially to

young people. As an evangelist he has visited many churches and has won many souls for Christ. Every Sunday morning he has a broadcast service and has secured a large radio audience throughout Argentina, Uruguay, and Paraguay, as his correspondence testifies.

As an author he has several books to his credit, one being a biography of Pablo Besson.

If the worth of a man is to be judged by the wife he chooses, Santiago Canclini must rank high. His wife is his partner in every phase of his life. She is Señor Varetto's eldest daughter, was a brilliant student in the La Plata University, is an eloquent speaker, who takes a share of the broadcast messages, and is a good writer.

May I bespeak a warm welcome for Argentina's delegate at Atlanta? No doubt he will feel very lonely among such a crowd of strangers. If the strangers turn into brothers, it will put a glow into his heart, and it will add greatly to the benefit he will receive from his visit.

* * *

DELEGATE TO ATLANTA

(Continued from page 256)

Mamma, inspirational explanations of passages from the Bible, are also being published.

In 1937 I was elected General Secretary of the Baptist Union. The clouds of persecution came nearer and nearer, and the work became more and more difficult. Last winter was the most trying time of my life, but God was never nearer than in this period when hardships were great. We prayed together, and God was always ready to help and comfort us. I was very much encouraged by the devotion of the Baptists of Rumania in the time of persecution. I know them and their life very well, and I do not know of a single case when one Baptist denied his faith because of persecution. They are ready to live, to suffer, and to die for Christ.

COLLEGES
AND SCHOOLS



PICTURES

One thousand feet of pictures of Southern Baptists' work in Italy taken by Miss Inabelle G. Coleman on her tour of the European fields, supplemented by about three hundred feet taken by Mrs. Maddry on the stop-over when en route to Africa, will be ready for classes studying *Believers and Builders in Europe*, by Mrs. Charles E. Maddry. The film is sixteen millimeter. Make reservations as far in advance as possible.

* * *

The next issue of THE COMMISSION will carry announcement of prices of the thirty-five millimeter film for the candid camera film-slide projector which will be obtainable through the Baptist Book Stores.

* * *

CURIOS

Attractive bookmarks, shade-pulls, lapel decorations of carved wood, pin-trays, clip-holders made of wood in the form of a woman in Hungarian costume, Italian and Hungarian dolls, and what-nots. The Foreign Mission Board's Curio Nook has these and many other things in the interesting collection of curios from Southern Baptists' European mission fields, now available to mission study classes.

Full information about the curios and prices will be sent upon request.

STUDYING MISSIONS

Studying Missions

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

WHEN STUDYING DAY DAWN IN YORUBA LAND

By CHARLES E. MADDRY

USE

TEACHER'S GUIDE—Mimeographed sheets. Furnished free upon request.†

Map of Africa with Southern Baptist Mission stations indicated by red circles.*

The Livingstone Memorial pictures.*

Pictures of missionaries in Africa (see Album of Southern Baptist Foreign Missionaries).*

Poster made of kodak pictures of Southern Baptists' work in Africa.†

Free picture-sheet of Southern Baptists' mission work in Africa.†

Free tract *Southern Baptists in Nigeria, Africa*.†

*Baptist Book Store.
†Foreign Mission Board.

THE COMMISSION—The Southern Baptist foreign mission journal.† The three periodicals of W.M.U. (Birmingham, Alabama.)

National Geographic and other magazines giving information about Africa.

Curios from Africa (available middle of August).†

He Shall Not Fail (1939 Report of Foreign Mission Board).†

Motion pictures of Southern Baptists' work in Nigeria. (May be used in connection with prayer meeting or regular preaching service.)†

Thirty-five millimeter film strip on Africa for the candid camera film-slide projector.*

* * *

PLAYS AND PAGEANTS

By MRS. FANNIE S. GRAY

Missionary Plays and Pageants is a beautifully conceived and wonderfully well written book. The selection of characters for the presentation of the phases of missionary work could not be better. Each play is a little gem. It is a valuable book and should be available through every church library to young people, missionary societies, and other church organizations. It will be useful to any group desiring to present missionary plays and pageants that are interesting and inspiring. We bespeak for it the widest possible circulation.

Foreign Mission Study Course Books

EUROPE

Adults

EUROPE: CHRIST OR CHAOS?—Everett Gill—C., 75¢; P., 40¢—This book has already become a favorite among alert Baptists. The author's revision adds a further appeal for missionary help for Europe. Revised supplement.

Young People

MODERN MACEDONIA—Earl Hester Trutza—P., 50¢—In her own re-

sourceful way Mrs. Trutza has given Southern Baptists a refreshing and unique presentation of the youth of Europe and the sufferings and achievements of Baptist youth in particular. (This book has not come from the press; date of publication will be announced.)

Intermediates and Young People

BELIEVERS AND BUILDERS IN EUROPE—Emma Parker Maddry—P., 50¢—From her experiences and observa-

tions as she has traveled through Europe, Mrs. Charles E. Maddry has written this little book especially for Intermediates. Young people and adults also will profit by sharing her missionary adventures.

Juniors

PETRICIA OF RUMANIA—Emma Williams Gill—P., 35¢—This story of the everyday life of a Junior boy of Rumania gives a vivid and attractive picture of peasant life. It traces Petrica's advancement from the rank of a shepherd to that of a ministerial student entering the Baptist Seminary at Bucharest.

Primaries

THE WORLD FRIENDSHIP ROOM—A Compilation—P., 35¢—Three children transform their play room into a fascinating World Friendship Room. There, with many countries represented by various articles, the children listen while Grandmother Missionary tells them true stories of European countries.

CHINA

Adults and Young People

HIS GOLDEN CYCLE—F. Catharine Bryan—C., 75¢; P., 50¢—Covers the life-span of eighty-one years of Robert Thomas Bryan. Outlines at the end of each chapter will assist students of mission history to find readily the data they seek.

UP FROM ZERO—Anna Seward Pruitt—P., 50¢—An interesting and revealing history of the North China Mission through the discerning eyes of the missionary author.

Intermediates

DARINGS IN THE DAWN—Laura Nance Little—50¢—Majors upon the life story, activities, and achievements of Matthew T. Yates and the Central China Mission, but also sketches facts about the other four Southern Baptist Missions.

Juniors

WHIRLIGIGS IN CHINA—Anna S. Pruitt and Nan F. Weeks—35¢—

True stories from the lives of Chinese girls and boys, giving vivid and accurate pictures of Chinese life, customs, and ideals.

Primaries

THE CHINESE BOAT BABY—Anna S. Pruitt and Nan F. Weeks—35¢—Will acquaint us with the boys and girls who live on the other side of the "earth-ball," giving an idea of the interesting things Chinese children see and do.

PALESTINE

Adults and Young People

THE HEART OF THE LEVANT: PALESTINE AND SYRIA—J. McKee Adams—C., 75¢; P., 40¢—This brief but comprehensive study of the Near East and Southern Baptists' achievements there will grip adults and young people.

PALESTINIAN TAPESTRIES—Mrs. J. Wash Watts—25¢—The author, a returned missionary, has given Southern Baptists eighty-five pages of comprehensive and interesting information about the Holy Land.

Intermediates

QUESTING IN GALILEE—Several Missionaries—40¢—Missionaries who know intimately some of the native Christians of Palestine and Syria have written these stories that American Youth may experience closer Christian fellowship with the people of the Holy Land.

Juniors

THE VILLAGE OVEN—Doreen Hosford Owens—25¢—A sequel to *The Camel Bell*. The author continues a portrayal of the home life of this Christian Arab family and adds community, church, and school experiences.

Primaries

THE CAMEL BELL—Doreen Hosford Owens—25¢—A fascinating story of a Christian family in Nazareth, the home life, and customs, and the influence of Christ's spirit in the home.

AFRICA

Adults

DAY DAWN IN YORUBA LAND—Charles E. Maddry—C., 75¢; P., 50¢—Out of his rich experiences in Yoruba Land, Africa, Dr. Maddry has written the story of Nigeria. Matchless human-interest stories and its storehouse of information make it an invaluable book.

Adults and Young People

NEW NIGERIA—C. Sylvester Green—C., 75¢; P., 40¢—A forceful interpretation of missionary work in Nigeria, showing the land, its people, and the noble work done there.

BASIL LEE LOCKETT: A BELOVED PHYSICIAN—Elkin L. Lockett—C., 75¢; P., 50¢—Combines the thrilling biography of a great Christian adventurer with the story of Southern Baptist missionary work in Nigeria.

Intermediates

TROPHIES FOR THE KING—W. Thorburn Clark—C., 75¢; P., 50¢—Biographies of native African Christians of various denominations.

Juniors

THE TOSY TURVY TWINS—Nan F. Weeks—25¢—A charming presentation of the life of boys and girls of Nigeria. Classes will follow eagerly the author's suggestions and proposed projects.

Primaries

LITTLE BLACK SUNDAY—Nan F. Weeks—25¢—These five stories are written to acquaint children with the daily life of the average African child. The African boy, Little Black Sunday, will charm American children.

SOUTH AMERICA

Adults and Young People

CHRIST IN THE SILVER LANDS—J. C. Quarles—35¢—Presenting the "silver lands" of Argentina, Paraguay, and Uruguay, and Southern Baptists' interests within their borders.

(Continued to page 261)

STUDYING MISSIONS

IT WAS Ted's birthday and he was feeling decidedly grown up and important. Standing up very straight he said to his sister, "I'm two years older than you and can do loads of things that you can't do. I can swim and dive and climb trees, and make airplanes and play baseball and . . . and . . . everything."



"What's that?" asked his older brother, Jack, who had just come into the room. "Did I hear you say that you can do everything?"

"Yes," said Ted proudly. "I'm smart enough to do everything without any help from you or anybody else."

"Ho, ho!" laughed his brother. "You're feeling pretty big today and claim that you can do everything, but the truth is there is scarcely anything that you can do without help."

Ted looked and felt insulted, and Jack went on, "I could name half a hundred things you can't do without help."

"Go ahead and name as many as half a dozen," growled Ted.

"All right," Jack said calmly. "You can't ride your bicycle or read the morning paper; you can't dress yourself or take a bath; you can't even eat your own breakfast or . . ." But before Jack could say another word, Ted hurled back an indignant reply.

"I can't even eat my own breakfast without help?" he gasped angrily. "Well, I'll pretty soon show you."

"All right," said his brother, "I'll believe it when you prove it to me."

"I can prove it easily enough," said Ted and, seating himself at the table, he began the meal. A glass of orange juice and a dish of cereal and cream were followed by muffins and bacon and eggs and cocoa. Ted ate it all with hearty enjoy-

TED'S DISCOVERY

Compiled by NAN F. WEEKS

ment and then, turning to his brother, he said triumphantly, "There! Did you see me have to have any help to get that big breakfast eaten? Not one of you even had to pass a dish to me."

"I counted more than twenty people who helped you eat that one meal," Jack answered calmly.

"You're crazy," shouted Ted in disgust. "You're just plain crazy. Not one person gave me any help."

"Let's be sure about that," said Jack. "We have no orange trees here. How did you manage to get that orange juice without the help of the orange grower, the picker, the shipper, and the dealer who sold the fruit to mother? And, before you could eat your cereal, you had to have the help of the farmer who grew the corn, the men who made it into crisp flakes, the people who packed and shipped it. And how did you make the sugar you put on it?" said Jack sarcastically. "Where do you raise your sugar cane? Where do you keep your refinery?"

By this time Ted was beginning to feel as if he were losing the debate; but Jack went right on, "How about the cream you had on your cereal? Where do you keep your cow? And that milk was pasteurized to make it free of disease germs. How did you manage to do that? Did *you* make those muffins, or raise the wheat from which the flour was made? Was it *you* who raised the pig and cured that good crisp bacon? Could *you* provide the cocoa without help from workers in a far-away land?"

By the time Jack had finished his bombardment of questions, Ted was beginning to feel pretty meek. But unwilling to give up, he argued, "Well anyway, you're all wrong when you say I can't even take a bath without help."



"You might take a dip in the river," Jack replied calmly, "but even then you'd need a towel which somebody had made for you. But as for a real honest-to-goodness bath, a

Swedish workman made the porcelain tub, Negro laborers laid the water pipes, a Russian manages our pumping station. The oil for the soap was gathered by Jews in Palestine, the scent for it was distilled by a Frenchman. The towel was woven by an Irish worker."

By this time Ted's anger had given way to interest and he said, with a twinkle in his eyes, "It looks as if it takes a good part of the world to help me take a bath."

"To make sister's dress, or our shirts," said Jack, "there'd have to be the cotton pickers of the South, the weavers in the cotton mills, the factory workers, the button makers, the salesmen."

"Well," said Ted, after a few moments of thinking, "I'm not nearly as smart as I thought I was, and there wouldn't be much fun in living if a fellow didn't have a lot of helpers. After this I'll think more of all the miners and farmers and factory workers and salesmen and all the rest who help me."

"That's the only right way to feel," his brother replied. "But don't forget our part of it, too. We must plan to do our share of the world's work and thus help others in return."

That evening, when they all gathered in the living-room for family worship, Ted's father read the twelfth chapter of I Corinthians, and Ted's thoughts went out to all his helpers as he heard his father read these words:

"The body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of

the body? And if the ear shall say, Because I am not the eyes, I am not of the body; it is not therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee; or again the head to the feet, I have no need of you."

All through the day Ted kept noting how many helpers he had to have for each thing he did, and when night came and he was in bed he seemed to see people of all races and colors busily working to provide things for him. Soon a drowsiness came over him and he found himself saying, as he had in the morning, "I'm smart enough to do everything without any help from anybody."

All at once his rubber ball bounced from the chair on to the bed and, balancing itself on Ted's arm, it said, "So you think you can get along without help from my country? I believe you'll soon change your mind about that." Then, bouncing to the floor, the ball called, in its rubbery voice, "Come, all my fellow-countrymen.

This boy thinks he can get along without any help. Let us go back to Africa."

To Ted's amazement the eraser popped out of the end of his pencil and went after the rubber ball. Across the room marched his rubbers and away they went. Away went the tires of his bicycle, rolling down the road, followed by the garden hose, which looked like a huge snake. His raincoat and his rubber bathing cap went too. By this time Ted decided to jump into his father's car and drive after all his things; but the car bumped and jolted so without any tires, for they too had gone, that he had to give up.

Meanwhile, in the pantry there was great confusion. The sugar had left the sugar bowl and sped back to Cuba, the olives had rolled away to Spain. The coffee started for South America and the tea made its way toward India. The rice sped off to China and the dates to Southern Europe. The canned goods rolled off to California and Hawaii, and to the fishing ports of Europe and Asia.

.....
In the midst of all the clatter and confusion, Ted had not noticed the footsteps of people entering his room. Suddenly he looked up and saw the room crowded with people from many lands. There were kindly

looking Chinese men and women, from the rice fields of the Orient; there were silk weavers from Japan; Italians and Hungarians, South Americans, and Indians. There were the tea growers from India and craftsmen from many, many countries.

"Who are you?" gasped Ted.

"We are your brothers and sisters," they all answered together.

"But I've only one brother and one sister," Ted gasped, "and there are dozens of you, and you are of different colors and races."

Slowly and reverently they all began to repeat together, "Have we not all one Father? Hath not one God created us?"

Suddenly Ted awoke. "Whew!" he gasped. "That was the queerest dream I ever had. I never thought about the world people being one big family all helping each other. I don't believe I've done much of anything to help my world brothers and sisters. But I'll begin today. I'd be a mean cad to take so much help and give none. I'll find something that I can do this very day." And he did.

* * *

The boys and the girls
From all parts of the world,
Whatever their color may be,
Are my Father's loved children,
And so it is clear,
They are brothers and sisters to me.

STUDY COURSE BOOKS

(Continued from page 259)

SHARING WITH NEIGHBOR AMERICA—W. C. Taylor—35¢—Tells the story of Baptist adventures in South America with freshness, alertness, and appeal that grip young and old.

Intermediates

MAKERS OF SOUTH AMERICA—Margaret Daniels—C., 50¢; P., 25¢—Describes the careers of twelve men who have left their impress on South America.

Juniors

GUITARS AND WATER JARS—Five

South American Missionaries—25¢—Five adventures that are distinctive of five separate sections of South America.

Primaries

THE SUGAR LOAF—South American Missionaries—25¢—Children will eagerly accompany little Angeline through these six stories and share with her all of the interesting activities that are suggested.

JAPAN

Adults and Young People

AT THE GATE OF ASIA—Foy Johnson Farmer—40¢.

Juniors

JAPANESE BOYS AND GIRLS—Supplementing Friends in Nippon—10¢.

Seventy million Chinese are homeless and hungry refugees, victims of war, destined to death this season unless Christians find them. "When saw we thee hungry—thirsty—naked—sick?"—"Inasmuch as ye did it unto one of these, my brethren, . . . ye did it unto me."

Three cents feeds a Chinese refugee for a day. Send contributions to the Foreign Mission Board, Box 1595, Richmond, Va.

BAPTIST WORLD ALLIANCE

(Continued from page 219)

Prayer: Rev. A. Mauricio, Portugal.
 Address: "Look on the Fields." Dr. Earle V. Pierce, past-President, Northern Baptist Convention.
 India: Cinema Pictures provided by A.B.F.M.S.
 Address: Dr. J. B. McLaurin, Cocanada, India. "The Church in India To-day."
 Address: Dr. J. W. Decker, New York, N. Y. "To-day's Christian Opportunity in China and Japan."
 Africa: Cinema Pictures provided by British B.M.S.
 Address: "Negroes in the Work of Foreign Missions." Dr. J. H. Jackson, Philadelphia, Pa.
 Cinema pictures with address by Dr. W. C. Taylor: "The Work of Southern Baptists in South America."

THURSDAY, 27TH JULY

9.30 A.M. Eleventh Session: (Auditorium).
 Worship led by Rev. J. W. Weenink, Holland.

(1) REPORT OF COMMISSION
 No. 3 ("Findings of the Oxford and Edinburgh Conferences"): Professor W. O. Carver, D.D., LL.D., of the Southern Baptist Seminary, U.S.A.

Discussion opened by Professor E. E. Aubrey, Chicago, Ill.

(2) THE ORDINANCES:

Address: "The Ordinances of the Gospel." President F. W. Patterson, D.D., LL.D., of Acadia University, Wolfville, N. S.

Brief Addresses:

(a) "Believers' Baptism as a Personal Experience." Dr. J. A. Bacoats, Baker, La.

(b) "The Lord's Supper as a Personal Experience." Principal Oswald Tärk, of Tallinn, Estonia.

(c) "Christ Sent Me Not to Baptize but to Preach the Gospel." Dr. Wallace Bassett, Dallas, Texas.

Discussion opened by Rev. R. L. Child, B.D., B.Litt., Bristol, England.

2.30 P.M. Twelfth Session: BUSINESS MEETING (Auditorium).*

Worship led by the Rev. E. F. Sutton, England.

Reports of Committees.

Resolutions.

Election of Officers.

Votes of Thanks, etc.

7.30 P.M. Thirteenth Session: YOUNG PEOPLE'S DEMONSTRATION (Stadium).

Prayer: Mr. Douglas Gow, Canada.

Speakers:—

Rev. J. Cocutz, Rumania: "The Best for Christ."

Dr. C. L. Seasholes: "Young Baptists and Their Freedom."

Rev. Elbert Paul, of Vancouver, B. C.: "Youth and Church Loyalty."

Dr. Theodore F. Adams, Richmond, Va.: "Unfinished Business."

"Spirituals" by combined choirs of Negro churches.

FRIDAY, 28TH JULY

9.30 A.M. Fourteenth Session (Auditorium).

Worship led by Rev. C. J. Tinsley, Australia.

CHURCH AND COMMUNITY.
 Some Special Questions.

(1) "The Crown Rights of the Redeemer." Rev. Lucasa Sezonov, Bucharest, Rumania.

(2) "What Have We to Say to the Communist?" Dr. L. L. Gwaltney, Birmingham, Ala.

(3) "The Totalitarian State and the Christian Faith." Rev. M. E. Aubrey, C.H., London, England.

(4) "Liberalism, Collectivism, and the Baptists." Rev. Paul Schmidt, Berlin, Germany.

2.30 P.M. LOCAL EXCURSIONS.

7.30 P.M. Fifteenth Session: CLOSING SESSION (Stadium).

Prayer:

"What this Congress Has Accomplished." Dr. Clifton D. Gray, Hon. Assoc. Secretary.

"WORLD PEACE."

Speaker:

Dr. S. W. Hughes of London, England.

Closing Devotions: The President.

Friendly Exchanges

A Living Witness for Christ: The President of the Baptist World Alliance

With growing interest I have just read the biography of *George W. Truett*, by Powhatan W. James. His life story comes in season for the meeting in Atlanta this July of the Baptist World Alliance, of which he is president. Through the Alliance his voice has literally sounded around the world, which he has traversed in Alliance interests. While the book will add to the knowledge of the man, it cannot increase the esteem and love of those who know him.

Born in the mountains of Clay County, North Carolina, May 6, 1867, in a home of positive faith in and reverence for the Bible, Dr. Truett's boyhood was passed on his father's farm, with meagre but eager schooling. College was his boyhood goal and the law his choice of profession, but when his family trekked to Texas, a pioneer territory where his father thought farming might be made to pay, and where his children could have better schooling—George decided to go with the family. This move to Texas was plainly providential. Refusing an offer of a complete college course, to pay his own independent way at Baylor University, he took the pastorate of a little church at Waco, the home of the University. His unusual sermons attracted attention to him as a preacher, so that in 1897 he was called to the First Baptist Church of Dallas, one of the most influential churches of the Southern Baptist Convention. And there he has remained for forty-two years of a pastoral leadership unmatched. The church grew from 499 to more than 4,000 members, with ample plant for religious education, missionary classes, and other church activities forming a ceaseless daily round. Yet with all this, he somehow found

time and vigor for an amazing amount of outside evangelistic work in response to appeals he could not resist.

It was at one of these great camp revival meetings at Ocean Grove that I became acutely conscious of a power which I could neither explain nor fail to recognize. The audience of more than 5,000 had been intensely moved by Dr. Truett's sermon. He had made Jesus a personal and present reality as a waiting and appealing Saviour. The auditorium's atmosphere was electric. It seemed as though the impassioned pleader could not bear to release his hold on that throng, so long as souls were seeking light and trembling on the verge of decision. "Come now!" was his one unwavering date for self-surrender to the Lord of Life. Here was a master of the avenues of approach to the heart. Yet his reliance was not upon human resources of reason, persuasion or oratory, but wholly and sincerely upon God. Underneath all the essential elements of personality which inspired confidence—wonderful voice, gracious manner, and burning desire for the salvation of the unsaved—was the empowering of the Spirit for which he prayed.

The biography traces his career through two terms of denominational leadership as president of the Southern Baptist Convention, and five years' presidency of the Baptist World Alliance—the latter involving the world tour and visits to the fields in which missionary heroism was displayed in the face of peril and discouragement. In no expression of fellowship, affection, and good will has Dr. Truett been more helpful, and through all, Mrs. Truett has been his unfailing aid.

A chapter which recounts his six months' overseas engagement with the American army reveals his intimate relations with the soldiers. No Christian chaplain served their need more helpfully.

To him one book is supreme. His knowledge of the Bible is complete. It is to him the authoritative and inspired Word of God. Naturally gifted with vivid power of illustration, he makes the Bible stories live.

How a man under such time-pressure prepares sermons, gets through his daily round while heedful of the claims of a delightful home circle, meets his many engagements which test the physique of a mountain inheritance, and how all this has been accomplished without loss of sweetness of spirit or faith in the ultimate triumph of love—for this and much more the reader will find adequate answer in the book.

Calls to large service—pulpit, educational, evangelistic—have come as the years have passed, but received the same negative answer. Here was a man who believed in a long pastorate and that he was where the Head of the Church wanted him to be.

A sturdy figure, just under six feet, Dr. Truett has a strong face made impressive by eyes of piercing intensity. He is a gracious gentleman, the same to all, modest, kindly, generous, unspoiled by praise, too large for petty criticism, enjoying the public appreciation which is not limited by state boundaries but which is world-wide.

This leads me, in closing, to note a feature of this biography that to me at least is peculiar to it. That is the pervading sense of impersonality. We are made aware of an invisible third Presence. While this is the life history of George W. Truett, an American minister, the story is so told that in all the high lights it centers not in the man but in his Master, to whom all praise and power are ascribed.

—Howard B. Grose, in *Missions*

Names and Locations of Missionaries of the Foreign Board, Richmond, Virginia

IN ACTIVE SERVICE

Africa (Nigeria)

George Green, M. D., Sec.

Ogbomosh, via Lagos—Mrs. George Green, Miss Ruth Kersey,* Mrs. B. L. Lockett, Hugh P. McCormick, Mrs. McCormick, Miss Kathleen Manley, Miss Lena Lair,* L. Raymon Brothers, Mrs. Brothers, H. Glenn Walker, M.D., Mrs. Walker, Miss Vivian Nowell, Miss Amanda Tinkle, Miss Eva M. Sanders, J. Christopher Pool, Mrs. Pool, Miss Josephine Scaggs. Abeokuta, via Lagos—Miss Susan Anderson, Miss May Perry, Miss Neale C. Young, I. N. Patterson, Mrs. Patterson, Miss Ruth Walden, Miss Esther Olsen, Miss Elizabeth Truly. Shaki, via Lagos—A. C. Donath,* Mrs. Donath,* J. C. Powell, Mrs. Powell, Miss Elma Elam, Miss Hattie Gardner.* Oyo, via Lagos—Miss Isabella Moore, Miss Ethel Harmon. Lagos—A. Scott Patterson, Mrs. Patterson,* B. T. Griffin, Mrs. Griffin. Iwo, via Lagos—Dr. E. G. MacLean,* Mrs. MacLean,* Wilfred H. H. Congdon, Mrs. Congdon. Sapele—W. H. Carson,* Mrs. Carson.*

Latin America: W. C. Taylor,* Sec.

ARGENTINA: Buenos Aires—Bolanos 262—L. C. Quarles, Mrs. Quarles; Juan Bautista Alberdi 4590—Wm. L. Cooper, Mrs. Cooper; San Eduardo 2817—M. S. Blair, Mrs. Blair; Calle Soler 1004, Adroque F. C. S.—R. F. Elder, Mrs. Elder; General Urquiza 186—Miss Minnie McIlroy, S. M. Sowell, Mrs. Sowell; Ramon Falcon 4100, Miss Martha Thomas Ellis; Mozart 366, C. O. Gillis, Mrs. Gillis. Godoy Cruz—Maipu 104, Mendoza—J. C. Quarles, Mrs. Quarles, Miss Vada Waldron. Bahia Blanca—Erhardt Swenson,* Mrs. Swenson.* Rosario—Calle Maipu 3132—T. B. Hawkins, Mrs. Hawkins. La Rioja—Rivadavia 750—Paul Freeman, Mrs. Freeman. Cipolletti—F. C. S. Rio Negro—G. A. Bowdler, Mrs. Bowdler. Cordoba—Ramon Ocampo 569—V. L. David, Mrs. David.

URUGUAY: Montevideo—Calle Colorado 1876—B. W. Orrick, Mrs. Orrick,* S. L. Goldfinch,* Mrs. Goldfinch.*

NORTH BRAZIL: Bahia—Caixa 184—M. G. White, Mrs. White, Miss Alberta Steward. Natal—Caixa 111—J. A. Tumbilin, Mrs. Tumbilin. Pernambuco—Caixa 178—E. G. Wilcox, Mrs. Wilcox, A. E. Hayes, Mrs. Hayes, Miss Mildred Cox, R. Elton Johnson,* Mrs. Johnson,* W. C. Harrison, Mrs. Harrison, L. L. Johnson, Mrs. Johnson, Miss Bertha Hunt, Miss Maye Bell Taylor, John Mein, Mrs. Mein. Manaos—Caixa 12A—Clem D. Hardy, Mrs. Hardy. Corrente—Piahy, via Cidade da Barra, Bahia—E. H. Crouch, Mrs. Crouch, Blonnye Foreman. Macelo—Caixa 38—John L. Bice, Mrs. Bice. Campina Grande, Parahyba—C. F. Stapp, Mrs. Stapp. Jaguaquara, Bahia—J. E. Lingerfelt, Mrs. Lingerfelt.

SOUTH BRAZIL: Rio de Janeiro—Caixa 352—T. B. Stover, Mrs. Stover, W. W. Enete,* Mrs. Enete,* J. J. Cowsett,* Mrs. Cowsett,* Mrs. W. C. Taylor,* Miss Blanche Simpson, A. B. Christie, Mrs. Christie, S. L. Watson, Mrs. Watson; Caixa 485—Miss Bernice Neel, Miss Ruth Randall; Rua Conde de Bomfim 743—Miss Letha Saunders—Caixa 2844—L. M. Bratcher, Mrs. Bratcher,* Caixa 1982—A. R. Crabtree, Mrs. Crabtree, C. A. Baker, Mrs. Baker, Miss Pearl Dunstan, John L. Riffey, Mrs. Riffey; Caixa 2655—W. E. Allen, Mrs. Allen, Miss Minnie Landrum; Porto Alegre, E. de R. G. Do Sul Caixa 118—Harley Smith, Mrs. Smith, Albert I. Bagby, Mrs. Bagby. Pelotas—Caixa 196—Mrs. A. L. Dunstan.* Sao Paulo—Caixa 2971—Miss Mattie Baker, F. A. R. Morgan, Mrs. Morgan, Miss Essie Fuller, Miss Alma Jackson,* Caixa 572—T. C. Bagby, Mrs. Bagby. Curitiba, Parana—Caixa T.—A. B. Deter, Mrs. Deter, A. B. Oliver, Mrs. Oliver. Campo Grande, Matto Grosso—Caixa 78—W. B. Sherwood, Mrs. Sherwood. Bello Horizonte—Rua Pouso Alegre, 605—O. P. Maddox, Mrs. Maddox; W. H. Berry.

*At present in this country.

Mrs. Berry, J. A. Harrington, Mrs. Harrington; Ponte Nova 691—Mrs. D. P. Appleby; Rua Pouso Alegre 417—Miss Pauline White, Miss Ray Buster. Victoria, E. de E. Santo—Caixa 71—Miss Edith West—Caixa 52—A. J. Terry, Mrs. Terry. Campinas, E. de S. Paulo—Caixa 320—Paul C. Porter, Mrs. Porter. Goyania, Goyaz—W. B. McNealy, Mrs. McNealy. Sao Gotardo, via Ibia, Minas—J. R. Allen, Mrs. Allen.

CHILE: Temuco—Casilla 191—R. Cecil Moore, Mrs. Moore; Casilla 185—Miss Agnes Graham, Miss Anne N. Laseter, Miss Marjorie Spence, W. Q. Maer, Mrs. Maer, Miss Cornelia Brower. Santiago—Casilla 3388—Jas. W. McGavock, Mrs. McGavock, H. C. McConnell, Mrs. McConnell, W. Howard Bryant,* Mrs. Bryant.* Antofagasta—Casilla 81—J. L. Hart, Mrs. Hart.

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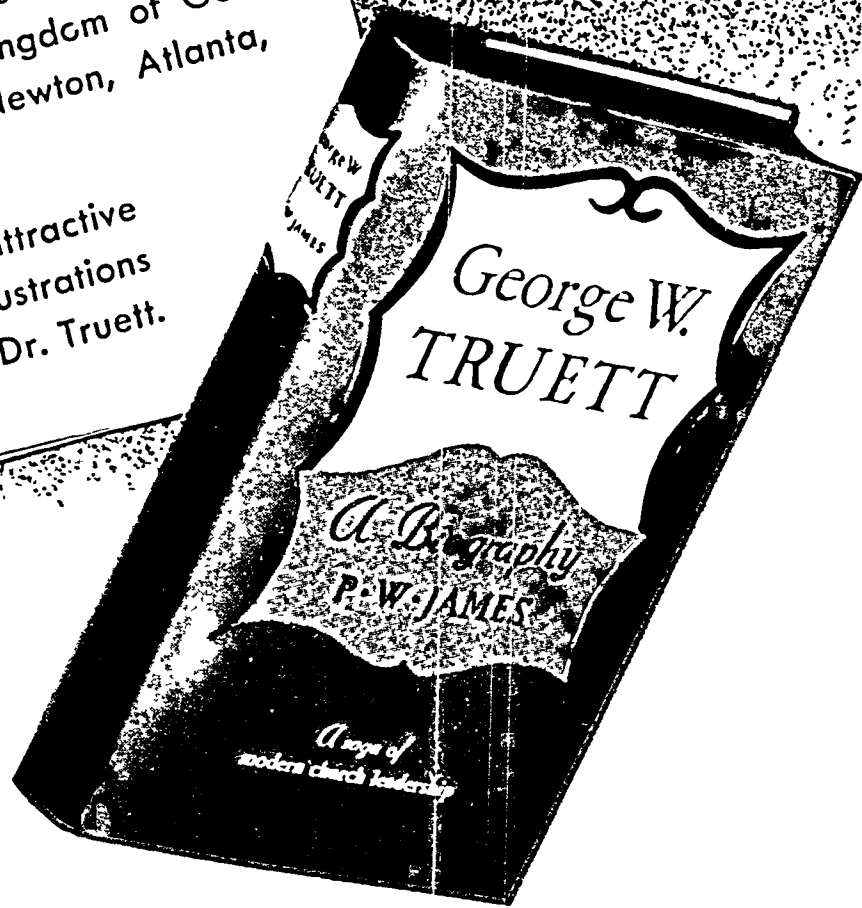
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