

The Commission

A BAPTIST WORLD JOURNAL

IN THIS ISSUE

In the Land of
Our Lord

By GEORGE W. SADLER

Yugoslav Women
Organize

By JOHN A. MOORE

Will Japan
Commit Suicide?

By CHARLES E. MADDY



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THE COVER is a picture of *The Bridge of Sighs*, in Venice. This covered bridge, with its arch high above the water, is the one over which condemned prisoners used to pass on their way from the Doge's Palace to the State Prison.

A Meditation

EDWIN B. DOZIER, *Fukuoka, Japan*

May God forgive me for ever being either in silent assent or in vocal declaration, a party to the thought that if only we had sent Christianity to certain other countries in earlier days the holocaust of wars would not have been. The western brand of Christianity has never yet accomplished such a miracle. Our leaders in so-called Christian lands have been unable to steer clear of wars, and when embroiled they have termed the conflicts "righteous wars," even though waging them in vindication of self or selfish desires. In our hearts we know that Jesus would not sanction such action. Furthermore, the spirit of such a statement as, "If we had done so and so, things would be different," too often smacks of pious superiority. That attitude itself will frustrate any attempt to carry a miracle-working Gospel. Jesus was never so caustic as in the presence of such a spirit. May He sear from my soul such a spirit and cleanse me from that sin.

There is a Gospel, however, that will eradicate the problem of war, and the Christian must first learn and practice it before he may persuade others that it works. It is significant that Jesus, living in a totalitarian state, made no frontal attack on this problem of war. Just as He planned for the bringing in of His Kingdom, so He outlined a slower, but a more basic attack than mass legislation. For He said,

"Ye have heard that it was said to them of old time,
Thou shalt not kill; and whosoever shall kill shall
be in danger of the judgment: but
I say unto you, that every one who is angry with
his brother shall be in danger of the judgment."

—Matthew 5:21-22a. (A.R.V.)

Concisely Jesus struck at the tap-root of the problem. In changed phraseology He says, "Thou shalt not become angry." Though we cut off for a time the fruit of killing, it grows again unless we uproot anger from our lives.

I once saw on the foreign field a man who, when anger got control, was like a wild beast. For days, following these outbursts, his body ached from poisons thrown off in such a passion. Even in our physiological make-up God must have commanded, "Thou shalt not become angry." But when Jesus came into lordship of this man's life, anger disappeared and he has never again had an outburst of temper.

"Wherefore if any man is in Christ *he is* a new creature, the old things are passed away; behold, they are become new." Yes, the old law in regard to killing is fulfilled—become new. When we become a new creature in regard to anger we are given the power of seeing love dispelling wrath. It is a slow, but certain road to the solution of the problem of war, for anger leads to hate, and hate to killing.

Have you and I through Christ's power done all that we might toward the eradication of this tap-root?

Who Is My Neighbor?



*Two of our
African neighbors*



Pastor Dzang and the ten candidates baptized into the membership of the Ziang Nga Zien Baptist Church, Soochow on May 29. During the enforced absence of missionaries, this faithful servant of the Lord has borne heavy burdens and met unnumbered problems.



A.D. 1939
Пасхальный обед с братьями в нужде
Easter Dinner for Brothers in Need

Russian refugees in Harbin who fled from Russia when the Soviet regime went into power and are now beggars on the streets of Harbin. "The Brothers in Need" Relief Committee, consisting of missionaries in Harbin, renders assistance of many kinds in North Manchuria. This picture was taken on Easter, when a special dinner was given to these and others. To each person was also given a Russian Easter cake and some eggs. The Gospel was preached to them and to each was given Christian tracts and New Testament.

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Watchman, What of the Night?— The Morning Cometh

W. E. CRAIGHEAD, *Cernauti, Rumania*

The long period of "captivity" has not yet ended for many of the Rumanian Baptists. All except a few of the evangelical and Baptist churches in the province of Bucovina are still closed; most of the village churches in Bessarabia remain unopened; many of our brethren, because of their religious convictions, are being tried by the courts; and some are still in prison. Authorities continue to deny converts the right of legal transference from the Orthodox to the Baptist faith, and Baptist children are being ill-treated in the public schools.

The Rumanian Baptists are keenly conscious of and grateful for the interest shown abroad in their plight. It is evident to them that because of this interest they can say as did the prophet of old, "the morning cometh."

The Minister of Cults in Bucharest has sent to the local authorities many private instructions concerning the Baptists. Most of these instructions have been in the interest of the tolerance formerly conceded our brethren. But it is apparent that the December decree, depriving the believers* of such tolerance, is to remain in force until new measures will have been adopted. One of the main restrictions of the above-mentioned decree was that each church must have fifty "heads of families" in order to continue its functions. So, to give the appearance of modifying this restriction, the ministry recently declared that there must be an "appreciable number" of members for a church to function. Such a vague order has given occasion to indisposed authorities to keep closed nearly all the churches in Bucovina and in many districts in Bessarabia. Such authorities claim that for them an "appreciable number" is that stated in the decree—"fifty heads of families."

THE DAWN OF HOPE

Perhaps one of the best evidences of new hope and life in these provinces is the effort to form the

*Protestant Christians are known as *believers* to distinguish them from the adherents of the Orthodox Church.

first district association. The whole of Rumania has been divided by the government into ten districts. The first Baptist association to be formed is in the district of Suceava. This district is composed of Bucovina, Hotin, and Dorohoi. In it we have about four thousand Ukrainian and Russian Baptists and about one thousand Rumanian Baptists. Dorohoi is our virgin Baptist field. How the little flock of about one hundred scattered believers has come into being in this district will form a thrilling story in the history of Rumanian Baptists. The authorities of that district, like Herod, watched for the appearance of the first believers who would dare to leave the Orthodox Church. One of this number recently told us how he was thrown into prison and beaten severely daily until they thought he would surely die. This brother, together with others, is still being hounded. After recently having completed a second term of six months in prison, he has been sentenced again for one month. However, these brethren are neither cast down nor defeated. In the village of Havarna where the brethren have endeavored for five years to obtain the legal transference, they have recently succeeded. They are now waiting to be baptized in the new baptism in a church on the border of this sub-district. What a joy it will be to baptize those twenty who have passed already through the fires of persecution! Let us follow this Dorohoi flock in our prayers.

THINGS WORKING TOGETHER FOR GOOD

The work in the cities of Bessarabia has taken on an important aspect since the closing of most of our village churches. As the city churches have been open most of the time, they have helped to keep alive the work in the districts. In the district of Hotin, Bessarabia, the authorities have opened nearly all of the churches. The brethren there are beginning to redeem the time lost during "the captivity." Since the authorities forbid the holding of

(Continued on page 316)

KINGDOM FACTS AND FACTORS

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

YOU

In thinking of Kingdom Facts I wish that every reader of these notes would pause and say to himself, "I am a Kingdom Fact. Indeed, I am the first and most urgent Kingdom Fact to which I must give attention." In explaining the parable of the wheat and the tares Jesus said, "The good seed are the sons of the kingdom." In the intention of our Lord, who is the Master of the world field, every redeemed man and woman is a unit in "the good seed" which he sows looking to the glory of the harvest "at the end of the age." The Kingdom crop begins and grows and matures only as the living seed springs up and develops. The delay of the Christian centuries is due to the unproductiveness of so many of those who have been reckoned in the measures of the seed of the Kingdom. If the six hundred million whose names are enrolled in the churches of the world were all vital, vigorous seed of the Kingdom, the Master of the harvest could rejoice in his growing crop. He might soon be summoning his angels to the harvesting.

"He who sowed the tares is the devil." Alas, he sows them not merely in the world, but also in the organized churches. Here they not only mingle with the growing grain, but choke back and stunt many a stalk, many an ear, and shrivel many a grain.

Let every one of us say to himself also, "I am a Kingdom Factor." Every Kingdom fact is putatively and in the divine purpose a Kingdom factor. In me the Kingdom should not only be enlarged by an added unit, but be enlarging by a working unit. In another figure Jesus said, "Every branch in me that beareth fruit, he (the Father) pruneth in order that it may yield more fruit." Too many church members are content to be merely added units, making no effort to be producing and reproducing units. Too many lack the Kingdom consciousness, the sense of Kingdom significance and Kingdom responsibility. Has any of us the right to think himself a "son of the Kingdom" if he is not a productive seed in the growing crop of the Master?

Will this paragraph convert any Kingdom facts into Kingdom factors? The answer lies with some who read this question.

"CASH AND CARRY" NEUTRALITY

At this writing Congress is just entering upon debate over neutrality legislation, which has been one of the major subjects before Congress and

country through the year. The Administration and Congress are in conflict over this issue. A number of proposals have been forward. The President has persisted in his refusal to apply the existing neutrality law, or to sanction any law that would not leave him in a position to determine the course of the country in case of war. Of course he could determine only by vote of Congress, but with the authority he seeks, he could easily so shape events as to leave Congress no alternative to his will.

The present conflict is over a proposal providing for the President the power of determining when and where and by what means Americans shall travel and trade in case of war, and providing that during war Americans may trade in all commodities with any countries that may be able to bring their own ships and their own cash to our shores and take away the goods.

This proposal embodies the very worst solution which has yet been offered. It is utterly materialistic and grossly immoral. Professedly it is to make sure that America will keep out of war but still share in the largest possible measure in the unholy profits—and profiteering—in the wars conducted by others. It would play directly into the hands of the professional war-makers and profiteering industrialists and money leaders in our own country. It is delusive as well as selfish and immoral. It is a great disappointment to find our very able State Department giving full support to this plan. The present American policy of seeking to gain to the full all benefits from international relations, and at the same time to avoid its dangers and escape its responsibilities, is as reprehensible as it is futile. If the seriously threatened European war should come, the proposed legislation would make American resources available to France and Great Britain. My sympathies are strongly with these countries. But if we are to ally ourselves with them, we should do so honestly and frankly, not by indirection and subterfuge.

The plan sought by the pending bill would involve us actually in the war from the start, and would make it impossible for us to remain for six months apart from military participation. One has to think our President and Secretary of State honest when they tell us they are asking this terrible authority in order to prevent war. It will work only if Germany and Italy are convinced that the American Government will actually be allied with Great Britain and France. They will not believe

this unless the American Government does intend such a practical alliance. We should not make the threat unless we intend to perform the deed. The world today greatly needs frankness, honesty, and righteousness in some nation.

CONCERNING MISSIONARY COMITY AND CO-OPERATION

In the May number it was pointed out that the world missionary movement has entered upon a new era which will increasingly be characterized by mutual recognition among all the forces making for a world-wide and comprehensive Christianity. This recognition will involve increasing co-operation wherever there is agreement and where conditions indicate that co-operation will facilitate progress. No student of the missionary enterprise can overlook this fact. All missionary agencies will need to adjust their plans to it. The forms of adjustment will be determined by the basal convictions, the determined objectives, the essential principles of the denomination or other agency. In every case co-operation between the sending agency in the homeland and the developing Christian body in the mission field is not only inevitable but is already most encouraging. In the case of Southern Baptists this co-operation is in active and growing progress. It presents complications and difficulties. These must be solved in the light of Christian principles and loving fellowship. In all our fields we must rejoice in the growth of competent, autonomous groups and organizations; for these are the evidences and the measure of our success in the great undertaking.

At all points where questions of co-operation arise, they should be dealt with in the light of two basal principles. First, responsibility to God through Jesus Christ and under the leadership of the Holy Spirit. It is the Gospel and the religion of Jesus Christ which we must propagate in their integrity and divine intention. Second, each operating group must maintain its own autonomy and freedom of action. It has no right to pass over to any other person or body its responsibility to the Lord Jesus and to the world which He is seeking.

NIEMOELLER

The German Confessional Church's symbolic martyr to Nazi totalitarianism has entered upon the third year of his heroic persecution. He has become a symbol of the principle of religious liberty in conflict with pagan power for his generation, for all the world. That his Church is embarrassed by being a State Church modifies the principle in its concrete setting. It does not nullify the fact that he is the dramatic figure who is emphasizing, for the thought of the world, the basal right and duty of every man

to determine his course in direct relationship with God. Christians throughout the world should give themselves to prayer on behalf of this courageous martyr, and to clear thinking concerning the issue which is emphasized in his sufferings.

THE THIRD YEAR

As these notes are being written, Japan's war on China enters its third devastating, demoralizing year. Probably most observers have been surprised at its extending to such duration. No one would now venture prediction as to when it will close. The second anniversary of the war finds Japan no longer boastful; no longer announcing speedy pressure to climax. Rather it finds her resorting to even more desperate expedients. One of the surprising developments is Japan's campaign of destruction of colleges and hospitals. In recent months this is more determined than ever. There is no longer any claim of error or any denial of the facts by Japan. Her bombers clearly seek out the missionary colleges, universities, and hospitals to demolish them.

Japan also, as reported in the dispatches just coming to hand, admits the presence of twenty thousand guerrilla soldiers in the vicinity of Shanghai.

There are no indications that the Japanese people are losing in their loyalty or waning in their support of the policies of their militaristic government. There are very definite evidences that their enthusiasm and jaunty assurance have subsided into mystified and dogged patriotism. Hope of success has not been destroyed but assurance no longer supports the hope. They are beginning to ask themselves, "What if we fail?" for failure must mean serious disaster. The announcements of the government on the second anniversary sought to reassure the people of Japan; but they no longer mislead the world.

The Chinese, on their part, seem to be losing nothing of their assurance and determination. Chiang Kai-Shek uses the occasion for a fresh but frank appeal to the unity and the solidarity of the Chinese people and nation. Leader and people look to God and to time in what they regard as a righteous and necessary endurance test. Their appeal to the outside world to cease providing Japan with the instruments and means of her warfare, and to the professedly friendly powers to harmonize profession with action ought to sting the consciences of Americans particularly.

America could, in a few months, make that endurance no longer necessary. Let us hope that the Japanese authorities may, before long, so change their attitude as to open the way for friendly co-operation of both countries in a course of mutual benefit to China and Japan, and for world peace.

WORLD
TELESCOPE

In the Land of Our Lord

GEORGE W. SADLER, *Secretary for the Orient*



A view of the River Jordan in Galilee

A scene of overwhelming beauty greeted us as we walked out on the balcony of our rooms which are situated high above the modern city of Haifa. So entranced were we and so full of gratitude for personal and national blessings that we, Dr. T. W. Medearis and I, lifted our voices and sang the Doxology. We were at the end of a long journey and we were viewing a most magnificent sight.

Our friend, missionary Roswell Owens, met us, took us in his friendly Ford, drove us through the charming city of Haifa and we soon found ourselves climbing the heights of Carmel where hospitality was awaiting us at an old German hostel. The hostess, a German countess, gave up place and prestige in order that she might share the Gospel in this the land of its origin.

This is one of the loveliest and to us it is one of the most inspiring spots in the whole world. Even now as I write, the lights of the harbor and the light of the stars make a majestic spectacle. It may be some artificial light which I cannot discover; no, it is the first sign of dawn over distant Hermon. When the dayspring fully appears I shall be able to see Lebanon and the Anti-Lebanons stretched out as a great blanket over a vast landscape. Between me and the dawn-bedecked mountains is the Kishon meandering out of the hills, finding its way to the great sea, giving life to large areas through which it passes, adding infinite beauty to the landscape. Here on this hill-top where the true and living God made His power manifest while the prophets of Baal were put to shame, the wind is sighing through the cedars.

In the midst of this transcendent beauty one is impressed with the strain under which every one lives. On every hand there is evidence of hatred and suspicion and the spirit of revenge. As we climbed Mt. Carmel on our first visit we were stopped by a barricade of barbed wire which was

guarded by two soldiers. This morning as we were about to get into Brother Owens' car he pointed out a deep dent which was received in a stoning of which he was the innocent victim. Near the Baptist mission is a corner at which a number of persons have been killed. Yesterday when we were in Nazareth for an hour or two a British soldier and an Arab were shot and the man who shot them was killed. Practically every loaded truck which one sees on the highway is guarded by a soldier with a gun. The police enter busses and examine handbags of women and brief-cases of men in an effort to find bombs. In public and private buildings soldiers are on guard and, as a part of the routine, examination is made of the persons who pass.

Travel is not easy. All kinds of red tape had to be unraveled before we could get out to Nazareth for a brief visit yesterday afternoon. It is the practice of the police to keep tab on every one, the foreign traveler included.

And then, of course, a subject which will be dealt with later, is the great difficulty under which missionaries work. It has been our privilege to have daily fellowship with one of the great scholars of the Near East, Dr. W. M. Christie. He has spent more than fifty years in missionary service and, from time to time, has been examiner in three of the outstanding Scottish universities. If we were interested in counting the number of his converts, this intellectual and spiritual giant would have comparatively little to show for his missionary service, but only eternity will reveal the results of his marvelous ministry. As our own missionary, Roswell Owens, said this morning, "The very difficulty constitutes a challenge to keep on."

These are first impressions and naturally there will be others. It is not ours to reason why or reckon results. It is enough for us to know that this land of our Lord needs us and that He has given us the commission to be His witnesses "both in Jerusalem, and in all Judea, and in Samaria."



Nazareth School Boys

YUGOSLAV WOMEN ORGANIZE

JOHN A. MOORE, *Belgrade, Yugoslavia*

A dream of many years has come true in the recent completion of the organization of the W.M.U. of Yugoslavia. It was soon after the war that Mrs. Lydia Kalmikov, Russian refugee, came to Belgrade to live. She immediately began to look for Baptists. One such family was found and a Baptist church was soon started.

From the beginning "Sister Lydia" (as we all know her here) worked for the organization of a woman's society in the Belgrade church. For a number of years now there has been a local organization. Sister Lydia has also taken the lead in helping to organize similar groups among the women in other churches throughout the country.

Many of us began to feel that the time had come for a general organization. The work of the several societies was in no way related; they had absolutely no study materials, and spent most of their efforts in hand-work and bazaars. The women wanted to do something and they knew nothing else to do.

Mrs. Earl Trutza agreed to come from Bucharest to help. She arrived in Belgrade on May 27, and remained in Yugoslavia for a week. The first two days were spent at the Young People's Conference in Cerna, where the women had their separate conferences. It was at one of these conferences on Monday morning, May 29, 1939, that the Baptist women's organization for Yugoslavia was effected. After that,



Yugoslav Women Organize W. M. U.

we went to Zagreb for one day's meeting with the women in that district, then came to Belgrade for two days here.

The women are happy in their new work. They are anxious to learn. They made Mrs. Trutza promise that she would return in the fall for a week or more of teaching in methods of service.

Mrs. Kalmikov, or "Sister Lydia," who was elected president of the general organization, and Mrs. Baluban of Zagreb, who was elected vice-president, asked me to be sure to express to the women of the Southern Baptist Convention their deep appreciation of the help and encouragement they receive from their dear sisters in America.

A Prayer for Little Nations

*Lord protect them; hold them in Thy keeping;
The little nations, each small helpless land
Whose people are afraid, and bowed with weeping,
Cowering beneath some hard and ruthless hand.*

*God stay the hand of any mighty power
That would destroy a lesser nation now;
That would through avarice, in one brief hour,
Rend and despoil it . . . gracious Lord, somehow,
Teach men a selfless love for one another,
As Jesus sought to teach when He was here.
May a great nation be as a great brother
To the little ones. God banish greed and fear.*

*Thus will Thy Kingdom come, Thy will be done
In the great and lesser lands beneath the sun.*

—By GRACE NOLL CROWELL, from the
Elementary Magazine. Used by permis-
sion of the Methodist Book Concern.

WITHIN THE WAR ZONE

WILSON FIELDER, *Chengchow, China*

What has the war done for us? This is the question asked by all our friends at home. From a material point of view it has ruined cities, destroyed houses, and scattered families. Our Board has lost four houses in Chengchow, but not one of the missionary residences has yet been hit, though all of them have been badly damaged from the explosion of bombs falling near by. The house known as the Herring residence which we were able to sell a few months ago received a direct hit and is in ruins. We have had to tear down one of our school buildings to keep it from falling. Our city church plant has been battered by bombs from all sides but is still standing. The hospital has had its share, but only one small building has had a direct hit. One of our country churches got a direct hit a few days ago. The raid came suddenly while the folks were in their meeting. Nearly all buildings were completely demolished; nine of the people sitting in the church were killed, and some thirty or forty were wounded. Miss Murray was with the folks at the time and was sitting in the house, but escaped with only minor bruises. Last week I was with our people in a meeting whose place is on the banks of the Yellow River. We were only about five miles behind the firing line of the fighting armies. The boom of the guns could be heard all day long. Air raids were a possibility of any hour, and yet those people went on with their meeting and closed on schedule time. We could dwell long upon our material losses; but let us turn to the spiritual results. In the first place it has burned out the dross and



Dugout on Baptist Compound, Chengchow

now the gold is shining as never before. People everywhere are talking about the courage and zeal of these Chinese Christians who can carry on even amid dangers with a song in their hearts. Strangers are coming to our churches as never before to ask about this Jesus religion which can do so much for those who truly trust in Him. Through all the bombing for nearly two years now, our church here in Chengchow has never missed a single service on account of danger. Last Sunday during Sunday school hour an alarm was given that planes were coming this way. I went on to church expecting to find only a few, if any, in the church house. But when I went in there were the classes being taught by the teachers as if no danger alarm had been given. I am not writing this letter telling you about the courage of a few missionaries who remain on here, but about the faith of a group of Chinese sinners saved by grace.



DESTRUCTION IN CHINA

The picture to the left shows the Pooi Ching High School in Wuchow, South China, after it was bombed by Japanese planes. The ruined building in the foreground was the girls' dormitory. Ten boys and girls were killed, and others were wounded when the school was struck. Such devastation is to be found all over China. Not only schools have been destroyed, but also homes, churches, and hospitals. Thousands of Chinese refugees are wandering about homeless and hungry. Money given to China Relief will help feed, clothe, and shelter these destitute multitudes. Send your contribution to the Foreign Mission Board, Box 1595, Richmond, Virginia.

PROMOTING OUR PROGRAM

J. E. DILLARD, *Director of Promotion, S.B.C.*

The Southern Baptist Convention adopted in 1936 the following recommendation:

"We, the Committee, charged with the duty of considering the future of the Baptist Hundred Thousand Club, would recommend the election of a director of promotion under the Executive Committee who shall promote the Co-operative Program and the Baptist Hundred Thousand Club. The director of promotion shall co-operate with the Baptist Brotherhood in the promotion of an extensive and intensive program of Stewardship and Missions, with the agencies of the Convention in the promotion of their work, and with the State Secretaries in the entire denominational program. The promotive work of the Convention shall be projected on a plan looking to the Centennial Year of the Southern Baptist Convention in 1945."

ORGANIZATION

Acting upon the instructions of the Convention, the Executive Committee elected J. E. Dillard of Birmingham, Alabama, as Director of Promotion. He began work the first of August, 1936. Dr. Walter M. Gilmore as Director of Publicity, Mrs. Ruth M. Nelson and Miss Catherine Easley as secretaries are associated with the director of this department. The Committee on Co-operation and Enlistment, appointed by the Executive Committee of the Convention, holds regular meetings and special sessions to advise with the directors of promotion and publicity regarding all matters of program, policy, and procedure. Dr. Louie D. Newton, of Atlanta, Georgia, is chairman of this important committee and has rendered much valuable service. With the advice and aid of this committee and with the approval of the Executive Committee of the Convention, the task of promotion has been interpreted and the plans have been agreed upon and are being carried out as follows:

OBJECTIVES

1. To inform all our people concerning all of the co-operative work of our denomination. 2. To promote unity and affiliation among the agencies and institutions of the denomination. 3. To foster, without discrimination, all the co-operative causes of our denomination. 4. To enlist our people in the intelligent, cheerful, systematic, and liberal support of all our work. 5. To cultivate an intelligent, united constituency that will provide a permanent and stabilized income for the adequate support of our work. 6. To pay all our debts without crippling or curtailing any of our work. 7. To realize "A Debtless

Denomination by 1945"—the Centennial of our Southern Baptist Convention.

PROGRAM

1. We major upon the Co-operative Program which includes all the co-operative work of our denomination, state and southwide.
2. We seek to promote the Special Days and seasons set apart in the Convention Calendar of Denominational Activities, stressing each of these at the appropriate time. The prime purpose of these Special Days is to inform our people more concretely and to interest and enlist their support.
3. We stress the Baptist Hundred Thousand Club as the special debt-paying plan of the Convention. A Club membership costs \$1.00 a month. Every dollar received through this Club is paid upon the principal of the debts of the agencies, in proportion to their relative debt needs. The interest upon the debts must be cared for out of the regular receipts of the agencies. It is evident, therefore, that the Baptist Hundred Thousand Club helps the Co-operative Program by reducing interest charges. (The Sunday School Board provides for cost of promotion.)
4. We try to foster the continuous, systematic study, teaching, and practice of Christian stewardship with the tithe as the minimum standard.

METHODS

1. Office work: correspondence, conferences.
2. Publicity: form letters; articles and advertisements in papers, magazines, quarterlies, and the like; bulletin service; "The Program"; tracts; booklets; moving pictures; radio; stereopticon slides; playlets; posters; exhibits.
3. Field work: churches; conventions; associations; conferences: state, regional, ministerial; assemblies; institutes; schools; stewardship revivals.

FACTS AND FIGURES

1. Southern Baptists are carrying on all their organized work, paying promptly all interest charges, and slowly but surely wiping out all their debts. The Southwide debt which, at its peak, was six million dollars is now reduced to \$3,100,000.

2. The Baptist Hundred Thousand Club paid more than a million dollars on our Southwide debt, \$250,000 of which has been paid upon our Foreign Mission Board debt.

3. If all our pastors and leaders will help promote all our program we shall surely and soon get out of debt and go forward in a glorious way.

We must have a Debtless Denomination by 1945.

FIELDS
AND FACTS

WEDDING BELLS

A wedding of unusual interest to many Brazilian friends was that of Helen Bagby, youngest daughter of Dr. and Mrs. W. B. Bagby, of Porto Alegre, Brazil, to Dr. W. C. Harrison, who for several years has been with the Baptist school in Recife.

Although the church is not yet allowed to administer the vows, after the civil ceremony in the home, a very beautiful and impressive service was held in the Egreja Central of Porto Alegre, of which Rev. Harley Smith is pastor.

The church bloomed with white gladioli, white chrysanthemums, and white roses. At each end of the four-tiered improvised altar large baskets of roses marked the way to the white trellis and open gate, covered with ivy and white lilies.

The service began as Albert Bagby, brother of the bride, played the opening strains of the "Bridal Chorus" from Lohengrin. Mrs. Harley Smith and Mrs. Albert Bagby, sister and sister-in-law of the bride, in flowered silk, carrying arm bouquets of red roses, were matrons of honor. The aisles were marked off with ropes of twined ivy.

Mr. Harley Smith served the groom as best man.

As the party stood before the open gate, while Dr. Bagby took his place at the arched trellis, Albert Bagby sang "Because," translated into Portuguese. After Dr. Bagby talked on the sanctity and significance of marriage, Albert read some selected Bible passages and took charge of the ceremony.

After the service the host of friends went to the

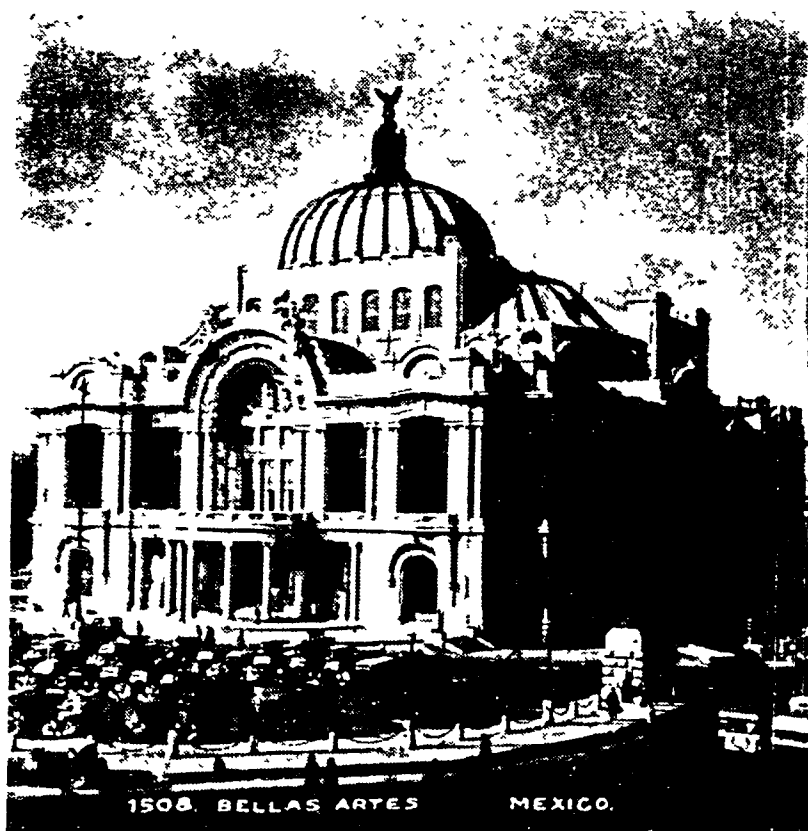


Dr. and Mrs. W. C. Harrison

home of the bride's parents, where a delightful reception was held.

The couple left the day following for Recife, where they are both engaged in school work.

—Thelma Frith Bagby.



Museum of Fine Arts, Mexico City

MISSIONARY
INTEREST

IN SUNNY MEXICO

I doubt if we have a mission field about which less is known. If that be true, and I think you will agree that it is, then we have an increased responsibility in spreading missionary interest. . . .

Recently we had the B.T.U. director and her husband over for supper. They are a very, very fine couple. This young woman is the only Christian in her family. Two of her uncles are priests. She was converted during her courtship but was not allowed to join the Baptist Church here until after her marriage. It's been barely four years ago. She has a forceful personality and much leadership ability. . . .

I have been impressed with the use of the Bible in the worship and prayer services. The pastor always announces the scripture and gives the people time to find it before beginning to read. We take our Bibles to every service. In our Sunday school class we usually read the lesson passage in unison.

—MARY LOU DUNN

A MEMORIAL SERVICE

There was held in the First Baptist Church, Tulsa, Oklahoma, on Wednesday night, July 12, a memorial service for the late Dr. E. A. Nelson, for long years a missionary in the Amazon Valley, Brazil.

Brother Nelson, who went to his reward from Manaus, June 17, had been, during his last furlough, a resident of Tulsa; and in the First Church there his widow and children hold their membership.

He was born in Sweden on December 17, 1862. The family moved to the United States in 1869, settling near what is now Chanute, Kansas. He was converted at the age of fourteen. For several years he was a cowboy on the Texas and Kansas plains.

Surrendering to the call to preach and without waiting for word of support from our Foreign Mission Board, he sailed for Brazil, arriving at Para in November, 1891. He was married on January 7, 1893, to Miss Ida Lundberg, and he and his brave wife began the long pioneer service among the Indian tribes of the Amazon. From that field God called him, as He had called him to it.

The memorial service began with the congregational singing of one of Brother Nelson's favorite hymns, "How Firm a Foundation." The church then adopted a recommendation from the Board of Deacons to grant licenses to preach to three of its young men, Wallace Hough, Jr., Bobby Audd, and Dennis Barnes, the latter of whom had definitely decided to obey God's call as the result of the last

talk Mr. Nelson had made in the church before sailing for Brazil in 1938.

Present were Pastor O. L. Gibson of the First Church, Stillwater, who read at the request of Pastor Storer, a letter from Dr. Maddry, Secretary of the Foreign Mission Board, and also a resolution adopted by the Board.

The mixed quartet sang the last hymn Brother Nelson was heard to sing, the night before his death, "Pass Me Not, O Gentle Saviour."

After prayer, letters and telegrams were read by Pastor Storer.

The main address of the evening was given by Missionary C. D. Hardy, now with Mrs. Hardy home on furlough, and who is also stationed at Manaus. Brother Hardy spoke feelingly of his association with Brother Nelson, and moved the large audience deeply with his appeal to establish, as a permanent memorial, an institution for the training of our native workers there, and which he hoped would be given the name of "Nelson Memorial Institute" in honor of this great man of God and his noble, sacrificial wife.

After a few words of his own appreciation of the Apostle to the Amazon, Pastor Storer asked that the quartet sing "Asleep in Jesus."

Dr. Gibson dismissed the congregation with an earnest prayer that grace be given the family.

—J. W. STORER, *Tulsa, Oklahoma.*

Called Home

Again Death has come into the ranks of the missionaries to Mexico and carried away a veteran.

Mrs. Frank Marrs was called to her heavenly home on June 22, after eight months of illness.

Mrs. Marrs (Effie Kincaid) was born in Ohio, October 31, 1868. In 1887 she was converted and joined the church.

On May 20, 1891, she married Mr. Frank Marrs, then in the mercantile business in Georgetown. Later they moved to New Mexico. It was while there that Mr. Marrs yielded to a call to preach. She told him she had married a merchant, but that if God wanted him to preach, she would not hinder but would help him all she could. She accompanied him as he went to different places to study.

In 1900 they were appointed by the Foreign Mission Board as missionaries to Mexico and went that

same year to Durango, Mexico. The altitude there was too taxing on Mrs. Marrs' heart and soon they had to seek a lower level. They had schools in Hermosillo, Sonora, near the Pacific coast, and later in Guaymas, of the same state. Mrs. Marrs had charge of the boarding home for the children, and entered largely into their lives and problems.

In 1936 they were retired on a pension, and since May, 1938, her life has hung in a balance. Her tired body now lies at rest in Georgetown, Texas.

It seemed so appropriate when Proverbs 31:10-31 was read at the funeral service. Rev. and Mrs. Gregory, who took the place of son and daughter to them in their work on the west coast, were present, and Rev. Gregory preached the sermon.

—HALLIE G. NEAL, M.D., *San Antonio, Texas.*

MISSIONARY
INTEREST

Sydney Langston Goldfinch



Mrs. Sydney Langston Goldfinch

Floryne Miller



Glimpses of

Sydney Langston Goldfinch

I will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty. This verse was given to me from the Lord on the morning of my father's death and, from that day until this, there has been a continuing sense of the Heavenly Father's presence and provision in my life.

I was born November 27, 1911, in Conway, South Carolina. At the age of fourteen, during a revival meeting, God convicted me of sin and brought me to a saving knowledge of Christ, and I united with the Baptist church.

When I was sixteen, my father sent me to Camp John B. Adger, the State Y.M.C.A. Camp which was conducted by Mr. T. B. Lanham. On the closing night of that camp, the Lord called me to preach, and the next Sunday I gave my testimony to His call.

Although the death of my father left the family in rather straitened circumstances, provision was made for me to enter Columbia Bible College, Columbia, South Carolina, in 1929. During my four years there, the Lord made clear His call to missionary service.

After completing studies in the Bible College with a B.A. degree, I attended Wheaton College, Wheaton, Illinois, and graduated in 1934 with a Bachelor of Philosophy degree.

From 1934 to 1936 I attended the Baptist Theological Seminary in Louisville, Kentucky, and was graduated with a Th.M. degree.

After being graduated from the Seminary I spent the summer in tent preaching sponsored by the

Tabernacle Church, Columbia, South Carolina. Surely the Lord was preparing me for this type of work in Uruguay.

After Frances McCaw and I were married in December, 1936, I served as pastor in Sylvania, Georgia, and later in Douglas, Georgia, where the birth of our son, Langston, crowned our joy.

During all these years, however, I was not satisfied in my own heart as to my relation to the Lord. I did not know it, but a missionary group in North China were praying for me.

In February, 1939, the Lord made clear to me His plan for my life and led me to a complete surrender. The miracle of the Spirit's working in North China has thus brought blessing and joy to us, and we pray that through us it may flow freely into Uruguay.

* * *

S. Frances McCaw Goldfinch

(Mrs. Sydney Langston Goldfinch)

The Lord has indeed fulfilled His promise, *Faithful is he that calleth you, who also will do it.*

I was born December 28, 1912, in Great Falls, South Carolina. We soon thereafter moved to Ridgeland, South Carolina, where we lived until my father died in 1918. The next fourteen years were spent in Columbia, South Carolina, during which time I completed high school and was graduated from Columbia Bible College with the B.A. of Biblical Education.

Although I grew up in a Christian home, I was fifteen before I knew Christ as my personal Saviour. It was the next summer that I heard and answered

H. B. Ramsour, Jr.



Mrs. H. B. Ramsour

Josephine Scaggs



New Recruits

the call to give myself completely to His service, and purposed from that time to go to the mission field if He should lead me in that direction. I joined the Presbyterian church while a freshman in college.

For a year and one summer I studied at Wheaton College, Wheaton, Illinois, and in 1934 received the classical B.A. During the next two years I taught school in Knoxville, Tennessee, and managed a Tea Room at the Clemson College Y.M.C.A., Clemson, South Carolina. However, all the time my eyes and hopes were toward the foreign field. I was baptized and united with the First Baptist Church at Pickens, South Carolina, in May, 1936.

Sydney Langston Goldfinch and I, after a friendship of eight years, were married on Christmas Day, 1936. After six months as a supply pastor at Sylvania, he received a call from the First Baptist Church, Douglas, Georgia.

In 1939 we were called to Richmond for the April meeting of the Board, and were duly appointed for service in Uruguay.

There are three of us now, for our son, "Lanny," was born February 3, 1939. We go as your witnesses for Christ, and trust that you will uphold us in your prayers.

* * *

Floryne Miller

Perhaps the reason I like big white houses with fences around them is because I was born in one on July 25, 1907, in Elizabethton, Tennessee.

I learned very early that on Sunday mornings one went, without question, to Sunday school and

stayed for church, where one's parents were faithful members.

During high school days I was converted and was happy in the Lord's service for a number of years. Then came work at the State Teacher's College which I stopped after about three years, to take up a secretarial course. By this time I had become indifferent to my faith and there came doubts and misgivings. With temporary pleasures which never satisfy, I tried to quiet the restless longings in my soul. I was then working with my father, brother, and brother-in-law in their law office, thoroughly enjoying my work there.

Then, through the prayers of my parents and friends, and through the inspiring example of my younger sister, now the wife of a New Orleans pastor, who dared me to try out Proverbs 3:6, my life was completely changed. I did try it, and it worked. Direction was given to a heretofore aimless life and I knew "the peace . . . which passeth all understanding."

When the way opened for me to attend the Baptist Bible Institute in New Orleans, I had no thought of ever applying for foreign mission service; but a summer in field work for the Louisiana W.M.U. opened my eyes to our great missionary enterprise. After spending the spring and summer of 1938 finishing my college work, I was definitely and unmistakably led to offer myself to the Foreign Mission Board for service.

I am filled with awe and humility at the opportunity of service which is mine. I feel deeply grateful to Southern Baptists for the faith they have placed in me. My earnest prayer is that I may be useful in the Master's service, and that my efforts may be acceptable to Him.

MISSIONARY
INTEREST

H. B. Ramsour, Jr.

I was born January 11, 1911, in Palestine, Texas, into the rather humble but devout home of a Baptist preacher. My life was that of the average boy, with the added blessing of being influenced daily by the deep earnestness of Christian parents. Both my mother and my father were mission conscious, and much of my desire to become a missionary grew out of the inspiration received from them.

At the age of eight I placed simple faith in Christ as Saviour, but not until my fifteenth year did I realize a controlling desire for Jesus to become the Lord of my life. At that time there also came to me an unmistakable call to preach. In response I entered Howard Payne College, of Brownwood, Texas, as a ministerial student; but during most of my college days my interests were absorbed with other things. Then one evening Miss Cecile Lancaster, a missionary from Japan home on furlough, spoke in B.T.U. assembly concerning the summons of God to foreign missions. That evening God's call came to me clearly and distinctly.

Graduation came in 1930, and I began teaching school. For nearly three years, in the midst of many duties, the call was almost forgotten; but it came again at Ridgecrest, N. C., in 1933; and in the fall of the following year I was ordained to the ministry by the First Church of Brownwood. A few days later I entered the Southwestern Seminary in Fort Worth, where I remained for four years, during the last three of which I served as pastor of the Glen Garden Baptist Church of Fort Worth.

In the spring of my senior year in the Seminary I married Miss Mabel Howard, who had graduated the year before. Shortly after our marriage, the First Baptist Church of Comanche, Oklahoma, called us to serve them. While in this field of labor, the Foreign Mission Board extended to us the privilege of missionary service in Japan. With deep thankfulness we accept the joy of telling the story of Jesus in that needy land.

* * *

Mabel Howard Ramsour

(Mrs. H. B. Ramsour)

I was born in Gainesville, Texas, April 7, 1914, the fifth child of Rev. and Mrs. Gregg Howard. As a child I learned the blessings that come to children whose parents build their homes around daily worship.

At the age of eleven I joined the church, because I felt it was my duty, and at that time began playing the piano in my father's services. This brought

great joy to me. Each summer I spent a large part of my vacation period accompanying my father from one community to another playing in revival meetings. Even though I had become a member of the church earlier, conviction did not come into my heart until I was fourteen years old.

During my high school years, which were spent in Gainesville, I became more active in church; and it was here that there came to me the conviction that God was calling me to some definite place in His Kingdom. I had not learned just what that place was, nor was I willing to give my life unreservedly to His service.

Upon graduation in 1931, it was impossible for me to enter college, but the following year I was able to attend Gainesville Junior College, working as office secretary. The next year I promised the Lord that if He would open the way for me to prepare for His service, my life would be His entirely. Within a week the answer came. The president of the Associational W.M.U. asked me if I would accept a service scholarship to the Southwestern Seminary in Fort Worth. To this I eagerly agreed. Thus I was permitted to enter the Training School in November, 1934.

The years in the Seminary were the happiest I had ever known, because I realized that I was where the Lord wanted me to be. It was during my second year in the Seminary that I felt the call to foreign mission service.

After graduation in 1937 I became church secretary of the Hillcrest Baptist Church of Dallas, Texas, where I served until my marriage to H. B. Ramsour, Jr., in the spring of 1938. Since that time our work has been with the First Baptist Church of Comanche, Oklahoma. We are now eagerly looking forward to the opportunity of serving Christ in Japan.

* * *

Josephine Scaggs

The first of two children, a girl and a boy, I was born in Stigler, Oklahoma, January 10, 1911.

My conversion came about as a gradual process of development and not as one definite experience. At the age of nine, I realized that Jesus had died for my sins and that I should confess Him before the church.

Shortly thereafter I heard a talk by a missionary from Africa, and the Holy Spirit worked through him in revealing God's will for my life. With definite assurance I announced to my parents and friends that God wanted me to go to Africa as a missionary. It was not merely a child's fancy, but an inner urge that grew deeper with the passing

years. Everything seemed to bear some relation to Africa. I studied in school with Africa in mind.

Due to conditions it was impossible for me to continue my studies in college, so I got work in an office in Booneville, Arkansas. In spite of convincing reasons, financial and otherwise, for not going to college, I was a misfit. I knew what God wanted me to do, but I was not headed in that direction.

Finally, in the fall of 1930, I turned over to God all my excuses. Through His grace a college education was "added unto me." The First Baptist Church of Fayetteville aided most generously. Two glorious years were spent at Central College in Conway, Arkansas. My B.A. degree was received from the University of Arkansas in Fayetteville in 1935.

Being the Baptist Student Union worker while

at the University fascinated me. For a time the vision of Africa seemed to fade. In the fall of 1935 God permitted me to go to Houston, Texas, as full-time B.S.U. Secretary at Rice Institute. As dear as the work was to me, I had to resign in the spring of '36 and heed God's call to Africa.

Again, that promise (Matthew 6:33) proved true in "adding unto me" three years' training at Southwestern Baptist Theological Seminary, Fort Worth, Texas. The Union Association of the W.M.U. of Texas provided for my scholarship.

Due to God's grace and the loving help and prayers of Christian friends, the door was opened by the Foreign Mission Board, and I rejoice in the glorious privilege. I desire to be able to say with the great apostle, "For to me to live is Christ, and to die is gain."

*Missionaries appointed July 13.
Seated, left to right: Mrs. L. D.
Wood, Mr. Wood, Miss Pauline
Willingham, Dr. R. U. Northrip,
and Mrs. Northrip. Standing: Dr.
R. S. Jones, Home Secretary and
Miss Jessie R. Ford, Executive As-
sistant*



The Missionary's Motive

ROSALEE MILLS APPLEBY

"What was your motive in going?" they ask,
When they write and inquire about our task.
"Why did you choose a far-away land?
Tell us plainly, what had you planned?"

My friends, I had no motive at all—
Just a deep longing to answer the call.
Love entered in and flooded the heart
No other reason there is to impart.

Does love ever argue or weigh the case,
When it meets the lover face to face?
Does it bring to court the question, "Why?"
When for love's sake it would gladly die?

All I recall is the wish to obey,
If His voice said "go" or bade me "stay";
No motive to argue, no plan to fulfill—
Just a heart yearning to do God's will.

I know not the future. It's not in my hands;
My business is still to obey His commands.
I live by the light of God's infinite love,
And ask not the motives that come from above.

MISSIONARY
INTEREST

SOUTHER EUROPE

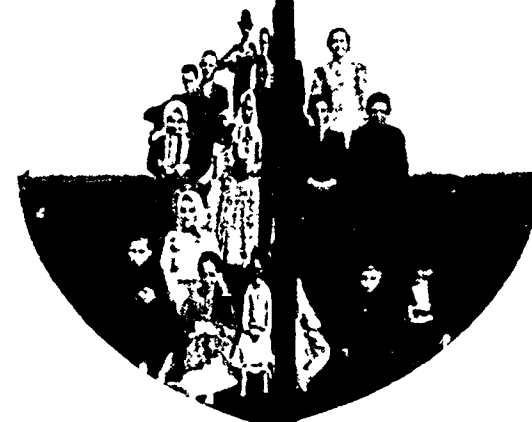


Baptist Seminary, Budapest, Hungary

Going to service in Belgrade, Yugoslavia, in the Baptist mission building which serves as seminary, chapel, and missionary home



Baptist S. S. group, Naples, Italy



Mission Allen Moore and group of Slovaks



Hungarians in native costume



Baptist Training School girls, Bucharest, Rumania

The Florinetti Place, Budapest. The floral map of the original Hungary which is indicated by the Treason in



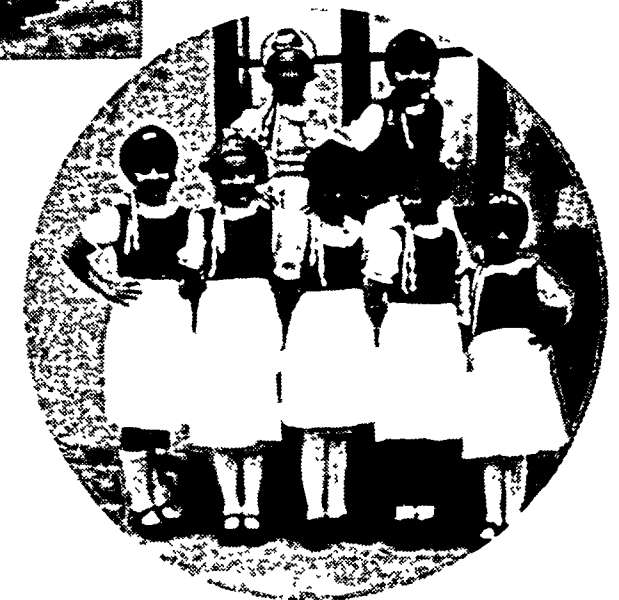
Slovak women "get their heads together" in Belgrade, Yugoslavia



Baptist Orphanage Boys, Rome, Italy



Girls from the Baptist Orphanage, Hungary



THE COMMISSION

A BAPTIST WORLD JOURNAL

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VOL. II SEPTEMBER, 1939 No. IX

ONE HUNDRED YEARS IN RETROSPECT

In five years the Foreign Mission Board will be celebrating one hundred years of pioneer and constructive achievement in missionary endeavor. It is a story of romance, of sacrifice, and of supreme devotion to the cause of Christ in distant lands. This story should be told to this generation and to the generations to come.

We are anxious that the history of the toils and sacrifices of these one hundred years shall be told by someone thoroughly prepared for the task. The material is abundant and easily accessible. The monthly minute books of the Board are a veritable gold mine of personal and historic interest. The recording secretaries throughout the decades have done their work with skill and a fidelity to detail that is amazing. These several minute books are well preserved and are kept in a fireproof safe.

Then the annual minutes of the Southern Baptist Convention containing the reports of the Foreign Mission Board are available. The Board has two sets and there are others accessible. These minutes are a great storehouse of missionary facts for the future historian of the Board.

Then too, there are the files of the letters of nearly eleven hundred missionaries of the Board who have served on the several foreign fields. The letters have been placed in the fireproof library of the University of Richmond for safe-keeping, and the University has spent much time and effort in having these valuable letters put in safe and permanent shape, ready at hand for the future historian.

The Board has appointed a committee to consider the matter of the preparation of a worthy and suitable history of the work of the Foreign Mission Board for the Centennial celebration. The time is short and the research and labor necessary for the production of a worthy history of the Board will be extensive and exacting. We hope the committee will soon be ready to announce some definite and constructive plan for the preparation and publication of a Centennial history of the Board and its work.

* * *

WILL JAPAN COMMIT SUICIDE?

Japan has entered upon the third year of her "undeclared war" upon China. At the end of two years of "the China incident"—as the Japanese call their attack—the trouble is no nearer settlement than when it began. Unknown millions of lives have been snuffed out, billions of dollars worth of property has been destroyed, and both China and Japan have been bled white in this senseless conflict.

Of the two nations, Japan has been the greater sufferer. Her whole industrial life has been disorganized, and much of her foreign trade has been destroyed. She may be able to stagger on for another year under the economic debacle, but in the end she must collapse.

One third of China has been devastated and all but destroyed, but she is united as never before and is fighting for her very national life. She is bound to win in the end, but the enormous price of her survival can never be estimated. The very mind of man staggers at the enormity of China's sufferings and sacrifices. The sympathy of the Christian world is unmistakably with China in this crude and unequal contest.

What of our missionary opportunity in Japan and China when this horrible war is over?

In China today every door swings open for the entrance of the Gospel. The Chinese as never before, have turned to the missionary in this hour of sore need. Multitudes will turn to Christ when this war is over.

We hope and pray that war-weary Japan, disillusioned and broken in national pride, will be ready to hear the Gospel.

We believe that in the providence of God, both Japan and China will be ready to hear the story of the Prince of Peace when the long-looked-for day of peace shall come.

For this holy outcome of the present struggle, let us all devoutly pray. In the meantime, unless God Almighty intervenes, Japan is fast hastening to national suicide.

* * *

THE Y.W.A. CAMP

During the Southwide Y.W.A. Camp at Ridgecrest, North Carolina, more than 1,100 registered. Throughout the ten days there was an average attendance of over 750.

The missionary spirit of these young women leaders of the churches of the Southern Baptist Convention was demonstrated in manifold ways in addition to their daily study of the mission fields. They gave more than \$385.00 to China Relief.

In the spirit of the Prince of Peace the Y.W.A. Camp girls pledged themselves to a definite practical project for promoting peace and the right to live not only in China but also in distressed, depressed Japan.

On the closing night of the Camp, under the consecrated leadership of Miss Juliette Mather, scores of young women testified to their camp comrades that they were surrendering their lives unreservedly to Christ. Many answered God's call to the mission fields, and the representatives of the Foreign Mission Board witnessing this hour feel certain that many of the needs of the fields overseas will be met by these young lives yielded during this

splendid Y.W.A. Camp of 1939. The Foreign Mission Board praises God for the Y.W.A.'s of the Southern Baptist Convention for their State leaders, and for their Southwide leaders, Miss Juliette Mather, and her associate, Miss Elma Currin—I.G.C.

* * *

CATHOLICS TO BE EXPELLED FROM SPAIN

The latest news from Spain, with reference to Baptist work, indicates that all of our churches and chapels are closed. Under the new regime of Franco and Rome, the Baptists and all other dissenters are to be denied the privilege of public worship. This is the price Franco paid for the support of the Vatican in the recent Civil War that has all but destroyed Spain.

For nearly a thousand years the Catholic Church has absolutely dominated Spain, and that country is today one of the most backward and illiterate countries in Europe. Fifty-two per cent of the people are illiterate and, before this devastating Civil War, the economic status of the masses was the lament of any civilized country in the world. That is what the Roman Church has done for Spain and yet the Pope, in his recent address to Franco's victorious legions, gave them the blessing of the Vatican and pronounced them holy crusaders for the Church and the virgin.

May God, in His all-wise patience, hasten the day when the dominance of the Church of Rome over the minds, consciences, and lives of men shall be forever broken, and when mankind everywhere shall be free to worship God according to the dictates of conscience.

Editorial Varieties

CHARLES E. MADDRY

Back Home—For two months the Editor has been away at his old home among the hills of North Carolina trying to find some long-needed rest. The experience has been both delightful and highly beneficial. The burdens of the years have rolled away, and it is a joy unspeakable to live over again the days of the long ago and to find contentment and satisfaction in the fellowship and association with old friends of yesteryear.

The hills and valleys, springs and creeks, rocks and trees are unchanged. The old, country church by the roadside stands as a symbol of the steadfastness of Him in whose name it ministers to the community.

It's good to be back home!

Our Appreciation—The annual State Convention season will soon be here, and the secretaries and missionaries at home on furlough will be busy for two months visiting the conventions.

Our foreign mission work is always given a fine hearing in the various State Conventions and we very much appreciate the fact. From Maryland to Arizona, and from Illinois to the Gulf, the friends of foreign missions will give place to the cause we represent.

* * *

Re-Enforcements for Chile—Within a year, six new missionaries have been appointed to Chile. We have been entirely too slow in re-enforcing our little band of over-worked missionaries in Chile.

We hope to continue in developing our important work in South America and to send other recruits shortly.

* * *

Our Secretaries to Foreign Lands—Dr. W. C. Taylor, Secretary for Latin America, has been at home on furlough the past year, during which time he has rendered a notably fine service among the churches. He has taken many burdens off the shoulders of the general Secretary. It is with reluctance that we contemplate his return to South America after his furlough.

However, we are comforted by the home-coming of Dr. M. T. Rankin, Secretary for the Orient. He will spend a year in the homeland, with headquarters in Richmond. We rejoice in his presence.

* * *

An Answered Prayer—For five years we have been searching and praying for a new missionary doctor for Nigeria. We are therefore happy indeed over the fact that Dr. Ray Ulman Northrip and Mrs. Northrip are going out to join hands and hearts with Dr. Green and Dr. Walker in one of the neediest mission fields on earth.

* * *

The Close of a Great Life—The apostle of the Amazon has been called to his eternal reward. For nearly fifty years Brother Nelson labored with brilliant success in the wide reaches of Amazonas in Brazil. He traveled by motor boat on the mighty Amazon and its numerous tributaries. One year ago, at the end of their furlough year, the Board

retired Brother and Sister Nelson because of the infirmities of age. But Brother Nelson's heart was in Amazonas and on the salary of an emeritus missionary he went back to Brazil alone. Mrs. Nelson remained in Oklahoma with the children.

Brother L. M. Bratcher was with Brother Nelson when the end came.

* * *

A Call to the Pastorate—Dr. Everett Gill, for nearly twenty years the representative of our Board in Europe, has accepted a call as stated supply at our church in Wake Forest, North Carolina, and will begin his new duties on September the first.

Dr. Gill is an accomplished scholar and a charming speaker. He has traveled widely and is the author of several books. We congratulate the Wake Forest Church in securing such an able and distinguished supply pastor, and we predict for Dr. Gill a delightful and fruitful ministry in this important and strategic Baptist educational center.

* * *

Semi-Annual Meeting of the Foreign Mission Board

The Foreign Mission Board of the Southern Baptist Convention is scheduled to hold its autumn meeting in the headquarters building, 601 East Franklin Street, Richmond, Virginia, October 12.

At this semi-annual session all state and local members (see list on cover page 2) are expected to be present. The necessary strengthening of the Board's work will be considered, and the budget for the ensuing year will be adopted.

WATCHMAN, WHAT OF THE NIGHT?

(Continued from page 299)

meetings in homes, a chapel-building campaign has been launched; and because it is forbidden to administer baptisms in the open air, the churches are installing baptistries. Since the December decree requires that the pastors of churches must have a high school education, many of our graduates of the Bucharest Seminary are now endeavoring to finish their high school education. We have ten cities of such strategic importance to the work, that the brethren have decided to spare neither money nor men in the effort to develop them. It is a joy to report that we had the pleasure recently of visiting most of these cities, in the majority of which the period of "captivity" has only strengthened their faith and zeal.

The strategic provinces of Bucovina and Bessarabia stand as watchmen of Rumania, along the frontier facing Soviet-Russia. Just across the Dniester River, which serves as the boundary, may

be seen the Soviets working on Sundays and often cultivating their fields by night. We know that the forces of darkness have deprived God's children of their religious liberty there, and we pray that this fair land may be spared a similar fate. There are many indications that a new day has dawned for Rumania: the various political parties have been united into one national organization; a new parliament has just been constituted and instructions have been given concerning the rights of children of different faiths to attend the public schools unmolested.

The ninth year of the reign of King Carol II was celebrated this week with great enthusiasm. The *Strajeri* (Watchmen), a national organization of school children, celebrated June 8 with great pomp and pride. The torch parade, accompanied by their band, was impressive. On that occasion the King made an animated address to the youth of the land, calling their attention to the significance of "the new day." May we, the children of the heavenly King, carry the gospel torch to those who have never heard that "the morning cometh."

OUR MISSIONARY FAMILY CIRCLE

JESSIE R. FORD, *Executive Assistant*

Arrivals on Furlough

Rev. and Mrs. Leslie A. Thompson, Shiuchow, China

Home address: 1246 North Sherman Avenue, Springfield, Missouri

Rev. and Mrs. R. Elton Johnson, Pernambuco, Brazil

Home address: 1716 Mountain Drive, Tarrant, Alabama

Dr. and Mrs. A. W. Yocum, Pingtu, China

Home address: 1628 East 32nd Street, Baltimore, Maryland

Sailings

July 22—S. S. DELSUD, New Orleans, Louisiana—

Rev. and Mrs. W. H. Bryant, Chile

Rev. and Mrs. S. L. Goldfinch, Uruguay

Sympathy

On June 22nd we were notified of the home-going of Mrs. Frank Marrs of San Antonio, Texas, who was for so many years a missionary in Mexico. For a long time Mrs. Marrs had been a helpless invalid; we rejoice in her freedom from pain.

* * *

A letter from Mrs. S. J. Townshend, written from England where she and Mr. Townshend have been living since their retirement, brings the news of the passing of Mr. Townshend, who served at Kweitch, Interior China. He was forced to give up active work about two years ago when his health failed.

* * *

A cable from Brazil tells of the home-going of the noble, emeritus missionary, Dr. W. B. Bagby.

* * *

Our hearts are sad over the loss of these three faithful workers who served so long and so well. We extend sympathy to the members of their families.

Congratulations

To Rev. and Mrs. M. C. Brittain of Soochow, China, on the arrival of a little boy on July 10th.

To Rev. and Mrs. Timothy Pietsch of Fukuoka, Japan, on the arrival of Sally Sue, June 19th. Mrs. Pietsch was formerly Miss Helen Dozier, daughter of Mrs. C. K. Dozier of Japan.

Our Convalescents

Miss Lydia Greene underwent a serious operation at the Baptist Hospital at Columbia, South Carolina. We are glad that she is regaining her strength.

Miss Hattie Stallings was operated on in Hwanghsien, China, for appendicitis. Word comes that she also is on the road to recovery.

Miss Floy Hawkins has been in the hospital at Hong Kong. We do not know the particulars of her illness, but in the absence of further word, we infer that she is recovering.

China

Rev. Frank H. Connely tells of a great revival in one of his churches. He says: "Our work is going along in a gratifying way. A great revival in our city church saw a hundred led to Christ. In one country church 133 were baptized. At every point many more are awaiting baptism. Never has there been a keener interest in the gospel message. Forty volunteered for Christian service in our meeting. Several will enter the Seminary this fall."

* * *

"In the midst of distress and suffering there has never been a time that the Gospel has been more gladly received, and the people are realizing that we as missionaries are their friends and helpers. Again we are happy for this opportunity of service."—A. R. Gallimore, Hong Kong.

* * *

"Yesterday Miss Clifford Barratt and I unpacked and checked a thousand dollar order of drugs and hospital supplies. We plan to have free clinics two days a week in three sections of Pochow. Many are in need of treatment and have no means."—Mrs. G. W. Strother, Pochow.

* * *

"The Lord has permitted me to lead, or to help to lead, a number of souls to Him since returning to China. I helped to lead an old lady whom I knew more than twenty years ago. She reads well and is studying her Bible daily. I am working with some others whom I knew over twenty years ago. We are living in a wonderful age, and what blessed privileges we have to witness for Christ!"—Edna E. Teal, Yangchow.

* * *

"Sunday night we got the three Easter services which were carried over the NBC and picked up by this short-wave station and sent to the East. You should have seen five of us hanging on to every word, hymn, and note that came to us, thrilling with the messages and the wonder of it all. We stayed up to hear the station sign off at 11:00 P. M. with, 'Good morning America and good night Asia.'

We will now play the National Anthem.' Some of us scrambled out of bed in kimonos and stood at attention until the last note died away. It was certainly thrilling. What a wonderful world we are living in! And how can people wonder if God answers prayers?"—Lorene Tilford, Shanghai.

* * *

Africa

"Brother Patterson got off O. K. last Saturday. Alice and I are very happy. We are liking our work more and more all the time. We are in the best of health. Mrs. Griffin already can carry on brief conversations in Yoruba to the surprise of the natives."—B. T. Griffin, Lagos.

* * *

"The medical work continues to consume a large portion of my time. We have 150 resident students, about 300 day school students, patients from eight or ten villages in a radius of fifteen miles. All of them walk in, of course, many in a most pitiful condition. We are also the medical center for this town of 60,000 people of Iwo. Fortunately for us they don't all come for treatment, but many more would come if we had a bit of time to get out in the town and visit occasionally. As it is we have about 1500 enrolled and we clear out the cards of those who have not attended in six months. At times we have patients on the floor in the examining room, the treatment and utility rooms and then send some home who should be in bed."—Mrs. H. P. McCormick, Iwo, Nigeria.

Argentina

"The Training School in Rosario is a joy. The young women are ten in number this year and they have the same matron as last year. Yesterday afternoon we had faculty meeting and all were agreed that we have a very select group of worthy, consecrated young women who fulfil conscientiously the daily duties. The courses of study are identical this year in Buenos Aires and Rosario, except that Buenos Aires Training School offers three years' and Rosario only two years' course."—Mrs. T. B. Hawkins, Rosario.

Mexico

"Sometimes I can hardly wait until I can rattle off the Spanish well enough to think on my feet, and yet I realize that having to take time to learn the language is the best thing that could have happened. It saves new missionaries many blunders because studying the people is as important as studying the language."—Mary Lou Dunn, Mexico City.

Appointments

On July 13, there were appointed five new missionaries: Dr. and Mrs. Ray U. Northrip of Oklahoma, to our medical work in Nigeria; Rev. and Mrs. L. D. Wood, of Mississippi, to Chile; and Miss Pauline Willingham of Macon, Georgia, who is going out to Jugoslavia to become the bride of Rev. John A. Moore, who was appointed last year.

It gives us great joy to welcome these new members to our missionary family.



Hungarian Folk Dance

Reflecting the Light of the World

MARY ELIZABETH ALVIS, *Richmond, Virginia*

M. Baranyay closed the cottage door gently. The outside world looked as cold and barren as had the little house. Involuntarily his hand reached for his sombre coat-collar and pulled it closer around his neck.

"'Tis a bitter day," he thought digging his fists deeper into his shallow pockets . . . "And I've one more visit to make—the invalid woman. The brethren told me to be sure to see her. Let's see," he murmured pulling out a memorandum from his pocket, "she lives almost a mile from here." He paused irresolutely. It had been a long, hard day. His visits to this part of Hungary were always brief and made but infrequently. This trip had been overcrowded with preaching and visiting. Perhaps he could find a few minutes tomorrow to see her—but no, the morrow brought new duties. So he plodded on.

"Sometimes," he mused to himself, "I believe we missionaries are given super-human strength. A few years ago I would have called it a day two hours earlier."

His thoughts turned then to the woman he was to visit. An invalid she was. That was all he knew about her. But wasn't that enough? Weren't all invalids of necessity cut from the same pattern? She would be irritable. She would probably whine about her ill-luck. Didn't they all? But, poor creature! Who could blame her? It must be difficult indeed to sit in one place all day. Silently he asked the Lord to give him strength to make the visit—the power to say the helpful thing to the woman.

As M. Baranyay covered the distance to the invalid's home, it seemed to grow colder the while. He stood in the pathway a moment and looked at the thatched cottage. A humble place, he observed, but very neat. He lifted the wooden knocker and rapped three times.

"Come in," said a feeble voice. A moment later he entered a warm, little room, made cozy by a brick stove. In the corner nearest the heater was a wooden bed. M. Baranyay started towards it.

"I'm M. Baranyay," he began. "I came to—"

"Oh, M. Baranyay!" the voice was weak but eager, "I'm so glad you've come. The people in the village have told me of you."

The next moment M. Baranyay was looking into one of the most beautiful faces he had ever seen. Oh, there were lines of pain there, but these were unnoticed because of the deeper expression of inner

*Drs. Andras
Udvarnoki,
M. Baranyay,
and
Everett Gill*



peace and happiness. This was not at all what he had expected.

"And how are you feeling today?" he continued automatically.

"Oh, I am well," she smiled, "for Jesus Christ has carried my cross for fifty-four years. Yes, since I was seven years old."

M. Baranyay swallowed hard.

"I've been very happy," she continued, her eyes sparkling. "The Lord has been with me all the time. He supplies my every need and has given me so many friends who come and help me. Oh, M. Baranyay" her eyes filled, "would that I could tell everybody, everywhere of the wonderful power of the Lord!"

M. Baranyay smiled knowingly. "Don't worry, sister," he said; "they shall know. And now is there some Scripture I can read for you?"

Minutes later when M. Baranyay faced the weather again it did not seem so cold, so dreary as it had before. For a long while thereafter the memory of a thatched cottage warmed the heart of the missionary. Many times there flashed across his inner vision the beautiful face of the invalid. Always he felt a thrill when he recalled how she had said, "Oh, M. Baranyay, would that I could tell everybody, everywhere of the wonderful power of the Lord!"

CURRENT
CHRONICLES



Gentil de Castro Faria—Ex-Priest

ANNA CHRISTIE, Campos, Brazil

And the word of God grew; and the number of the disciples multiplied in Jerusalem exceedingly; and a great multitude of the priests were obedient to the faith.

—Acts 6:7

For many years the above verse, almost in its entirety, could be said of the growth of the Gospel in Brazil. The latter part of the verse was the exception; but in the last few years, little by little, it is being attained. The most recent to obey the faith was Gentil de Castro Faria, of Campos, Brazil.

When Professor Gentil left the priesthood in 1936, the incident was much discussed in the city. He was the president and the founder of a parochial school of the Catholic faith and a teacher in the Normal School. Six months later he married and took charge of the boarding department of the parochial school. In June 1937 he severed his relations with the school.

In June 1937 the State Baptist Convention convened in Campos, and Professor Gentil attended most of the sessions. On one occasion, when visitors were presented to the body, Professor Gentil spoke of how much he was enjoying the meetings and said it was in this temple, as a child, he had first heard the Gospel. As a very small child, he attended Sunday school in the Baptist Church of Campos.

Ere attending the above mentioned meetings, he had shown himself interested in the Baptist doctrines and had attended the Convention at the request of Prof. Joao Barreto, who was acting director of the Baptist School in Campos. In the days that followed many were the talks these two had about religion. In July of 1938 three persons from the immediate family of Professor Gentil were enrolled as students in the Baptist School, and Professor Gentil was soon after contracted as a teacher of Portuguese. As the days passed, his interest grew and the contact with Christian teachers was helpful to him. In six months he came out boldly in his convictions. In December of last year, the final barriers were broken down as he attended and took part in the Workers' Annual Institute in Campos. Certain doctrines were cleared up as he attended classes of Brothers Crabtree, Christie and Elias Portes. His last claim to be relinquished was the idea that the Bible should be in the hands of only an educated person who administered it to the humble and unlettered. When the Holy Spirit operated in his own heart, he said that the grace of God was sufficient to direct and prepare the most humble. After his surrender, he said at different times, "I had read the Scripture many times

but it has such a different, fuller meaning now."

Two days after his conversion he gave the following declaration to the public through the pages of the "A Noticia de Campos."

CONFESSION OF FAITH

"I have learned, through the examination of the Scriptures, that sinful man is saved by faith in Jesus Christ our Lord and Saviour. Being resolved to accept Christianity in all of its purity, as found in the New Testament and preached by the divine Master and His holy apostles, I renounce publicly the doctrine which, contrary to evangelical teaching, I have, during the course of all my life, fostered and defended. I am certain that the blood of Christ, shed on Calvary, has washed my soul of the many sins, even the gravest, bringing me into communion with the Father. But I do not want to miss the opportunity to make peace with all mankind, asking that I may be forgiven for any offense to others, as I also freely forgive. I would ask truly Christian souls to help me with their prayers that I may guard and keep this faith throughout life. To those who reprove or do not understand the step I have taken, I plead that you read and meditate upon what Jesus said in the Gospel of John 5:39."

GENTIL DE CASTRO FARIA.

He had a leaflet printed containing the following passages of Scripture in full: Matt. 16:26, II Cor. 6:2, John 3:16, James 3:18, John 5:39. This was distributed on the streets on Sunday afternoon, and that night when he was baptized. It was offered as a gift with the request that it be read, meditated upon and passed on to someone else.

On the occasion of his baptism, the church and yard were filled to overflowing by a reverent and attentive audience. Missionary A. B. Christie preached on the text: Rom. 1:16. Afterward Professor Gentil spoke of the great joy and satisfaction he felt in being counted a follower of Christ, and stated that his desire was to be found always faithful.

One would never have known, from his testimony, that he had been a priest. No complaint, no abuse, just a soul saved by grace, and happy to confess the Saviour before a great audience.

Pray for Professor Gentil, that he may continue steadfast and be a blessing to the cause of Christ.



*Dormitory, Girls'
High School, Abeokuta*

Growing Up in Africa

MRS. M. O. OKANLA

Nigeria, Africa



*Main Building, Girls'
High School, Abeokuta*

I was born September 5, 1907, in Ogbomosho. The first thing I can remember in my childhood was when my mother had a small daughter, who was about three or four months old. I was playing with her one day when my mother was busy cooking. I was trying to carry her on my back and she fell down. When my mother saw us, she left the child on the floor and ran after me to punish me for what I did. Our neighbors begged her, so she went back quickly to pick up my little sister.

When I was about seven years old, my parents sent me to school. They sent me to live with their friend who was a teacher. I stayed there until 1920. While I was with the teacher, the festival of an idol called "Oro," worshiped annually in Yoruba towns, was on. It was the accepted rule in that town that, during the festival, no female should go out in the morning until after ten o'clock, and she must not stay outside in the evening later than six o'clock. One morning during the festival days, my teacher sent me out to buy materials for scrubbing the floor. I was very much afraid to go; but I must do it, so I went. Before I had walked half the way, I was caught by the men worshipers of the idol. The men shouted, "Look, A woman! Ah! A woman yonder! We are to kill her! No! According to our rule, we must pull her eyes out first." I was struck with deep terror and stood in their midst trembling with fear. They surrounded me in order to kill me; but they had a long discussion as to how to kill me.

A boy of that town who was a student in the Baptist College came home to spend his holidays. He was going to the Mission that morning to visit my teacher. When he heard them arguing about me, he peeped and saw me in their midst and recognized me at once. Though he is lame on both legs, he can walk with one crutch. As the men saw him they knew him to be a Christian and myself a servant of the teacher. They were afraid of him. He used his crutch to the best advantage and by the skilfulness of his hand scattered them. Both of us went back to my teacher with that news. He was very angry over the incident and reported it to the court clerk. The policeman went with us to the place; but not a single man was found, for they already had escaped to their farms.

In 1921 the teacher, now Pastor J. D. Ladanu,

took me to my father and mother in Christ, Rev. and Mrs. A. Scott Patterson, in Ogbomosho. They sent me to school, clothed me, and cared for me in all respects. During the same year, we left Ogbomosho for Shaki in the company of six other girls together with Rev. and Mrs. Patterson. They took ten other girls at Shaki, making seventeen. After two years in Shaki I passed from Standard four to five. Then Rev. and Mrs. Patterson were going on furlough, so they sent me to the Baptist Girls' School at Abeokuta, where I continued in the same Standard. There were four missionaries in the school then: our beloved mother and principal Mrs. C. G. Lumbley, Misses Anderson, Perry, and the late Miss Edens. All of them were very kind to me. The principal took all necessary care of me, though the money for school fees and other expenses came from Rev. and Mrs. Patterson. Miss Perry, who is the principal now, is a real friend to me. One day she called me and said, "What shall I do for you? If I give you clothes they will wear away sooner or later; or money, it will not last. Have you a younger sister?" I remembered my sister who dropped from my back some years ago; she was then eleven years old. I answered her, "Yes." She told me to send for her; she would help me put her through school. My sister came and was admitted as promised.

When I finished my course I taught for two years in the same school. Miss Edens helped me to study music by paying my teacher for a whole year. Miss Anderson was kind and good to me, she made dresses for me. In fact, I enjoyed the time spent at the Baptist Girls' School very much.

It was our beloved mother, Mrs. C. G. Lumbley, who taught us to be tithers. Since then I have been tithing. When I started teaching in the school, the first salary I earned was given to the Lord. I pray to be a real tither as long as I live.

I was one of the leaders who went to the villages which are not so far from our school to preach the Word of God to the people every Sunday.

I was married in 1928, about ten years ago, in Ogbomosho. I continued teaching in Ogbomosho Baptist Day School until 1934, when I resigned in order to take proper care of my home. We have four children now, two are going to the Baptist Academy and the other two are at home with me.

COLLEGES
AND SCHOOLS



The Training School in North Brazil

MILDRED COX, *Pernambuco, Brazil*

The harsh metallic sound from an iron bell broke the calmness of the dawn of a new day in the North Brazil Training School, Recife, Pernambuco. Eighty sleepy girls tumbled from their beds into their "Gym" clothes, and down the stairs in almost one bound. At five-thirty A. M. the physical exercises, directed by d. Aspasia Lima, senior in the School of Medicine, began the busy day. Some girls complained about the heat of the sun, but almost everybody could get under the shade of an enormous mango tree which not only affords shade for the gymnastics class but some juicy fruit for between-meals.

At six o'clock everybody ran for the showers and the lucky first-comers were soon out and either studying or practicing hymns on organ or piano. These instruments are busy for ten consecutive hours each day, for hymn-playing is an essential part of the Training School curriculum. Outside of the direct teaching of the Word of God, hymns, gospel songs, and instrumental music are the most distinctive characteristics of our evangelical churches. Evangelism in unopened fields is greatly aided by a small folding organ and a good tenor voice. Hundreds of people testify in Brazil that they were literally sung into the Kingdom by fervent melodious gospel singing. Each graduate of the Training School is able to play hymns and to teach or direct congregational and choir singing.

Twenty minutes before the breakfast hour the girls in their uniforms of white blouses and dark

red skirts were gathered in the parlor for worship. One of the girls led, reading a passage from the Scriptures and afterwards calling for requests for prayer. Someone mentioned a sick classmate, another an unsaved relative, one mentioned a classmate in financial difficulties. Then together they prayed simply and in faith for the day's needs.

Breakfast of hot coffee, crusty loaves of bread and butter was soon over and dishes rattled, brooms swished, trays clanged, as the girls went about their household duties. All the housework is done by them except for the assistance of a hired cook, a Christian lady who is educating her two daughters by her services. The College on the same campus as the Training School furnishes board at half price (\$30.00 a year) for the girls, so that many who have almost no means can study and prepare themselves to be workers in His service.

The high school and junior college subjects are conducted over at the College, but all afternoon the students were busy with Bible, methods, handwork, and music classes. Miss Cox has charge of their practical work in the churches so she was engaged in teaching the Sunday school manual. Mrs. L. L. Johnson's music class was struggling over some studies in "note-values." Mrs. Hayes was giving some demonstration on suitable foods for one-year-old babies. The girls were amazed at some of her suggestions, but during the summer months out on the fields, they'll be relieving worried mothers with those very same instructions and many little lives

may be saved through these means. Mr. Mein and Miss Cox have Bible classes daily and these are the essential part of the curriculum.

The dinner hour at 5:30 was a happy one, especially on the occasions of birthdays or holidays, for decorated cakes or special dishes of cocoanut or jellies of tropical fruits are greatly welcomed. Sometimes when presents of fish, cheese or oranges arrive from friends of the school, one hears happy cries of "vivas" for the donors. During mid-year holidays, called "Days of St. John," there is a big encampment of Baptists from all North Brazil, and those days are spent in study or revival services.

There were two hours of study at night and then the same iron bell notified the girls that lights must be out and girls in bed within five minutes. Thus ended a typical day in this blessed institution which is training women for evangelizing of North Brazil.

On the sabbath quite a different atmosphere pervades the building, for some girls leave early for distant churches or preaching points where they

spend the day. Others who work in near-by churches are rehearsing special hymns or collecting teaching materials. The first-year girls attend the college church until they learn their way about, for the directress fears that in this huge city of 300,000 these girls from the interior might get lost.

In November, when the school year comes to a close, trunks, suitcases, and bundles fill the halls as the girls leave by train, by omnibus, by boat or by horseback for their homes or the fields where they are to labor. From December to February of this year, seventeen girls were in itinerant work in the North, under the auspices of the W.M.U. Two by two they visited eighty-seven different churches in seven different states. They traveled over 8,500 miles and enlisted 351 women in study classes. In each place they held a week's Bible school for the children and enlisted over 4,500 girls and boys for a study of the Word of God. Only Eternity will reveal the results in the 621 homes visited and the 2,600 tracts and Gospels distributed.

Friendly Exchanges

A LARGER EVANGELISM

The supreme purpose of the Christian Church is to make Jesus Christ known, trusted, loved, obeyed, and exemplified in the whole range of individual life—body, mind, and spirit, and also in all human relationships. This is incomparably the most important work for every Christian. It is the service most needed, and, generally speaking, most neglected. What activity is so highly multiplying in its influence? What so enduring in results? The present is the time of times to lift up this whole subject of comprehensive evangelism into a place of central prominence.—John R. Mott, in *World Outlook*.

* * *

JEWISH REFUGEES

At the end of March, 1939, there were 19,053 Jewish refugees in England, consisting of 8,371 men, 6,278 women, and 4,404 (or fewer) children.

Some 22,000 to 23,000 refugees have arrived in England since the Nazi regime, but many have passed on, and probably from 11,000 to 12,000 of employable age are left. A considerable number of refugees had, some years ago, taken the precaution of investing their capital in England. Some of these have now opened factories in this country, and it is calculated that they are employing some 15,000 persons in England who were previously unemployed.

—*World Dominion*.

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COLLEGES
AND SCHOOLS

A Boy Who Became a Friend of God

One of the greatest men of Old Testament Times was Abraham, so noble and unselfish and loyal to God that the Bible speaks of him as "The Friend of God."

In certain very ancient books there is told this story of how Abraham when he was a boy tried to find out about the true God. He was living in a land whose people worshiped idols, and the story tells us that Abraham's father, Terah, was a maker of idols which he used to sell to the people. These idols, of many different sizes, were placed on shelves in Terah's tent.

One day when Terah was away, the boy Abraham began to think about those queer-looking idols that could not help themselves. "I do not believe that they are gods at all," thought Abraham; "but if they are, they can surely defend themselves." So, taking a hammer, he broke one after another of the idols, until there was only the biggest one left. Then, placing the hammer in the hand of that biggest idol, the boy went away.

When Terah came home he asked angrily, "Who has destroyed all those idols?"

"Oh!" said Abraham, "it must be that the big idol grew angry with the others and smashed them with the hammer."

"Why do you mock your old father thus?" said Terah. "Do I not know that an idol cannot move?"

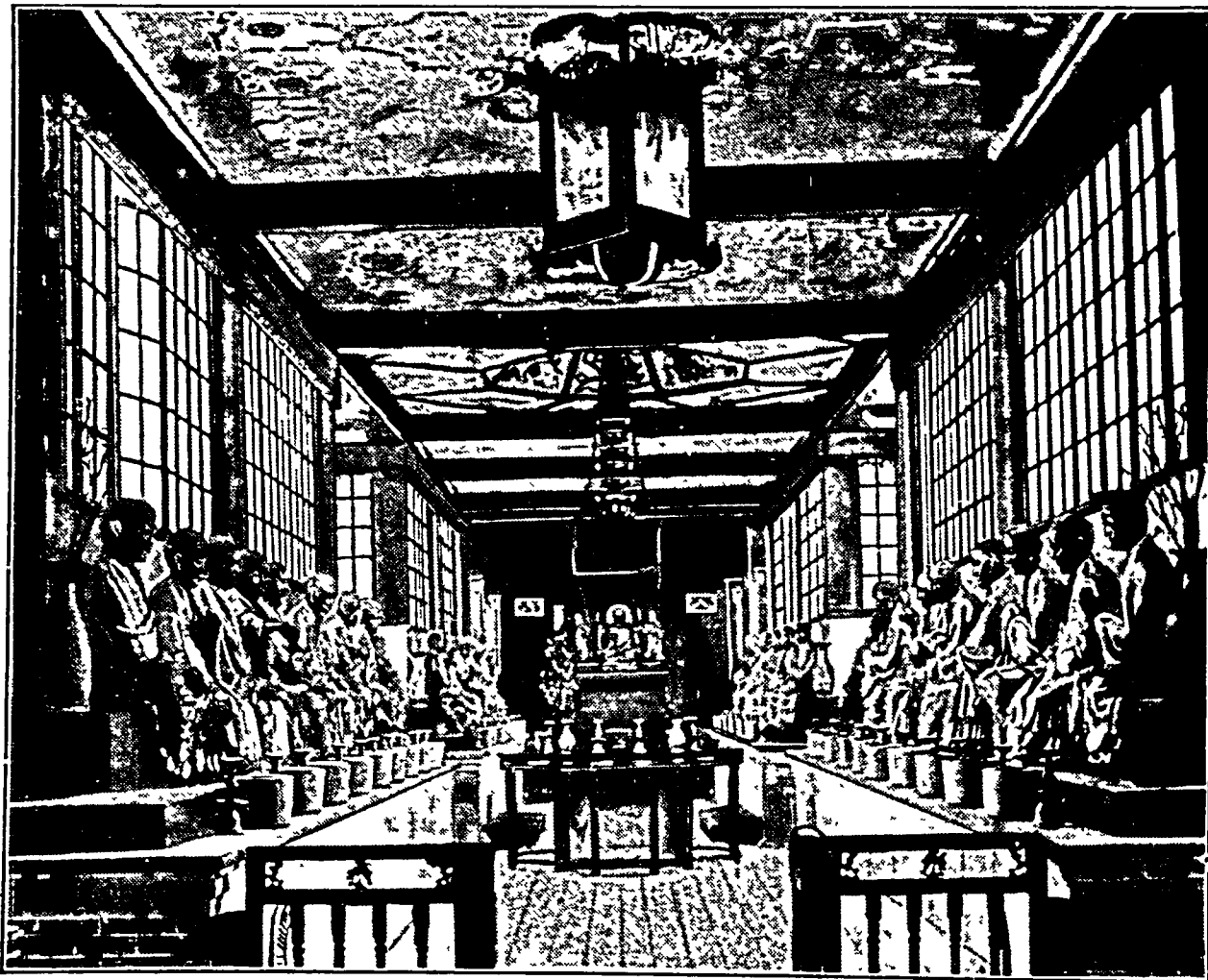
"Then why do you pray to it as a God?" the boy inquired.

The old man was so puzzled by his son's question and so distressed over the loss of the idols he had hoped to sell that he sent Abraham to the king to be judged and punished for his act. The king talked to the boy and said, "If you do not believe that the idols are god, why do you not pray instead to fire?"

"Why should I pray to fire, when water is stronger than fire and can quench it?" asked Abraham in return.

"Then why not pray to water?" the king suggested.

"Clouds can hold the water," said the boy, "and the wind can drive the clouds. None of these is great enough, O king. I can pray only to the great God in heaven who created all things. Him only will I worship."



*The
House of
Five
Hundred
Idols,
Canton,
China*



THEY KNOW NO OTHER WAY

If we sailed away for many a day
To a country far over the seas,
Great would be our surprise to open our eyes
Surrounded by little Chinese.
And how sad we should feel to see them all kneel
To idols of stone or of clay,
And to hear them reply when we question them,
"Why?"
"It's because we know no other way!"



Or, if we should land in far-off Japan,
Where even the children drink tea,
Their homes and their names, their clothes and
their games
Would seem strange to you and to me.
And when we had heard that they knew not a
word
Of God's Book, or God's house, or God's day,
We'd understand why to their idols they fly,
It's because they know no other way.

So, all the world 'round, wherever are found
These children, who've never been told
Of Jesus our King, whose praises we will sing
From now till the time when we're old,
No matter how far nor how close-by they are,
We must find them, by night or by day,
And tell them of Jesus the Saviour of all,
For He is the only true Way.

—M. L. Casselberry.

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Studying Missions

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



Mention of September reminds us that the time is here for activities in mission study.

Fitting it is that at a time when Europe is the cynosure of many eyes, the Foreign Mission Board should be offering a graded series of text books dealing with our European mission fields. Each book, a worthy contribution to the series, is written to give Southern Baptists a broader and fuller knowledge of the work already established in Europe, and a clearer conception of the plans and possibilities for expansion of our program of evangelism among the promising and responsive peoples of Southern Europe.

For the new catalogue listing the European books write to the Foreign Mission Board, Richmond, Virginia, or to the Baptist Bookstore serving your state.

Order all books from your Baptist Bookstore.

Now is the time to organize your class.

One of the proofs of the popularity of a mission study book published in the spring is its acceptance by assembly, encampment, and conference classes the following summer. The first edition of *Day Dawn in Yoruba Land*, by Charles E. Maddry, was soon exhausted by the conference assemblies and encampments and a second edition was widely used by midsummer classes.

For the privilege of tracing from its beginning the history of Southern Baptists' mission work in Nigeria, countless adults and young people will be grateful to Dr. Maddry, through whose book, *Day Dawn in Yoruba Land*, they are enabled to share the experiences which he enjoyed in Nigeria last summer.

Begin your class early in September.

Junior girls and boys will enjoy the story of *Petrica of Rumania*, by Mrs. Emma Williams Gill. Juniors who are interested in the boys and girls of other lands cannot afford to miss the study of this book written by a missionary who has lived for years among Petrica's friends and neighbors.

Send all orders to the Baptist Bookstore serving your state.

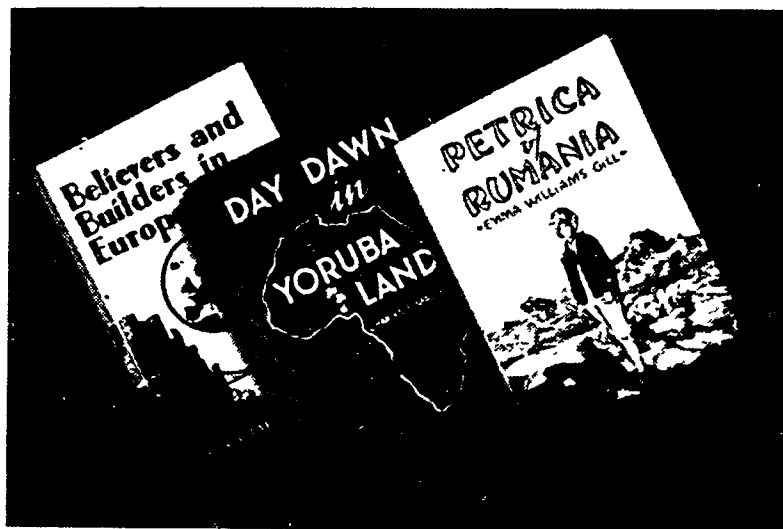
* * *

For a list of European curios with which to enrich your programs, write to the Foreign Mission Board, Richmond, Virginia. From this list you can make your selection and add interest to your lesson periods.

* * *

From China there have come to this country beautiful pictures made of spun iron—lovely flowers made of strands of the melted metal. It is said that the man who first manufactured these iron flowers was a blacksmith who had long deplored the fact that he was unable to paint beautiful pictures with which to delight his fellow men. Then, one night, he had a dream in which a voice said to him, "If thou would'st help to make the world beautiful and glad, use those things which thou dost have at hand." The next morning he set to work. Day after day his skill developed until soon his work won high favor and a new art was introduced in China. These iron pictures are for sale in the Foreign Mission Board's curio shop.

For a list of curios—pictures spun from iron or glass, carved ivory and other works of art—from lands in which Southern Baptists have missionaries, write to Miss Mary Hunter, Foreign Mission Board, Box 1595, Richmond, Virginia.



Browsing among Recent Books

THROUGH TRAGEDY TO TRIUMPH—Basil Mathews. Friendship Press—\$1.00 cloth, 60¢ paper.

The author of this book on "The World Church in the World Crisis" is a profound student of missions and a forceful writer. His style is vivid and moving after the fashion of first-rate British journalists. An Oxford graduate, long identified with world missions in secretarial, editorial, and teaching capacities, he is pre-eminently qualified for the writing of this timely interpretation. He is professor of Christian World Relations in Andover Newton Theological School and adviser of the Society of Missionary Inquiry founded by Judson, Rice, Mills, and the "Haystack Prayer Meeting" band. He has a realistic grasp of missionary problems which he treats with radiant faith and optimism.

In his Foreword the author makes this statement, "Today tragedy stares man in the face. The surface complexities are torn away. Life is laid bare at its deeper levels. This book is an attempt to see those underlying issues under the searching light of the Christian revelation." There are eight fast moving chapters entitled: The Eternal Now, Seeing the World, The Church and the National Life, The Church—Teacher and Healer, The Living Waters of Evangelism, In Earthen Vessels, The Resources of the Younger Churches, The Distant Triumph Song. By logical processes, illumined by faith, he marshals the facts to support his inspiring conclusion that, "As Christ, drinking the cup that His Father placed in His Hand, broke the power of tragedy and rose in triumphant new life, so the church, drinking His cup and going, it may be, through Gethsemane to the cross, may break the power of tragedy in this hour of world judgment and open the door of new life for mankind. Even if the church should be called to go to complete martyrdom, we should know that that tragedy is but a stepping-stone to ultimate triumph. We have assurance that in ways beyond our immediate apprehension God himself will assert his own triumph of love and justice in the life of His people."

This volume is indispensable to any who wish to be up-to-date world Christians. It is illuminated by new and challenging stories of victorious faith which may be used in sermons, talks, and articles. I should like to see this best volume from the pen of my esteemed professor on the shelf of every pastor, in every B. S. U. reading room, and in every church library.—John Hall Jones.

BUILDER OF DREAMS: *The Life of Robert Edward Chambers*, is now on sale in all Baptist Book Stores. The book was written by Ruth Carver Gardner (Mrs. E. Norfleet Gardner) and Christine Coffee Chambers (Mrs. R. E. Chambers), and was published by the Broadman Press.

When Mrs. Chambers started this book her aim was that it should not be merely a chronicle of events, but that it should be a delineation of the character and life purposes of R. E. Chambers. As she worked, she discovered that the only way to do this was by telling the story of his accomplishments.

In the last chapter, Dr. W. O. Carver writes: "Doctor Chambers was in the finest sense a missionary statesman, one who expressed his statesmanship in practical work in intimate relation to the conditions, needs, and challenges on the mission field itself, not in long distance outlines and programs which others were expected to adopt and carry out. He was a working statesman, rather than a writing and talking statesman. The Baptist denomination in China and Christianity in China will long feel the influence of this Master Baptist Builder."

—R. Y. C.

* * *

The Death of My Husband—Frances W. Liu. Price, \$1.50.

This little book, written in excellent English by the widow of the great Chinese educator, Dr. Herman C. E. Liu, gives a graphic picture of conditions in Shanghai at the time of the assassination of her famous husband. The word pictures are vivid and grip the interest; the intimate, personal touches reveal the unselfishness and sweetness that accompanied the strength and courage of that noble Christian man.

Within its pages the book bears a testimony of appreciation by Dr. James H. Franklin, in which he says: "Herman Liu assassinated! Yes, his body is laid low, but his spirit will find its incarnation in the lives of many of his students and will go marching on."

All proceeds from the sale of this book go entirely toward the support of the Industrial Work for Refugees in invaded China.

Copies may be ordered from the Baptist Bookstore serving your state. N. F. W.

Missionaries' Birthdays

SEPTEMBER

- | | | | |
|----|---|----|---|
| 1 | Rev. Charles L. Neal, 1600 Buena Vista, San Antonio, Texas. | 15 | Miss Florence Jones, Pingtu, Shantung, China. |
| 2 | Mrs. Mary Pimm Moore (Mrs. R. C.), Casilla 191, Temuco, Chile. | 15 | Rev. C. F. Stapp, Campina Grande, Parahyba, Brazil. |
| 2 | Rev. Albert Benjamin Oliver, Caixa T., Curityba, Brazil. | 16 | Miss Attie Bostick,* 311 East Graham St., Shelby, N. C. |
| 4 | Rev. W. B. Glass, Hwanghsien, Shantung, China. | 16 | Rev. J. J. Cowsert,* Lone Oak, Texas. |
| 5 | Miss Pauline White, Rua Pouso Alegre 417, Bello Horizonte, Brazil. | 16 | Miss Mary Lee Herring, College of Chinese Studies, Peiping, China. |
| 6 | Miss Edith O. West, Victoria, Brazil. | 16 | Miss Wilma Weeks, Hwanghsien, Shantung, China. |
| 6 | Rev. Phil E. White, Chengchow, Honan, China. | 18 | Mrs. Maude Burke Dozier, Seinan Gakuin, Fukuoka, Japan. |
| 7 | Mrs. Mary Sears Connely (Mrs. Frank H.), Tsining, Shantung, China. | 21 | Mrs. Tennessee H. Hart (Mrs. J. L.), Casilla 81, Antofagasta, Chile. |
| 7 | Mrs. Sara Fox Eddleman (Mrs. H. Leo), Baptist Mission, Nazareth, Palestine. | 21 | Miss Irene Jeffers, Yangchow, Ku., China. |
| 7 | Mrs. Margaret Savage Lowe* (Mrs. J. W.), Altamont Hotel, Baltimore, Maryland. | 21 | Miss Naomi Schell, Tobata, Japan. |
| 8 | Rev. Harley Smith, Caixa 118, E de R. G. do Sul, Porto Alegre, Brazil. | 22 | Dr. E. G. MacLean,* Cody, Queens Co., N.B., Canada. |
| 9 | Dr. R. E. Beddoe,* c/o F.M.B., Box 1595, Richmond, Virginia. | 22 | Mrs. Frances Hudson Vance (Mrs. Shelby W.), Pingtu, Shantung, China. |
| 9 | Mrs. Evelyn Corbit Leonard (Mrs. Charles A.), Box 32, Harbin, Manchuria, China. | 23 | Rev. R. A. Jacobs, Pingtu, Shantung, China. |
| 10 | Miss Willie Kelly, 466 Rue Lafayette, Shanghai, China. | 24 | Miss Lucy E. Smith, Box 1581, Shanghai, Ku., China. |
| 11 | Rev. Milner C. Brittain, Soochow, Ku., China. | 25 | Miss Lillie Mae Hundley, 466 Rue Lafayette, Shanghai, Ku., China. |
| 12 | Rev. H. H. Snuggs, Box 1581, Shanghai, China. | 27 | Mrs. Rose Hocutt Powell (Mrs. J. C.), Shaki, via Lagos, Nigeria, West Africa. |
| 12 | Rev. F. T. N. Woodward,* c/o F.M.B., Box 1595, Richmond, Virginia. | 27 | Mrs. Elizabeth Belk Stamps (Mrs. D. F.), Yangchow, Ku., China. |
| 14 | Miss Minnie D. McIlroy, Ramon Falcon 4100, Buenos Aires, Argentina. | 30 | Rev. W. C. Taylor,* c/o F.M.B., Box 1595, Richmond, Va. |

*At present in this country.

KEEP THE HOME FIRES BURNING

God has called them into service
From the hillside, from the glen
Just to tell the old, old story
Unto lost and sinful men.
Some have gone to Greenland's mountains
Some to India's coral strand
And to us they send this message
In their own loved native land.

Over seas there comes a pleading,
See the harvest fields are white
And more laborers are needed
Ere the coming of the night.
Then arise ye Christian soldiers
Send the tidings near and far
Until every soul's enlisted
And prepared for Zion's war.

Chorus

Keep the Home Fires burning
Weary hearts are yearning
Just to hear the story old
Of Jesus' love.

There on Calvary's mountain
Flowed the cleansing fountain
Send the news, the joyful news
To the whole, wide world.

—Mrs. S. B. Burr.

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

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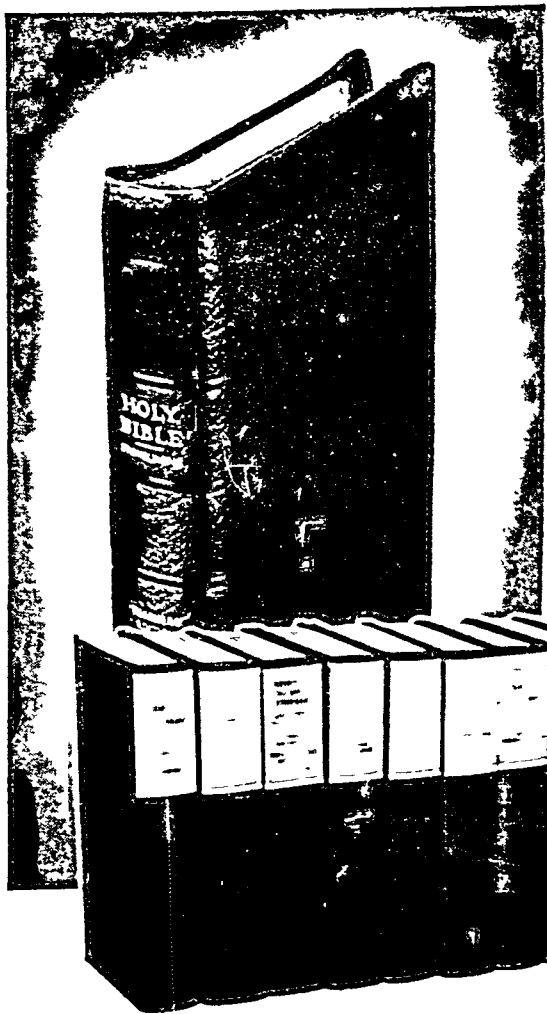
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