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THE COMMISSION

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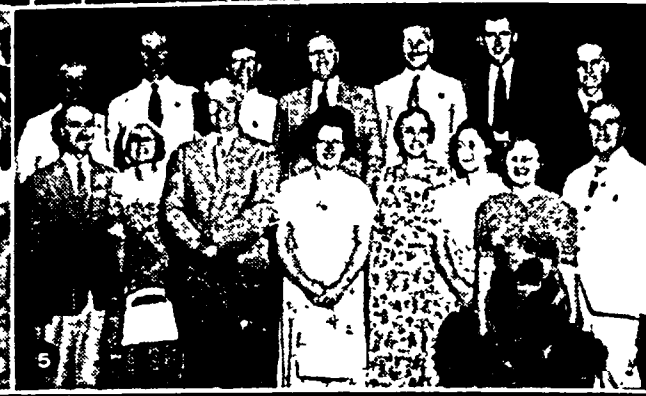
At the Baptist World Congress in Atlanta, Georgia, last July Dr. George W. Truett completed his term of service as President. Above: Dr. Truett and his family—Mrs. Truett, Mrs. Powhatan James, Mrs. Tom W. Gilliam, and Mrs. Robert L. Milliken.

A MAGNA CHARTA FOR RELIGIOUS LIBERTY

The address of the retiring president of the Baptist World Alliance, George W. Truett, before the recent session of the World Congress of Baptists in Atlanta was truly a masterpiece. It will go down in Baptist history as one of the greatest deliverances ever uttered by one of our leaders. He stated for Baptists of all time the great fundamentals of New Testament faith and practice with reference to soul liberty, the freedom of conscience, the separation of Church and State, and kindred doctrines that distinguish Baptists from all others.

Southern Baptists are justly proud of this great man. He stands out as the greatest leader among the twelve million Baptists in the world today. We praise God for such a leader in such a momentous hour in the history of the world.

—Charles E. Maddy, Executive Secretary, Foreign Mission Board.



THE COMMISSION

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No. X

Between Berlin and Atlanta

Excerpts from Report of Dr. J. H. RUSHBROOKE to Baptist World Alliance, Atlanta, Georgia, July 22-28, 1939

The Baptist World Alliance is now in the thirty-fifth year of its life and activity. This is the third World Congress it has convoked on this side of the Atlantic. For the first time our ecumenical assembly meets within the area of the Southern Baptist Convention. . . . The members of the Alliance rejoice in the privilege of visiting Atlanta and seeing something of the life and work of the Southern Baptist Convention, which forms the largest unit of our world-fellowship. They expect to find here that which will enrich our common life.

B.W.A. ROLL CALL—ATLANTA

(See Opposite Page)

1. Latvian Ladies: Emily Strauss and Alma Dracneek.
2. Saw San Po Thin—Burma talks to Wu Chi Chung—China. Bela Udvarnoki studies program.
3. B.W.A. Pageant drew 57,000 people to Ponce de Leon Park.
4. Three B.W.A. Vice-Presidents: Dr. N. J. Nordstrom, Stockholm, Sweden; Dr. L. K. Williams, Chicago, Ill.; Dr. L. R. Scarborough, Fort Worth, Texas.
5. B.W.A. representatives from over the Atlantic.
6. Parade of World Baptists opened Congress.
7. These B.W.A. representatives were at Foreign Mission Conference, Ridgecrest. Front—Rev. and Mrs. E. Paschetto and Emmanuel, Dr. and Mrs. Wm. Hatcher. Back—A. C. Müller, Samuel Vila.
8. Latin Americans attending B.W.A. and Foreign Mission Conference: Front—Mrs. Wm. Hatcher, Mrs. Walter Kaschell, Mrs. Djalma Cunha, Edith, Mrs. H. Espinoza and Edward. Back—Dr. Hatcher, Dr. Cunha, Mr. Espinoza, Dr. S. Canclini.
9. Tanimola Ayorinde answered for Nigeria.
10. Voice of India: Rev. Benjamin Pradhan.
11. China called for Prayer: Front—J. C. Chao (Zau) son of newly elected Vice-president, Mrs. C. K. Djang, Wu Chi Chung, official delegate, Alice Wong, Marion Bib. Back—Mrs. R. E. Beddoe, Mr. Loo Lin, C. K. Djang, J. Find, Margaret Jung, Roberta Ma, R. E. Beddoe.

Pictures used by courtesy of Atlanta Journal and Reeves Studios, Atlanta, Georgia.

Five Years of Difficulties

Unquestionably the period through which we have lived since Berlin has been one of exceptional difficulty. It has brought many disappointments of reasonable hopes. . . . Terrible international crimes have been committed which conscience must condemn. Theories of the State and its claims have arisen, against which our instinctive reaction as Christians is decisive. We have seen freedom, civil and religious, extinguished in certain parts of the earth, and in others menaced and diminished. Material power is exalted as the final arbiter in human affairs. Secularism even seeks to dethrone God. Good faith has vanished; the pledged word is held in contempt. All that, and more, is true. The terrific power of evil is manifest, but before we indulge in sweeping and unsparing denunciation, we do well to pause. Are we, ourselves, living at such a level as exempts us from the condemnation we are prone to pass on others? It hurts even to the depths of our being to realize that we are all in some measure involved in the common guilt.

Take one illustration. *To me the appalling martyrdom of China is the shame of the western world. We could have stopped it, and did not.* When we reflect upon the pitiable failure of statesmanship there, which has cost millions of lives, what shall we say? If an overwhelming judgment of God fell upon our generation, would it be undeserved? Have not the nations taken the attitude of Cain: "Am I my brother's keeper?" That single example sets in relief the heavy responsibility we must all share until we learn that a love of right for ourselves alone is but refined selfishness. Until—more mightily and inwardly than we have yet dreamed—the passion of philanthropy in its literal sense, love of man as man, shall destroy the deep-rooted selfishness of a sin-bound race, the world will remain floundering in the mire of fear and suspicion and hate. . . . To capitulate to evil, to accept as unchangeable infernal conditions that are damning out entire race—



Dr. J. H.
Rushbrooke,
President,
Baptist World
Alliance,
London,
England

for mankind is a unit, and isolation is today not only a moral but even a physical absurdity—is to make the prayer our Master taught “Thy will be done in earth as in heaven” a mockery. It is to proclaim that Calvary was after all the supreme failure of history, that the love and power of the God and Father of our Lord Jesus Christ stand forever defeated. I repeat, we dare not disbelieve; if faith vanishes, we are reduced to despair; there is then no victory that overcometh the world either in personal life or in the wider relations of mankind. The motto text of this congress expresses truth not alone for the individual and the church, but for a stable human society: “Other foundation can no man lay than that which is laid, which is Jesus Christ.”

Action and Influence of Alliance

Now, in undertaking a report of the action and influence of the Alliance during this difficult period, I place in the forefront the matters of first importance. They are the imponderables and the intangibles—the things spiritually real, whose weight is measured in the scales of eternity and there far outbalance all the external achievements that count in a secular estimate. . . . We cannot forget that foremost among the aims set forth in our Alliance constitution are these: . . . “to shew the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service, and co-operation among them.” As I think over the story of the past five years, my own deepest gratitude is stirred by something that had no interest for the public press—a message I was privileged to send in the name of all our people to the Baptists of the Euro-

pean countries in the autumn of last year when war appeared imminent. It was not a political message; it was a call to prayer, to renounce the spirit of hate, to hold fast our unity in Christ whatever might happen in the earthly sphere, to cherish unwavering faith in God. The response was general and wonderful—and most significant was that of the German brethren. Our unity is in a life hid with Christ in God—something different and infinitely greater than any organizational or mechanical fact. . . . We rejoice in evangelical witness and experience outside the bounds of our denominational fellowship. We are ready to learn from others, and we glorify God in them; but our conviction persists that we have an essential and distinctive part in the service of the Kingdom of God. Baptists lack the rigid organization whose momentum might for a time preserve a visible society from which the Spirit had departed. We have no priestly caste or sacramental magic or State establishment to shore up a decaying and falling temple of faith. We are utterly dependent upon the living God, upon His living Word and Spirit, and on personal loyalty to Him.

(Here Dr. Rushbrooke paid glowing tribute to Dr. George W. Truett, President of the Alliance, in connection with his missionary tour of the world. Other leaders were also recognized for similar services in regions where Baptists are few and weak.)

I turn to the work to which most of my time and that of my colleagues and staff has been devoted. The cause of religious liberty commands the perennial interest of Baptists. The Gospel alone takes precedence—for although we are nicknamed “Baptists,” and accept the name with gratitude for the splendid historical associations that have clustered about it, we care for baptism because we care first for the Gospel of which it is a safeguard. Similarly, it is for the sake of the Gospel, and all the human values this involves, that we are convinced and unwavering pioneers of freedom. Seldom, if ever, was there a clearer call for our distinctive witness on this subject—the demand for the utmost liberty of conscience and worship, or organization and preaching. Among all evil omens of the past five years, the most menacing is the activity of secular and ecclesiastical powers in narrowing the bounds of liberty. In much less than half of the European continent does religious toleration today exist in fact; and few are the countries in which even this is assured. State establishment and patronage, and in greater or smaller measure State control of particular Christian communions, are, outside France and Russia, almost universal. There are dominant

(Continued on page 349)

What About Europe

W. O. LEWIS*

People ask many questions about Europe. Let us look at some of them:

"We have so many unsolved problems in America, why should we be called on to help Europe in any way? Europe has brought her own difficulties on her people. Why should we admit to our country a lot of refugees who will simply take jobs from our own people? Let Europe handle her own difficulties."

Perhaps some of the trouble in Europe is due, in part, to our failure in the past, to do our full duty. It is certain that some of our trouble in America is because of the unsettled condition of Europe. There are hundreds of thousands of innocent people who have been driven from their homes in their own land. Other countries, poorer than we, are helping to care for these unfortunate people. It is not in harmony with American idealism to turn a deaf ear to the cry of the suffering anywhere in the world. Nor is it an assured fact that every refugee will throw an American out of work. On the contrary, some who have been admitted to our land have already started new industries and are giving work to Americans. We are well able to take care of our own unemployed and help a few more refugees. There is enough in America to feed and clothe all the people in America and many more besides. If we make up our minds to do so, we can use our surplus cotton, corn, potatoes, hogs, and oranges to care for the needy in our land and provide for many others in addition. We ought to be ashamed to admit that, having the material resources, we do not have the wisdom to distribute them better than we have done.



Is Not Europe Christian?

"But why should American Christians help to preach the Gospel in Europe? Is not Europe Christian?"

There are countries in Europe where there are many good Protestant Christians. In other countries Protestantism is very weak. One thing we need to learn is that there are great differences between the several European countries. There are places in Europe where evangelical Christianity is struggling for its very life. We, who are richer because of the Reformation in Europe and because many Huguenots came to our shores, can not be indifferent

to the fate of our fellow Christians in Europe. If neo-paganism should conquer parts of Europe, it is not likely we should escape.

Are Not Other Fields More Needy?

"But we Baptists have much more important work elsewhere. Our fields in Asia, Africa, and Latin America need more missionaries and money. Should we not rather give up Europe and strengthen our other work?"

Who knows whether one field is more important than another? In the past we felt that God had led us to aid the weaker Baptist groups in Europe. We already have work there. Unless the enterprise is so strong that we are no longer needed, we must go on. Europe has strategic value. If Europe were thoroughly Christian it would be far easier to win other parts of the world to Christ. Surely Judson knew the needs of Burma in his day. Yet he felt that American Baptists should aid in the evangeliza-

(Continued on page 337)

*At the Baptist Word Congress in Atlanta, Georgia, in July, Dr. W. O. Lewis was elected to succeed Dr. J. H. Rushbrooke as general secretary of the Baptist World Alliance.

Dr. Lewis was born in northwest Missouri, in 1877. He is a graduate of William Jewell College and of the Southern Baptist Theological Seminary. He also studied two years

in Germany. For eleven years he taught in the Bible Department of William Jewell College. During the World War he served as a chaplain with Texas-Oklahoma troops in France. Since 1922, with headquarters in Paris, he has been the connecting link between the American Baptist Foreign Mission Society and certain Baptist groups in northern and eastern Europe.

CROWN HIM LORD OF ALL

The sixth Baptist World Congress, convening in Atlanta, Georgia, July 22-28, 1939, began and ended with the great international kingdom anthem of coronation, "All Hail the Power of Jesus' Name."

We recalled the words of the scribes who once wrote in the Holy Book, "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," and we were "all one in Christ Jesus," crowning Him King of kings and Lord of lords. Over the pulpit was the insignia banner proclaiming *Christ Our One Foundation*.

The Congress' opening prayer by Rev. Griffith J. Harris of Wales voiced the worship, surrender, faith, and missionary response of the multitude of Baptists present from sixty nations. He began: "Almighty and gracious God, we worship Thee. We make confession of our sins and fall down before the Lamb who has redeemed us by His blood out of every kindred and tongue and people and nation . . . Throughout the week in all services *may Jesus Christ be praised . . . Amen.*"

And the great assemblage of world Baptists sang: "Blest Be the Tie that Binds Our Hearts in Christian Love." It was the greatest of missionary hours.

The week of glorious international kingdom experiences passed swiftly into history. The final chapter was Dr. C. O. Johnston's coronation challenge founded upon the Master's own words proclaiming the missionary plan of the ages: "And I, if I be lifted up from the earth, will draw all men unto me." The last words of the parting prayer by Dr. George W. Truett, the retiring president, echoed far away under the stars: "God be with us today, and tomorrow, and on throughout the Great Beyond. Amen." And again individuals from all over the world united their paeans of praises in the coronation hymn, "All Hail the Power of Jesus' Name." Finally and softly they sang the prayer of every heart: "God Be with You Till We Meet Again."

The World Congress—"to foster among Baptists a mission of fraternity and inspiration; to give renewed emphasis to the Baptist message and mission for the world today"—was finished.

Gathering up the nuggets of precious impressions growing brighter and brighter in the afterglow, a student of world events records: a great world unity through a common Saviour, Lord, and Master; a clear review of Baptist doctrines for a united Baptist world denomination; a united desire for liberty of worship for every individual to the ends of the earth; Baptists of many nations united

with one common, burning zeal for the salvation of the whole wide world. (December 31 was set aside as the Baptist World Day of Prayer for the evangelization of the world.)

Roll Call of the Nations

Sixty nations claimed a place on the roster page of lands claiming fellowship in the Baptist World Alliance. Their responses to the roll call that followed the welcomes of the opening session of the Congress, Saturday afternoon, July 22, were as varied and significant as the divers conditions prevailing in their respective lands.

"I come from the land which was, is not, and yet will be. The country was, through the will of the Father of the Everlasting Love; it is not, owing to the will of man; and it will be, because of the sovereign justice of God." These pathetic, heart-gripping words fell from the lips of the lone representative from Czecho-Slovakia, Dr. H. Prochazka.

There was no voice from Japan. A telegram of greetings was received from the Japanese Ambassador, Kensuke Horinouchi, who is a Baptist.

Russia's response came from one who reported at long distance: "I am not the representative of anyone. No religious meetings of any kind have been allowed in Russia for the last fifteen years. Churches have been closed, Bibles have been burned, and smuggling Bibles is punishable by death. . . . Does religion still exist in Russia? Yes; Christians in Russia live and increase, not through their own strength, but that which comes from heaven. Spiritual hunger in Russia is ten times stronger than ever before—hunger of the Russian masses for spiritual substance." And Rev. T. V. Neprash's voice vibrated with the throbbing pathos of his soul crying out for his people in a land from which God is exiled.

No messenger was received with more interest and appreciation than Tanimola Ayorinde, who came from Ogbomosho, Nigeria, Africa. An Atlanta reporter wrote: "Tanimola Ayorinde, giant black man with a scarred face, son of a Yoruba chieftain who rules in dark Nigeria, rose in his tribal robes to answer.

"Solemnly, with uplifted hand, he silenced the cheers which rolled over him from the great listening hosts.

"In English halting but pure he spoke: 'To the Baptists of the world here assembled—in the name of my people I bring blessings and peace and in the

name of our Heavenly King. We are 20,000 who greet you, 20,000 in a land where 20 million walk in the darkness of idol worship. But for those 20,000 who walk in the light the thanks is due to you for their salvation—to you Baptists of Georgia particularly.

“For it was 90 years ago in 1849—that a Georgia missionary, Thomas J. Bowen, brought first the word to my land. The work must go on. Christ is counting on us. Shall we fail the Master? God forbid.”

But to Southern Baptists this young African is *Brother Ayorinde*, the product of Southern Baptists' investments in Nigeria.

This roll call of the nations was a great missionary rally, bringing from the ends of the earth voices telling of what God has done.

The following were the messengers, and the figures represent the Baptists for whom they spoke: Dr. F. W. Simoleit, Cameroons, Africa: 4,000; Tanimola Ayorinde, Nigeria, Africa: 20,000; Saw San Po Thin, Burma; The Rev. Benjamin Pradhan, India; the Rev. Wu Chi Chung, China: 30,000; Manchuria, represented by proxy, Missionary Victor Koon: 2,000; Dr. H. H. Bingham, Canada: 150,000; Dr. E. A. Fridell, president, Northern Baptist Convention; Dr. W. W. Hamilton, New Orleans, representing the 4,475,000 Southern Baptists; Dr. J. M. Nabrit, National Baptist Convention: 2,000,000; Dr. S. A. Pleasants, National Baptist Convention of America; Dr. C. S. Detweiler, Haiti and Nicaragua; telegram from Jamaica; the Rev. M. A. Pellicier, Porto Rico: 5,000; the Rev. Honorio Espinoza, Chile: 4,000; Dr. Djalma Cunha, Brazil: 50,000; Dr. H. H. Sterne, pastor in New York State, a native of South Africa (13,000) speaking for the Baptist Union there; Dr. Henri Vincent, Belgium and France: 2,200; Dr. H. Prochazka, Czecho-Slovakia; Rev. J. Norgaard, Denmark: 6,500; Prof. Oswald Tark, Estonia: 8,000; Rev. A. Sundquist, Finland; Dr. Paul Schmidt (Kassulman, interpreter), Germany: 80,000; Principal P. W. Evans, Great Britain and Ireland: 382,000; Dr. Bela Udvarnoki, Hungary; Rev. Enrico Paschetto, Italy: 5,000; Rev. A. Eglitis, Latvia: 12,000; Rev. E. H. Wang, Norway: 7,000; Rev. L. Miksa (Dr. W. O. Lewis, interpreter), Poland: 66,184; Mr. William Hatcher, retired missionary, spoke for the Rev. A. Mauricio, Portugal: 600; Rev. Danila Pascu, Rumania: 70,000; Dr. W. Holms Coats, Scotland: 23,000; Rev. Samuel Vila, Spain: 153 baptisms during the last five years; Rev. Hj. Danielson, Sweden: 50,000; Rev. J. Utzinger (letter), Switzerland: 1,400; Dr. W. R. Watkins, Wales.

No one can ever forget the spiritual smile of

China's official delegate, Wu Chi Chung. Holding high the flag of his land he identified the red, the white, the blue with the courage, the purity, the truth, that China's millions are seeking to follow today. “I come from a country at war, a country suffering, a country torn. I come to tell the Baptists of the world that our suffering will be a blessing to us, for you are our friends and your friendship now is leading people away from their old gods—from Buddha, from the ethical philosophy of Confucius, into the faith of the Christ, who Himself suffered.” The tall young man from China in his long gray Chinese robe was deadly earnest and impersonated the power of the new China, the China that is following the Cross. He asked for one thing only: the prayers of his fellow Baptists.

Hour by Hour at Atlanta

The Congress followed the previously published program (See *The Commission*, July, 1939) from day to day. There were only a very few substitutions.

Southern Baptists' Rev. J. Socaciu's place was filled by Rev. Danila Pascu of Rumania. Rev. Enrico Paschetto spoke for Italy, instead of Rev. M. Ronchi, who was inadvertently prevented from coming to the States at this time.

These hours and days of close-up mission study were characterized by *inspiration* and *fraternity*—the two key words of the Atlanta Congress.

No one will refute the statement that Dr. George W. Truett's presidential address, “The Baptist Message and Mission for the World Today,” was the most vital, dynamic, stirring, and spiritually challenging of this generation. (Since the Baptist papers of the states of the Southern Baptist Convention have published this address, we shall not repeat it in our pages. Were our space not so limited, we would reprint it that the archives of this periodical might preserve his every word.)

Monday morning Dr. Rushbrooke's report of the past five years (see p. 331) gave a measured, statesmanlike, spiritually endued survey of the work of the Alliance since Berlin and discussed the divers world crises and conditions which confront our Baptist movement.

“Monday afternoon's foreign mission session was like a real love feast,” smiled one veteran missionary through her tears of joy in having fellowship with such a vast number of missionaries and nationals from distant lands. China claimed first place in numbers with thirty representatives while Latin America and Africa had more than a dozen each.

(Continued on page 352)

KINGDOM FACTS AND FACTORS

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

FROM SIXTY NATIONS

One of the most impressive facts which the Baptist World Alliance Congress in Atlanta manifested is the world-wide distribution of Baptist churches. The unprecedented audiences gave one a thrill of the dramatic. The fact that 12,000,000 Baptist members, all enrolled at their own express desire, were there represented is something to challenge thought and inspire the imagination, especially when we recall that a hundred years ago there were not more than a half million members in all the Baptist churches in the world. Yet for the future of our churches and for our significance for the future of the human race the supreme fact is that there are Baptist churches in nearly every country around the world, in six or eight times as many as a hundred years ago. For these all to be aware of our common faith, to realize our universal fellowship, to confer about our common message and our common task, gives to the Baptists of every land and of every convention and association and union—and to every single church—a new sense of value, a new dignity, a new importance, a deeper responsibility. No church and no Baptist can be unfaithful without disloyalty to the whole Baptist fellowship, and to the Lord who has raised us up for such a time as this. There is no small Baptist church in any land but must feel a new strength in the realization of its relation to so vast a communion of experience, of fellowship, of witness.

AMERICAN DOLLARS SPRINKLED WITH BLOOD

In the last days of the recent Congress a poll of both houses made it clear that they would pass one of two resolutions placing an immediate embargo on shipments to Japan of materials used in her war on China.

The Administration, through the State Department, prevented this by a sudden announcement of the revocation of the 1911 trade treaty with Japan. Inasmuch as six months notice is required for the revocation of the treaty, all legal interference with these supplies flowing into Japan is estopped until next January. What the State Department will then wish Congress to do has not been intimated. They have at least given the American purveyors of the materials of slaughter and the Japanese militarists security for six more months. The abrogation of the treaty is just and justifiable in itself. What is

deplorable and reprehensible is that it was done at a time and in a manner to serve the very cause it professes to combat.

Senator Swellenbach, whose bill to stop America from "supplying seventy per cent of the more important materials used . . . in . . . the war against China," was stopped by the action of the Administration (August 1), has written a letter to Secretary Hull. In it he calls attention to the large increase in war materials shipped to Japan the first six months of this year. In that six months our people sent to Japan 1,039,000 tons of iron and steel scrap, which is to be compared with 776,000 tons in the first half of 1938. In the same period America has supplied Japan with 7,884,000 barrels of crude petroleum; 121,466,000 pounds of refined copper, more than 30,000 pounds increase over the corresponding period of 1938; 467,000 barrels of gasoline; 2,957,000 barrels of gas and fuel oil; 2,350,000 barrels of residual oil; 202,000 barrels of lubricating oil. Besides these, vast quantities of other war materials went. All this time our Government has had at hand but persistently, by resort to a technicality, refused to use a law by which this could have been stopped.

And all these things stain American dollars and souls with Chinese blood and blacken our honor with the debris of Chinese cities, homes, churches, and hospitals. The cries of China go up to the God American church people worship. How long will we tolerate this? How long will God tolerate it?

PEACE BY RENUNCIATION

The Pope has made a general proposal that the rulers of the nations cease to seek peace by satisfaction of demands and accept and apply the principle of Renunciation. It may be recalled that just this has been presented repeatedly in these notes. We have urged that Americans must be prepared to sacrifice some of our exceptional advantages in our use of the material supplies of nature in the interests of human brotherhood and righteousness.

The "Renunciation" which the Pope calls for will have to be made largely by Great Britain, in less degree by France. He has backed and blessed Italy and Franco in their "demands" and cruel, ruthless wars to enforce these demands. He does not make it clear whether he will ask Hitler and Mussolini to renounce their extravagant ambitions for empire, their social prides and hatreds. There are renunciations that all peoples can make.

Mr. Chamberlain has shown a disposition to yield, not to renounce. But his renunciations come at the point of the gun, not with the clasp of the hand. The Pope's proposal may be open to suspicion, but it points to the only road. Renunciation merely to gain peace will not work. That would not be renunciation. "Peace is sown in righteousness for them that make peace." Fear and force are alike deceptive ways to peace. God will give peace to men of good will. And God will give the good will to all who will receive it from Him.

* * *

CHRISTIANITY NOT A NATIONAL RELIGION

There was deep sympathy, not pity but sympathy, in Atlanta for our brethren from countries where the Baptist witness is either suppressed or difficult. No one came out of Russia. There were some Russians in the meeting, but none who had seen the inside of Russia in recent years. No Japanese appeared. Able, distinguished, and beloved Baptist leaders came from Germany. They were not very happy in Atlanta. They felt that the brethren from the "democratic" countries were not sufficiently understanding and sympathetic, were indeed critical.

Their chosen spokesman had his opportunity only on the final day of the Congress, and he felt constrained to answer the position of the Executive Secretary of the British Union who had immediately preceded him. He seemed himself to have misunderstood, certainly to have misinterpreted the position of the British spokesman, which was the more to be deplored, because he had already seen a published copy of Dr. Aubrey's address. To add to the tensivity, and one thinks to the value, of the discussion, the interpreter for the German brother added a passionate address of his own, supporting the official spokesman of the German Union.

There were those who deplored the making possible of this presentation of strongly conflicting views. Since these views are held, and apparently all but unanimously held by the groups for which these brethren spoke, it would seem to be only right and wise that they be so ably presented. Our right to differ and to go on in fellowship was impressively illustrated. What must be deplored by most of us, I am sure, is that our worst fears for our German brethren were confirmed by these addresses. They were altogether right in the principle that Christianity must not be identified with any political theory nor made to sanction and support any particular national system. On that proposition,

when clearly stated, agreement is complete. We need to guard all violations of it in practice. The surprising and distressing thing is that our German brethren in thought and practice are unconsciously violating the principle and vigorously justifying the violation. Their claim that the churches in every nation must accept and loyally support whatever government the country has, and that this is the will of Christ "for this age," is to subordinate the church to the state and to contend for a nationalistic church in every land. This brother accepted and advocated the theory that there can be no common form of Christianity, no truly world Christianity, until the second coming of Christ. He emphatically assented, further, that for this age "force" is not only the final factor in society and world progress, but that it is the will of God that it shall be so. With this philosophy we can well understand that German Baptists have full freedom and enjoy great favor in Hitler's Germany. Here is warning to all of us to search ourselves to see how far we use our minds to rationalize emotional attitudes.

WHAT ABOUT EUROPE

(Continued from page 333)

tion of Europe. When he heard of the plan to open up work in France, he wrote home and urged that the work should be begun, and said he "would heartily rejoice" in having a considerable proportion of the appropriations for Burma diverted to the mission in France (Warburton, *Eastward*, p. 140). I can understand how we may have to slow down our work or even retreat temporarily so as to prepare for a new attack. But I cannot understand how any Christian could advocate giving up a single one of our fields of missionary service in Europe in the near future.

HAVE WE THE BEST PLAN?

"Granted that we should go on, have we the best plan for the work?"

The Baptist "new deal" for Europe began at a conference in London in 1920. Perhaps another conference should be called to consider anew the problems now facing us. All the Baptists of our country helped to plant our denominational work on the Continent of Europe. Work was begun in France and Germany before 1845. Perhaps Northern and Southern Baptists should study the possibility of co-operating a little more closely in Europe today. The present set-up tends to separate groups that belong together.

Let us "think on these things."

WORLD
TELESCOPE

With Baptist Youth in South America

FRANK H. LEAVELL, *Southwide B. S. U. Secretary, Nashville, Tenn.*

First of a requested series of articles presenting findings from Dr. Leavell's last missionary journey.



This brief, happy visit with the youth of South America showed them to be more similar to than different from the youth of North America. There is much that each can learn from the other. Their differences are due mostly to heredity, to environment, to influences remote or immediate into which the young people are led.

SOCIAL LIFE

Due to more closely supervised social life the youth do not run "dates," do not have "a steady," do not expect nor promote the sustained, strenuous social program as do the youth of North America. Their tempo would not stand it. In several cities my attention was called to the goodly number of young people "promenading" in the parks and on the popular streets in the early evening hours. This, I was told, was new. It was something in the making. It was a new social trend. In the churches there is a yet retarded, but steadily advancing program of social life. On the other hand, a nationally directed social program for youth such as is found in Italy, Germany, Russia, and some other countries, is unknown.

RACES AND EDUCATION

Another difference between the youth of the two continents is that growing out of racial inheritance. Very much racial homogeneity is impossible. This fact subtly retards the most widespread sociability. To illumine this social phenomenon, recall that in North America the predominant blood strain is Anglo-Saxon, in Africa it is Ethiopian, in China and Japan it is Mongolian. But in South America there is no one predominant blood strain. The original natives were Indians. Then came the Spaniards and the Portuguese, and thereafter have come increasingly Negroes, Italians, Germans, various Europeans, Japanese, and a few Britishers and North

Americans. Accordingly the various, and varying groups have mixed, married and intermarried until today they have neither blood strain nor color lines nor race distinctions. They lack that kinship and consequent congeniality resulting from the consciousness that "blood is thicker than water." From the standpoint of missions this racial phenomenon has both its advantages and disadvantages, the former overbalancing, at present, the latter.

From the educational standpoint the youth, led by their elders, are decidedly "looking up." Tremendous modern educational programs are being promoted by practically all South American governments. This is true from the grades through the professional schools. Rio de Janeiro now claims with pride that they have a seat in school for every child. In the face of Brazil's eighty-five per cent illiteracy this is momentous. In Argentina, Uruguay, and Chile there are likewise expanding building programs resulting from increasing insistence upon general education. Especially impressive are the many new modernistic buildings, equipped with such of the latest conveniences as refrigeration, air conditioning, reflected or indirect lighting. A pleasing feature within the public school systems is the nationally enforced uniforms worn by all grade students. Boys and girls alike wear loose-fitting white smocks. These generally are made with belt and collar of bright color—usually red or blue, the girls often wearing large bow ties. This uniform promotes democracy in dress, unifies and identifies the school children, and guarantees a tidiness in dress.



FIELDS AND
FACTS

The older young people are seeking earnestly to improve their educational status. Increasing numbers of them have professional aspirations. Many are turning to Law, Dentistry, and Medicine. And yet the way of the professional man is not an easy one, for in many cases no one profession is depended upon for a livelihood. A surprisingly small number of law graduates devote themselves wholly to that practice. Law is used as an asset in some other line of work. A truly altruistic spirit prompts those who enter Medicine and Dentistry. The needs which these two professions meet are among the gravest.

These professional trends have direct effect upon the work of the churches and our missionaries. While the difficulty of the churches reaching and holding professional students is universal, it is colossal in South America. Professional students who are confessed Christians are reluctant to join churches at all. Since beginning this article I have read a letter from a brilliant young lady, a dental student, in Chile. She seemingly cannot be led to see the reason, or as she says "necessity," for joining a church after becoming a Christian.

In another way this professional trend creates a unique situation within the churches. Pastors of churches, even of the larger churches, are usually practicing physicians, lawyers, dentists. This is necessary because salaries paid by the churches are exceedingly small, entirely too small for the support of a single man, to say nothing of a family. This situation has a discouraging effect upon the building of ministerial leadership, and therefore upon the development of the churches.

THE MANY AND THE FEW

The young people of South America, like youth of all other lands, are divided into two groups—the majority and the minority groups. In the Christian work among them it is the few, or the minority who are faithful, dependable, and the real spiritual hope for the future. For those adults who faint because of the few, who want immediate results from their labors, who work for today rather than for tomorrow, the outlook in South America would prove immediately discouraging, if not devoid of hope. But for those who are less feverish and believe that the world's greatest victories are won by minorities, the outlook in South America is a sunburst of prophetic hopefulness.

Within our Baptist churches and among the Christian students of our Baptist schools—the latter being decidedly a minority group—there are lives that are illuminating, personalities that are most promising, and characters that are charming. Not only so, but due to the patient leading of faithful missionaries



Seminary Students, Recife, Brazil.

and the effective guidance of native Christian workers, there are groups, sometimes small to be sure, of Christian youth which are headed for greater conquest for Christ.

The visitor is told, by those more familiar, of a suppressed despair which lies deep in the psychological processes of the native South American. Often this manifests itself in the writings, the poetry, and in the philosophy of the people. The visitor for even a brief period will observe recurrently an inferiority complex which, though seldom admitted, sometimes retards aggressive religious adventure. These less obvious characteristics make very difficult situations for our missionaries and native Christian leaders. The antidote for them is education and Christianity. And that is missions.

RELIGIOUS REACTIONS

To this study of the young people of our neighbor nations there remains one other interesting and encouraging observation. The youth, like their elders, do respond to the full gospel message. They do not care for apologetic Christianity. They do not want a half message. They do not seek the simple nor the short cut. Their response is most immediate and most complete when the message contains all the dangers and demands, as well as all the securities and glories, of Christianity. And yet results are not very immediate. The South American mind is not as credulous as is that of youth in North America, nor is it as reluctant as that of youth in the Orient. They are more of the type that has been assigned to Missouri—they have to be shown. But once shown, they are ready to travel with you. Observation from my brief experience was that they move in groups more readily than as individuals. The group mind can be brought to a conclusion more readily than can that of the individual. I found it more difficult to lead an individual to accept Christ as Saviour, or to step out and join the church, than for an entire student body to accept and adopt resolutions, or to accept the B.S.U. for their school. The youth of South America are vital, hopeful, and picturesque.

FIELDS AND
FACTS



T. K. Van Elected President, University of Shanghai

CHAS. G. McDANIEL, *Soochow and Shanghai*

Dr. Herman C. E. Liu, while he was president of the University of Shanghai, became so well and favorably known to our Baptist constituency in America that his tragic death shocked our people there almost as much as it did those of us out here in China. Immediately after the assassination of Dr. Liu the question arose as to who would succeed him as the president of the institution which had grown so great during his incumbency of office, for obviously the University could not well go long without a head. But in spite of the urgency of the need of this head, we moved slowly and cautiously.

SELECTING A SUCCESSOR

We did not have to go far in seeking the right man for the place—no further than the University's next office below the presidency—that of dean.

Some of us felt from the very beginning that Dean T. K. Van was the man to take up the work where President Liu had laid it down; but we knew that it was wise to make sure of every step in choosing a man to succeed the unique and versatile Dr. Herman Liu. We therefore moved deliberately and did not proceed with an election till time and conditions focussed the eyes of us all on one man. The writer had the honor of being on the nominating committee that proposed Dr. Herman C. E. Liu for the presidency of the University and he can, therefore, say with knowledge that there was as great unanimity in spirit, as well as in vote, in the election of Dean Van to the presidency as there had been in the case of Dr. Liu.

DEAN VAN'S QUALIFICATIONS

A successful business man once said that whenever there was a vacancy in his firm, other things being equal, he always promoted to the vacant position the man next below in rank. The reasons upon which such a principle is founded are obvious. Well, this was one principle (though not the only one) upon which we proceeded in electing Dean Van to the presidency of the University. That other things had been equal, and more than equal, in Dean Van's case will be seen.

FIELDS AND FACTS

HIS CAREER

Tsing-Kong Van was born in Ningpo in 1894. He graduated from the University of Shanghai (then called Shanghai College) in 1916. After graduating from the University, he served as teacher of the sciences in the Ningpo Baptist Academy from 1916 to 1922. He entered Teachers College, Columbia University, in the fall of 1922, and in the following year received the degree of master of arts. In 1924 he earned from Teachers College the certificate for school administration. That fall he returned to China to serve as principal of the Ningpo Middle School. While he was principal of this school, Miss Ruth Paxon went there to hold a series of conferences and to conduct special Bible classes among the students. She told some one that she had found the finest Christian atmosphere in Ningpo Middle School of any school which she had visited in China—and she had visited many. It was his splendid service in this Ningpo school that brought to Mr. Van the invitation in 1926 to become a teacher in the Department of Education in his alma mater, the University of Shanghai.

In the following year, 1927, he was called to the deanship of the University. For twelve years he served the University so efficiently, loyally, and faithfully in this capacity that you could hardly think of the University apart from his name. Everybody was inclined to listen to what Dean Van said. During these years of his deanship, he was thrice called upon to assume the duties of acting president in addition to the regular work of his office, and in every case he proved equal to the extra tasks and responsibilities placed upon him. As a matter of fact, Dean Van had been carrying on the work of the president of the University since Dr. Liu's death, and the highly successful year which has just closed is but another evidence of the truth of what I have said above.

Thus we see that in educational preparation and in teaching and administrative experience, Dean Van was eminently qualified to succeed Dr. Liu in this great undertaking.

Our American brethren will be pleased to know

that President Van is a plain, straightforward Baptist, standing for no *isms*, ancient or modern. With him religion is a very practical matter and no student will ever learn any heresy from him in either theory or practical living. Indeed, sanity, in religion, politics, and education, is one of his outstanding characteristics.

Our new president is dignified in bearing, but not too much so; an earnest Christian, but with no trace of cant; mild, but firm and frank yet tactful; considerate of the feelings of others, but unyielding when principles are involved. He is a man of striking contrasts to our former president. Dr. Liu was rotund in physique and jovial; President Van is tall and angular and somewhat grave in aspect. Dr. Liu was an orator; President Van makes no pretense at oratory, but is a clear, concise, forcible speaker who knows just what he wants to say, and when he has said it, he sits down without any ado. We shall not see Dr. Herman Liu's like again, for God does not make men in duplicates, but each one after his own pattern. But just as Dr. Liu was a rare specimen of

his type, so is President Van a superb example of his. We thank God for the beautiful life of our former president, and we pray for divine blessings upon his successor.

INTRODUCING HIM TO AMERICA

I once heard Dr. R. E. Chambers say that the University of Shanghai is the greatest asset of the Baptists in China, and I think he was not far wrong in his assertion. Surely, then, the Baptists of our homeland should know the man whom we have chosen as the president of this institution, and this president should know better the people of America whom he serves and whom he represents in higher Christian education in China. To this end we are planning to have President Van visit America next year to get better acquainted with our Baptist hosts. We trust it will be possible for him to speak in some of our American pulpits and to attend the meetings of the Southern and Northern Conventions. We feel sure that on such a visit he will both inspire our people and gain inspiration from them.

Evangelistic Campaign Planned for China

Baptists of China are planning for an All-China Baptist Evangelistic Campaign for 1940. The central committee directing the plans for this great nation-wide turning unto God is composed of Rev. Y. C. Ching, chairman; Rev. C. J. Lowe, treasurer and English secretary; Rev. Wu Chi Chung (Gi-Djung), Chinese secretary; and Rev. Charlie Chi and Mrs. F. Y. O. Ling, other members.

The committee's plans call for key-men from each district, or convention, to promote the campaign for definite evangelism. Special organized bands of trained, spiritual, evangelistic-hearted witnesses will go from place to place to help the local pastors and workers during their season of definite evangelistic emphasis. The committee is also hoping to have at least one warm-hearted evangelist from the States to spend the year 1940 in China assisting with this great All-China program of soul winning.—Wu Chi Chung, Shanghai.

* * *

Successors to John Y. Lee

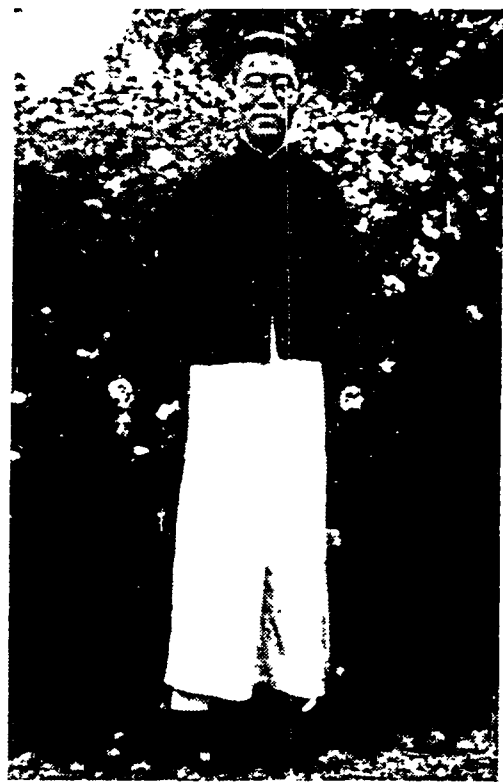
Messages from China continue to express the grief and the loss resulting a few weeks ago from the death of the executive-secretary of the China Baptist Publication Society, Dr. John Y. Lee.

Only recently was his official position with the

Society filled by the election of Rev. Y. C. Ching, the beloved pastor of Old North Gate Church. Southern Baptists will recall that Pastor Ching studied at the Southern Baptist Theological Seminary, Louisville, in 1937-38. For seven years he has served Old North Gate, and the members are loathe to release him and have agreed only because of the larger opportunities afforded by the new call.

Dr. Lee was also Chairman of the Board of Directors of Shanghai University. Dr. T. C. Bau has been elected to fill this vacancy.—WU CHI CHUNG.

Rev. Y. C.
Ching,
Newly Elected
Secretary
of
C.B.P.S.



FIELDS AND
FACTS

Willie Kate Baldwin.



Ray U. Northrip.

Irene Spencer Northrip.



New Recruits

WILLIE KATE BALDWIN—On October 8, 1906, I was born at Barksdale, South Carolina. In 1915 we moved to Laurens where we have lived ever since. I have six sisters and three brothers. My mother was always very ambitious for each of us to be active in Christian work. My father was equally ambitious for us, though not so outspoken.

In 1923, during a revival conducted by W. L. Coker at the Lucas Avenue Baptist Church in Laurens, I accepted Jesus Christ as my personal Saviour and, during that same meeting, volunteered for foreign mission work. Even then, the needs of Africa were close to my heart. Immediately, I began to teach a Sunday school class of small boys, help with the Junior B.Y.P.U., and take a part in the work of the local Evangelistic Club.

After I graduated from high school in 1929, I prayed for the privilege of attending college that I might carry out my dream. During the summer, two scholarships were awarded me, and that fall I entered Winthrop College, Rock Hill, South Carolina. There, I pursued the regular course for teachers, and graduated in 1929 with an A.B. degree. During the four years there, I took an active part in the work of the Student Volunteer Band and the Life Service Group. When I was a junior, my class sent me as their representative to the International Student Volunteer Conference in Detroit, Michigan.

After my graduation, I taught English and Latin in the Simpsonville High School until 1932 when I was offered a scholarship to House Beautiful by the W.M.U. of South Carolina. The two years spent there were two of the happiest in my life. In 1934, I received my M.R.E. with a major in Religious Education.

Since graduation I have continued my work as teacher in the high schools of South Carolina and

served one year as Bible instructor and student secretary in the Mississippi Woman's College.

On June 8, 1939, I was appointed by the Foreign Mission Board as a missionary to Lagos, Nigeria, Africa. My work is to be educational and evangelistic. My happiness is complete, for my prayer to be counted worthy has been granted.

* * *

IRENE SPENCER NORTHRIP (Mrs. Ray U. Northrip)—I was born into the home of Mr. and Mrs. W. F. Spencer, at Butler, Oklahoma, the first of six children. When I was three we moved to Oklahoma City.

My mother must have helped me find Christ when I was young, for it seems as if I have always been a Christian. However, I did not join the Baptist church until I was seventeen, at which time my entire family of eight were baptized by Dr. Hale V. Davis.

After finishing high school I took a business course and soon began work as secretary-bookkeeper. It was at this time that I met Dr. Northrip, who was in medical school. One year later we were married.

When I was about eighteen, while attending a Y.W.A. training school with Una Roberts Lawrence, I experienced a call to mission work; but not until I was twenty-two did I publicly surrender.

When Dr. Northrip and I were married our plan was, if it was the Lord's will, that I should continue working and take some night classes until he finished medical school; then, while he was doing his intern work, I would go to Oklahoma Baptist University. In this way we would be ready at the same time to go where God called.

The Lord saw fit to bless our efforts, and on May

(Continued on page 343)

MISSIONARY
INTEREST

Nationals Report to Foreign Mission Week

Ridgecrest, North Carolina—July 29-August 4

*"He shall not fail nor be discouraged, till he have set judgment in the earth:
and the isles shall wait for his law." Isaiah 42:4.*

That His Spirit guided Dr. R. S. Jones and his program committee in choosing this verse for the Foreign Mission Conference's theme was evidenced at every hour of Southern Baptists' seventh summer assemblage of missionaries and friends of missionaries from the ends of the earth.

This note of encouragement and victory was sounded from every land and clime, and echoed from nations in distress, war, and persecution, as well as from the lands of freedom and peace. The missionaries' reports of their ministries overseas reflected it, and the nationals verified it not only in glowing word pictures, but also in their very countenances.

GEOGRAPHICAL JOURNEYS

Director R. S. Jones was the man with a map and daily focused the Conference's attention upon one geographical division of Southern Baptists' Kingdom charge.

Monday called Africa, and never before have Southern Baptists listened to such enthusiastic reports of progress and autonomy in Nigeria; such testimonies of the Nigerians' eagerness for missionaries to enter new towns and villages; and such stories of the tenfold rich harvests from every sowing in the *Dark Continent*.

European representatives told stories that matched the revolution stories of suffering of long ago. From

Spain came the echo of faithfulness through suffering; loyalty in the face of death; revivals in refugee camps; and hopes outshining fears for the future. From southern Europe came testimonials of severe suffering because of the enmity of both Roman and Greek Orthodox Catholics. "But not one has been found unfaithful to God and to Baptists," declared John Cocutz, executive secretary of the Baptist Union of Rumania. He and his comrades, Rev. Luca Sezonov and Danila Pascu, of Rumania, pictured the faithfulness and steadfast witnessing of the Rumanian Baptists with definite clarity, and they appealed for the prayers of Southern Baptists.

Latin America was portrayed as a land of vast Kingdom progress but of even greater needs because of the countless open doors of opportunities resulting from the current achievements for Christ.

"Don't come back unless you bring someone with you," was Dr. Nelson's good bye to me as I sailed home on furlough. Putting his arms around me there on the gangplank, he repeated it over and over," said young missionary Clem D. Hardy, at home on his first furlough. Since Mr. Hardy and his little family have come home, A. E. Nelson, the brave veteran of the Cross, has gone to his eternal home. "Will Southern Baptists let Clem Hardy return alone to answer again the call of the Amazon—

(Continued on page 354)

New Recruits (continued)

16, 1939, our call came to go to Nigeria, Africa.

We are happy to go and eagerly look forward to taking up our work after we have learned the language. We feel this is where God wants us, and we long to serve him to the best of our ability.

* * *

DR. RAY U. NORTHRIP—The fifth son of Christian parents, he was born May 15, 1909, on a farm in Custer County, Oklahoma.

He passed through five grades in a country school, and moved to Clinton, Oklahoma, where he finished grade school and high school.

At the age of ten he gave his heart and life to Christ. The night of his baptism he told his mother he felt he would be a missionary to Africa.

After graduating from Oklahoma Baptist Uni-

versity, Shawnee, Oklahoma, he went with the college quartet to Ridgecrest, North Carolina, to the Baptist Student Union Retreat, and there he volunteered as a medical missionary.

With God's help he was able to complete his medical education at the Oklahoma University Medical School, Oklahoma City, Oklahoma. During this time he was choir director and B.T.U. director of the Downtown Baptist Church of that city.

In 1932 he met Miss Irene Spencer and a year later they were married.

He spent a year of internship at the Oklahoma City General Hospital.

Then in July, 1939, he was appointed as a medical missionary to Nigeria. He was greatly thrilled at the thought of following in his Master's footsteps by ministering to the physical, mental, and spiritual requirements of a needy people.

MISSIONARY
INTEREST



FOREIGN MISSION CONFERENCE—1939

1. Nationals at F.M.C. Seated—S. Canclini, A. C. Müller, Wu Chi Chung, Roberta Ma, Joy Chow, C. K. Djang, M. A. Calleiro, Mrs. W. Kaschell, Mrs. D. Cunha, John Cocutz, L. Sezonov, D. Pasco, Dr. Martinez. Seated on floor—Esther and Maria Martinez, Anabelle Calleiro. Standing—R. Ramos, I. Negrin, W. Kaschell, D. Cunha, A. Mauricio.
2. Miss Varina Brown with Dr. and Mrs. Bela Udvarnoki, Beluska and Gene of Brown Memorial Seminary, Budapest, Mrs. Everett Gill and Miss Ruby Daniel of the Hungarian Training School.
3. Margaret Fund Students at Foreign Mission Conference.
4. Missionary Family Circle at Ridgecrest.
5. Foreign Mission Conference, Ridgecrest, North Carolina, July 29-August 4.



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One Solvent for the Race Issue

For many months before the meeting of the Baptist World Alliance in Atlanta, Baptist leaders throughout the world were gravely apprehensive that there would be a clash over the race question at Atlanta. We are glad to say that everything passed off happily, and there were no untoward incidents to mar the harmony and fellowship of the meeting.

The one and only solvent for race hatreds and antagonisms is the Gospel and Spirit of Jesus Christ. The missionaries on the various fields of our Board are untroubled by the question of race or the color of a man's skin. Of course, there is no social intermingling or intermarriage between folk of different color. It is for the integrity and purity of the white and brown and yellow and black and red races that the race stock should be kept pure. We are not talking about that phase of the race question.

But we are much concerned about the question of race and blood when it comes to the fellowship and co-operation of all mankind in the work and program of Christ's Church. In the matter of fellow-

ship and worship in the Church of Christ, the question of race and blood should never enter for one moment. Christ is the one Saviour and Lord of all men and races. In the mind and program of Christ, there are no race distinctions whatsoever. The love of Christ and His death on Calvary embraced the whole human race. He is a universal Saviour or He is no Saviour at all. His program will never be complete and His love will never be satisfied until every tongue and tribe and people on the globe shall come to know Him and love Him.

The meeting of the Alliance in Atlanta was a fine and practical illustration of how Baptists from all nations can come together in the name and love and fellowship of Christ Jesus.

"God . . . hath made of one blood all nations of men for to dwell on all the face of the earth."

* * *

The Multitudes Were There

It had been published abroad for many months that large crowds were expected to come to the sixth meeting of the Baptist World Alliance. All records for attendance upon religious meetings in America have been broken, and we doubt if the record can be surpassed by any religious group on earth. In spite of heat and rain and the serious problem of transportation to and from the meeting place, the crowds were enormous and the attention to the program of the Congress was constant and sustained. More than fifty thousand were present for several of the sessions.

The Baptists of Georgia and the South were there in multitudes, and we anticipate that great and lasting good will come to our Church from these wonderful meetings in Atlanta.

* * *

State Churches Will Dominate

As the enlarging plans for the proposed interdenominational World Council of Churches are made public, we are convinced that it is to be completely dominated by the State Churches of Europe. The Church of England and the Greek Orthodox Church of Rumania and other southeastern European countries will, without doubt, largely shape the policies and chart the course of the new Council of Churches.

Baptists, of course, stand for everything in a spiritual sense that is absolutely contrary to what these two powerful political State Churches stand for. Southern Baptists may be reassured as to this whole matter when they remember that George W. Truett is Chairman, and Ellis Fuller is Secretary of the committee appointed by the Southern Baptist Convention to report to the next Convention on the acceptance or rejection of the invitation extended to

us to join this new movement in religious power politics.

* * *

A Great Missionary Pioneer Has Fallen

William B. Bagby, the pioneer and founder of our Baptist work in Brazil, has been called from his earthly labors to his eternal reward.

He went out to Brazil in 1881 as the first representative of Southern Baptists in the land of the Southern Cross. He organized our first church in Brazil at Bahia in 1882. Later, in 1884, he moved to Rio de Janeiro and organized the First Baptist Church in the Federal capital.

Dr. Bagby was a great gospel preacher and an untiring evangelist. He was gifted in the art of training and organizing his converts. The churches which he started grew and multiplied in a marvelous way, and today, in the fellowship of the Brazilian National Convention we have over six hundred churches with more than fifty thousand members. There are five colleges, two theological seminaries, two missionary training schools for women, a publishing house, a Baptist paper, and Home and Foreign Mission Boards, that are giving the Gospel to the unevangelized areas of Brazil and sending missionaries to the homeland of Portugal. There are numerous high schools, primary and industrial schools, and many other institutions and agencies conducted by the Baptists of Brazil—all of which began fifty-eight years ago, when W. B. Bagby of Texas and Anne Luther of Missouri heard and answered God's call to Brazil.

Mrs. Bagby still survives her husband and has been a great missionary along with him. The five children of Dr. and Mrs. Bagby are Southern Baptist missionaries in South America. Four of them—Rev. T. C. Bagby, Rev. Albert I. Bagby, Mrs. Harley Smith, and Mrs. W. C. Harrison—are serving in

Brazil, and one, Mrs. S. M. Sowell, recently deceased, was stationed in Buenos Aires, Argentina.

One of the great missionary statesmen of this generation has fallen. As a result of his labors for over half a century, a militant and growing denomination is rapidly winning Brazil to Christ. A more extended record of the labors of Dr. Bagby in Brazil will be published shortly.

We thank God for the lives and labors of Dr. and Mrs. W. B. Bagby. * * *

Another Baptist Medical College

For many years Wake Forest College has offered a two year course in medicine. The work done has been of the very highest order and has won national recognition in the best medical circles in America. However, only a limited number of students could be accepted because of the lack of equipment and financial backing.

Now comes the good news that the Medical School will be moved to Winston-Salem and re-organized into a full four year Medical College. The Bowman Gray Foundation will give the funds necessary for buildings and equipment as well as maintenance. The Medical College will be closely associated with the North Carolina Baptist Hospital, already a successful and growing institution in the twin-cities.

This new Baptist Medical College will mean much for the Foreign Mission Board and the cause of missions across the world. Along with Baylor University, Wake Forest will now take her place as a great training center for medical missionaries for our Baptist hospitals and medical centers in foreign lands.

We heartily congratulate President Thurman Kitchen and Wake Forest College on this constructive enlargement of that fine old Baptist College.

Editorial Varieties

CHARLES E. MADDY

Appreciation—In the absence of the Executive Secretary during the recent six years while he visited mission fields, the Foreign Mission Board has been greatly blessed with the generous and enthusiastic loyalty and devotion of the officials and co-workers on the office staff. These devoted co-workers in the office have carried on the work with efficiency and with satisfaction to every one concerned. For their unselfish devotion to the cause of foreign missions, we are grateful.

Income Limits Appointments—Limited by the present income, the Board will be unable to appoint any new missionaries at the annual meeting of the Board in October. Four missionaries have died since the April meeting, and there is urgent demand for new recruits coming up from every mission land. The Board has appointed twenty-four this year, and unless our income should increase in a very substantial way, we will be unable to send any further recruits for some months.

A Genius of Organization—Dr. Louie D. Newton is a master genius in the organization and promotion of a great denominational enterprise. He was the general chairman of the Committee on Arrangements for the sixth meeting of the Baptist World Alliance. He handled the vast and complicated details of the congress with a dispatch and efficiency that caused constant amazement to his multitude of friends. He is greatly beloved as the successful and efficient pastor of a truly great church, and he is a denominational leader of rare tact and charm. He is destined to go far as a leader in Baptist world affairs.

* * *

New Mission Field Seeks Aid—There is an independent and growing Baptist Mission in the Sandwich Islands. The population is made up of many races but is predominantly Oriental-Japanese and Chinese. There are two churches in Hawaii—one in Honolulu and the other on an adjacent island—that affiliate with the Southern Baptist Convention. For several months now, because of the fact that some of our missionaries could not return to their stations in China, the Foreign Mission Board has assigned several of our China missionaries to labor in these strategic islands of the Pacific. At this time Rev. and Mrs. L. E. Blackman are at work in Honolulu and vicinity. A strong plea is coming up to the Foreign Mission Board that the work in this island territory of the United States be officially taken over by our Board. The matter will be given careful study by the Foreign Mission Board before any final decision is reached.

* * *

A Debtless Convention by 1945—The Executive Committee of the Southern Baptist Convention has for many months been urging upon all boards and agencies of the Convention the worthy goal of a debtless Convention by 1945, the Centennial year of

Southern Baptists. For six years now the Foreign Mission Board has been making every sacrifice possible for the payment of its paralyzing debt. Substantial and gratifying progress has been made in its retirement. At the July meeting of the Board it was decided to apply five per cent of the undesignated receipts from the Co-operative Program for the year 1940 to the debt service of the Board. On the basis of our present income, we estimate that this will provide about \$22,000 additional per year for the retirement of our debt.

* * *

Gavel of Historic Wood and Stones Opens Alliance—What was described as "perhaps the most historic Baptist gavel in the world" was used July 22 by Dr. George W. Truett, of Dallas, Texas, to open the sixth Baptist World Congress.

It was presented to Dr. Truett by Minetry L. Jones, member of the board of trustees of William Jewell College, Liberty, Missouri, who explained its brought-together-wood from:

A church where Bunyan was bell-ringer in 1530;
A tree on the site of the first Baptist church organized on the North American continent in Nova Scotia;

The oldest Baptist church in the colonies, organized in 1638 at Providence, R. I.;

A tree planted in India in 1795 by William Carey, first Baptist missionary to India;

The oldest Baptist church west of the Mississippi, built in 1806 near Jackson, Missouri.

In the ends of the gavel, Jones added, are two stones from the site of the crucifixion northwest of Jerusalem.

The material for the gavel was collected by the Rev. Claude Warrall Kelly, of Hot Spring, Arkansas. It is bound with silver rings.

—*The Atlanta Constitution*.

CHINA RELIEF

In this land of overabundant crops and vast surplus of wheat and corn, our dispatch from Shanghai this afternoon (August 15) scarcely will be credited. If credited, the hunger forecast by it will seem so remote that it will stir few hearts. Already the shortage of food is serious. Prices are rising. No rice is being procured from the regions that usually supply the Yangtze Valley when it suffers from drought or flood. The Associated Press correspondent gives warning that conditions in the occupied areas will be "infinitely worse" this year than they were in the winter of 1938-39. America may heed that warning. If starvation threatens those helpless millions, America alone can bring relief, and America must.—*The Richmond News Leader*, Douglas Southall Freeman, Editor.

BETWEEN BERLIN AND ATLANTA

(Continued from page 332)

churches, either State churches or striving to become such, to which the temper of toleration and the idea of religious equality are anathema. In more than one European State our people are aware of persistent tendencies and intrigues against their freedom. The "ecumenical movement," in spite of the noble resolutions of Oxford, is actually used by a section of Anglicans as a weapon against the liberty of Rumanian Baptists. As to Asia, no feature of our time is as gravely alarming to the missionary enterprise as the multiplication of restrictions and demands in the enlarging Japanese-controlled areas of the Far East—the puppet-state "Manchukuo," Korea, and Japan itself, to which extensive regions of China may be added. Documents emanating from some of these areas indicate grave and multiplying obstacles to missionary propaganda; while the reverence to the Emperor exacted from Christian pupils in schools, in forms scarcely, if at all, distinguishable from Shinto religious rites, suggests too closely the Roman Emperor-worship for refusing which early Christians endured a martyr-death.

The outstanding example of prolonged and persistent action by the Alliance as the defender of freedom is that of Rumania. . . . You recall the events of the closing months of last year and the opening months of this—the protests of Baptists and other lovers of freedom, notably in the United States and in Britain, but also in other lands. . . . In brief, something like a world-conscience found expression. The clerically-controlled government turned a deaf ear to all protest, and the appointed day found the whole of the Rumanian Baptist churches closed. The Rumanian brethren stood firm, and the Alliance stood by them. We petitioned the King, and we dealt point by point with the official answer to our resolution. It was notorious that the Rumanian Cabinet was not united behind the Patriarch and the Archbishop. A reconstruction of the government came about, accompanied by the dropping of the Archbishop whose fanaticism had brought the country into such grave discredit. Shortly afterwards the Patriarch died, and was succeeded by M. Calinescu, a statesman who has never concealed his dislike of the use of the police against the dissenters. The new Prime Minister, doubtless with the sympathy and support of the King, whose signature has not been appended to the repressive measures, (they are administrative orders, not Royal decrees) has ordered the police to permit the re-opening of the churches, and some minor measures of amelioration have accompanied this action. We are thankful for the steps taken by M. Calinescu,

and we sincerely hope that His Majesty King Carol and his Prime Minister will complete and ensure the the emancipation of our long-suffering people. For we are bound to call attention to the incompleteness and the insecurity of the present comparative freedom. The decision which closed the churches is not withdrawn; the police are merely held off. In a few districts of the country the Prime Minister's instructions have not been followed. There can be no security for rights that depend solely upon the personal attitude of a liberally-minded Minister, but have no firm foundation in law. The administrative order of Archbishop Colan should be annulled. Further, it is unthinkable that a world-wide denomination like the Baptist, the largest Free Church communion in the earth, with over a million members in the British Commonwealth, whose members have filled the highest offices of State and the judiciary in this and other countries, who hold no tenets but those that make for good citizenship, should be slighted in Rumania in the interests of a privileged and intolerant church. We look with confident hope for the full legal acknowledgment of the Rumanian Baptists as a recognized cult; with the status and all the rights of such a cult except one: they do not ask and could not in conscience accept financial aid from the State.

On this Rumanian issue as well as on the Russian, I trust the Atlanta Congress will be able to take definite action.

Inexpressible Gratitude

Many things gladden me in retrospect—the relief of destitution after the Great War; the new status gained by our people in many parts of the earth; their enlarged sense of oneness in Christ; the growing prestige and influence of our Alliance as the servant of the brethren and of their freedom. But what moves me at the deepest is a simply inexpressible gratitude for the unfailing love and trust you have displayed in all your relations with me through the years. To serve my brethren of all lands and races, making no distinctions, has been the crowning privilege of my life. It is for others to judge whether your confidence has been justified. One claim only do I make in all simplicity: that with utter loyalty to our world brotherhood, to the ideals of the Alliance, and to the high causes for which Baptists stand—the Gospel and freedom—acting on your behalf and in your name, I have done what I could.

All who are members of the Hundred Thousand Club and keep up their dues rejoice in the success we are having.

CURRENT
CHRONICLES

OUR MISSIONARY FAMILY CIRCLE

JESSIE R. FORD, *Executive Assistant*

Arrivals on Furlough

Miss Lois Glass, Laichowfu, China
Home address: 339 Rosebank Avenue, Baltimore, Maryland
Rev. and Mrs. W. Maxfield Garrott, Fukuoka, Japan
Home address: C/o Dr. W. O. Carver, 2825 Lexington Avenue, Louisville, Kentucky
Miss Elizabeth Hale, Shanghai, China
Home address: South Boston, Virginia
Dr. and Mrs. M. T. Rankin, Shanghai, China
Home address: C/o Foreign Mission Board, Box 1595, Richmond, Virginia
Rev. A. Scott Patterson, Lagos, Nigeria, Africa
Home address: Decatur, Georgia
Rev. and Mrs. F. T. N. Woodward, Canton, China
Home address: Statesville, North Carolina
Dr. and Mrs. S. E. Ayers, Chengchow, China
Home address: 978 Juniper Street, N. E., Atlanta, Georgia
Mrs. J. F. Ray, Hiroshima, Japan
Home address: 4 Hawthorne Avenue, Princeton, New Jersey

Sailings

August 17—S. S. KAMAKURA
Rev. and Mrs. Victor Koon, Harbin, Manchukuo
Rev. and Mrs. Edwin Dozier, Fukuoka, Japan
Mrs. J. Walton Moore, Chefoo, China
August 19—S. S. EMPRESS OF ASIA
Miss Pearl Todd, Chefoo, China
Miss Rose Marlowe, Shanghai, China
Rev. and Mrs. C. K. Djang, Shanghai, China
August 25—S. S. BRAZIL
Rev. and Mrs. Erhardt Swenson, Bahia Blanca, Argentina

Wedding Bells

Miss Clara Brown Taylor, daughter of Dr. and Mrs. W. C. Taylor, Secretary for Latin America, was married at Greenville, South Carolina, August 5 to Mr. H. W. Wilson. They will make their home in Greenville. Our best wishes go to these young people.

Sympathy

On August 5 a cable was received bearing the sad news of the home-going of Dr. W. B. Bagby, Porto Alegre, Brazil. Dr. Bagby was our first missionary to Brazil. During his lifetime he had the joy of

watching the marvelous growth of the work in Brazil until now there are more than 50,000 Baptists. Our hearts go out in deepest sympathy to his loved ones. His works are his memorial, and his name will always be associated with our Baptist cause in Brazil.

A brief word has just been received from Brother John A. Moore of Yugoslavia, telling of the sudden death of Brother Vincent Vacek. No details were given. This loss is a great blow to our work in Yugoslavia. Brother Vacek leaves eleven children, to whom our deepest sympathy is extended.

The Board received on August 17 a telegram announcing the death of Miss Cynthia Miller at Baylor Hospital, Dallas, Texas. Miss Miller went to Laichow, China, in 1905 as a missionary nurse and served faithfully always. To her family the Board extends deep sympathy.

A cablegram came August 18 announcing the death of Mrs. S. M. Sowell at Porte Alegre, Brazil. She was at the home of her mother, Mrs. W. B. Bagby.

From Dublin, Texas, came a telegram August 26, announcing the funeral of Miss Viola Humphreys of Kaifeng, China.

No further details have yet been received concerning the passing of Mrs. Sowell of Argentina and of Miss Humphreys, who was in the states on furlough.

Appointments

At the meeting of the Board on July 13, the following missionaries were appointed:

Rev. and Mrs. L. D. Wood, Santiago, Chile
Dr. and Mrs. Ray U. Northrip, Ogbomoso, Africa
Miss Pauline Willingham, Yugoslavia

We might add a little secret in connection with the last name. This young lady is going out to become the bride of Rev. John A. Moore, who was appointed to Yugoslavia a year ago.

FROM BRAZIL

Curityba—Rev. A. Ben Oliver writes that he has made a trip of five weeks and two days into the southern part of the state of Sao Paulo. He visited six churches preaching to more than 150 in each. Eighteen were baptized. Often our missionaries have to be doctors as well as preachers, and this was true of Mr. Oliver on this trip. He tells of one interesting incident:

"One old man was an interesting case. He came early one Sunday for me to treat his sore foot, where he had a very ugly cut place on it. He had spent the night in agony, and while I was doctoring it, I talked to him of the Saviour. Later when I had the other 140 persons out there under the trees, preaching to them, he came out and listened. The next day when I was leaving, he called to me and said, 'I'm not a Believer yet, pastor, but I'm not so far off as I was. I want to get closer to Jesus, and I'm going to be a Believer.' He used to be bitterly opposed to all Believers."

FROM ARGENTINA

Buenos Aires—Miss Martha Thomas Ellis is asking prayer for a dear woman who finds it hard to give up her "saints." She says:

"There is a woman who comes to our services and in whom I am most interested and for whom I wish you would all join me in prayer. She can neither read nor write, and she is about sixty years old, I should say. She and her husband were both candidates for baptism sometime ago, and they had passed through the probation period required and were ready for the final examination before the committee who was to examine them. It was then that she said she couldn't be baptized because she just couldn't give up her saints and things. She was so accustomed to them that she just couldn't bear to part with them. She never misses a service and is deeply interested. I have seen her sit and struggle with herself when the pastor would ask if there were those who would manifest their acceptance of the Lord Jesus by coming forward or by raising their hands. I feel sure that if she could read, it would be different. I am going to offer to teach her some of the verses she likes best and some of the hymns. Maybe that will help her, but I need your prayers."

FROM PALESTINE

Haifa—Miss Kate Ellen Gruver writes from Haifa:

"The little apartment is sort of a penthouse affair, not must larger than a good-sized room cut into 'cubby holes.' There is one nice room—the bedroom—a tiny bath, and a smaller room which I have divided by a screen into a wee kitchenette and sitting room. This latter makes it possible for me to have visitors as well as a place for my language teacher when lessons fall due. One of the nicest aspects of it all, though, is the roof, part of which has been glassed in on the windy side, and which makes an ideal porch. The rest of the roof is open to the sun. Mrs. Roswell Owens and I hope to be able to use this place for some of her girls' meetings. From it, you can look out over the Mediterranean—and how lovely it is! It has been a great deal of fun

fixing it up, and trying to cover boxes and trunks to look like furniture."

This business of setting up housekeeping in Palestine sounds most interesting. How wo do need another couple or two to join our little group in this beloved land of our Lord.

FROM CHINA

Kweilin—Miss Ruth Ford writes: "For so long we have just lived from day to day, thinking surely that by the next week we would know the turn of affairs and perhaps be fleeing before the enemy. We miss the hospital more and more. Those bare gray walls give me a heartache every time I pass. I wonder if we will ever have a building there again? We have been grateful to the Bible School for the two rooms that we have used since February 1 as an out-patient clinic. At first we were not busy as it was the Chinese New Year time, but gradually the work has increased until we have had about all the two of us could do. We get constant pleas for beds; and if we had a staff and a place to put patients, we would be very busy for Kweilin does need another hospital."

FROM NIGERIA

Abeokuta—Miss Neale Young reports marked progress in our W. M. U. work in Nigeria:

"Last night I returned from a four weeks' trip to four associations, and I am now beginning the fifth week here in Abeokuta. I feel rather happy about the beginning of our year's work. We have had the most spiritual meetings we have ever had, and I feel sure that the next five years will see marked progress in the work. Of course, we have stressed soul-winning in the W. M. U. and have carried along in a casual way, teaching classes and encouraging the Christians to be more active in winning the lost to Christ, but now we are making it our only business for the next five years."

FROM RUMANIA

Bucharest—Mrs. Earl Hester Trutza says: "Last week was the week following the Whitsuntide season when there are many special meetings in our churches. Rev. and Mrs. Roy F. Starmer went to Cernauti and spent the week with Rev. and Mrs. W. E. Craighead. I went to Yugoslavia to help John Moore get the Union of Women's Societies organized. We had a very fine time at a convention of young people and women at Cerna, and then there were meetings at Zagreb as well as Belgrade. I am to help them with programs and suggestions until a woman missionary, for whom John is waiting, comes to Belgrade. Mr. Trutza went to his home church to take part in the ordination of the young seminary student who works there."

CURRENT CHRONICLES

CROWN HIM LORD OF ALL

(Continued from page 335)

The speakers for this hour were Mrs. Howard Wayne Smith, Philadelphia; Rev. B. Grey Griffith, England; Dr. John McLaurin, Canada; Dr. Charles E. Maddry, Richmond; Dr. W. Maxfield Garrett, Japan; Rev. Wu Chi Chung, China; and others.

Similar afternoon sessions were held during the week for youth groups, women's organizations, language groups, and committees.

"A Pageant of Baptist History" presented Monday night drew the largest crowd of the week. This portrayal reminded the vast throngs that Baptist history is nothing less than the missionary annals of the ages. Carey, Judson, Shuck, and other stars of the cast were missionary impersonations.

The Congress sermon from the text Galatians 2:20 was earnestly delivered by Dr. A. T. Ohrn of Oslo, Norway. Through his clear exposition of the redemptive mission of Christ, Dr. Ohrn defined a Christian as "one who is in Christ and who has Christ in him." He placed the cross and the resurrection at the center of a Christian's experience. "Crucifixion with Christ means the forgiveness of sins, personal sacrifice, and the resurrection," declared the professor of the Norwegian Baptist Theological Seminary. "The greatest need in the church today is the revival of the consciousness of the forgiveness of sin." Masterfully he pleaded that Christians everywhere "give serious adoption of the irresistible force of the Gospel." He expressed his definite conviction that when enough Christians are so possessed by the Holy Spirit of Christ Jesus the ghastly problems of today's suffering will be solved.

Perhaps the moments that many will remember longest are those that were filled with the old southern melodies from the hearts of the Negroes of the choirs of Atlanta. "I Want to Be a Christian in My Heart," "Swing Low, Sweet Chariot," and other beloved old spirituals opened and closed the evening services in Ponce de Leon Park.

The one impression that can never fade is the memory of the spirituality that reigned throughout the sessions both in the auditorium and in the vast ball park. People stayed throughout the long hours and they sat quietly, prayerfully still. A reporter at the press table threw away his cigarette and murmured his thoughts: "This is like being in church. There aren't any mosaic windows giving dim religious light, but a fellow can't look at the face of that fine man (Dr. Truett) and not feel awed."

A sports editor wrote: "The immortal majestic passages, sung from the hearts of a deeply religious people was the most profoundly stirring experience many of us have ever had."

CURRENT
CHRONICLES

*Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!*

"It brought back memories of a little brick church in a maple grove, or a wooden arbor covered with brush by a purling stream, or an architecturally beautiful edifice on a roaring city street, or a tent in the jungle, or a chapel on a tossing ship. . . . The grass arena devoted to the pursuit of an athletic contest became a vast church over which an atmosphere of reverence hovered. . . . The signs advertising beer and cigarettes were blotted out. The scoreboard that had showed Atlanta leading Nashville, 5 to 4, and the gaudy signs proclaiming the virtues of bread, gasoline, and soft drinks became stained glass windows. . . . In their most inspired dreams in the centuries ago John Smythe, Thomas Helwyb, Richard Blount, John Bunyan, William Carey, Roger Williams, Adoniram Judson, Luther Rice . . . none of the giants of faith ever dreamed of such a gathering and such a volume of inspired music as came from this group."

One does not exaggerate when he says that the most perfect piece of publicity ever given to any congress or convention, secular or sacred, was given to the Baptist World Alliance and every phase of its Congress in Atlanta. Perfect reporting combined with excellent editorials, historical sketches, interviews, flashy features, both serious and humorous, filled the daily papers from front to back. Some one estimated that over a million lines of type were set for stories of this world assemblage of Baptists. On the lips of everyone were praises for the press.

The radio equalled the press with matchless service sending out to the ends of the earth the messages and music, the prayers and fellowship of the Congress. The press and radio preserved and broadcast these missionary days for all the generations to come.

The report of the Committee of Nominations was made by Dr. Ellis A. Fuller of Atlanta, Georgia, and was adopted.

Dr. James H. Rushbrooke, London, England, for the past eleven years general secretary of the Baptist World Alliance, was elected president, succeeding Dr. George W. Truett, Dallas, Texas.

Dr. W. O. Lewis, Paris, France, formerly of Missouri, and the present representative of the Northern Baptist Convention mission work in Europe, was elected general secretary to succeed Dr. Rushbrooke.

Dr. Clifton D. Gray, Lewiston, Maine, was re-elected honorary associate secretary. A second honorary associate secretary was named. Dr. Louie

D. Newton, Atlanta, Georgia, was honored with this new secretaryship. Dr. Newton is pastor of the Druid Hills Baptist Church. A special amendment to the constitution made possible the second honorary secretaryship. Vice-presidents are: Dr. Elmer A. Fridell, Berkeley, California; Dr. N. J. Nordstrom, of Sweden; Dr. C. J. Tinsley, Australia; Dr. H. Luckey, Germany; Dr. L. R. Scarborough, Fort Worth, Texas; Dr. L. K. Williams, Chicago; Dr. S. U. Zau, China. C. T. Le Quesne of London and Hon. Albert Mathews, of Toronto, were elected treasurers. The executive committee consists of Dr. George W. Truett, retiring president, and for Great Britain—Rev. M. E. Aubrey, Dr. B. Grey Griffith, the Rev. Gilbert Laws and H. L. Taylor. Canada—Dr. H. H. Bingham and Dr. W. C. Smalley. China—Dr. T. C. Bau. Hungary—Rev. M. Baranyay. India—Dr. San Ba. Italy—Professor L. Paschetto. Japan—Dr. Yugoro Chiba. Brazil—Dr. John Soren. Norway—Dr. A. T. Ohn. Poland—Rev. L. Miksa. Rumania—Luke Sezonov. South Africa—Rev. Charles Stern. United States—Dr. Earl Adams, Dr. J. W. Decker, Dr. M. E. Dodd, Dr. T. O. Fuller, Dr. Everett Gill, Dr. J. R. Sampey, Dr. J. M. Nabrit and Dr. G. L. Prince. Delegates at large included: Dr. Theodore F. Adams, Dr. T. G. Dunning, Dr. Frank H. Leavell, Professor N. Jonobab, Mrs. F. W. Armstrong, Frau Deniel, Mrs. Ernest Brown, Mrs. S. W. Layten and Mrs. John Nugeen.

To describe the welcome of the citizens of Atlanta to world Baptists would seem like indulging in adjectival extravagance. Nothing was overlooked. Miles of streets heralded a hearty welcome in many languages and the flags of the nations combined to make a colorful floating ceiling over all. *Welcome—Bien Venido—Welkom—Willkommen—Benvenuti—Os Ef Parestite—Bien Vemu—Velkommen—Bem Vindo—Terve Tulova—Valkommen—Dobra Pozhalovat—Hwan Ying*—was not only in the air, but even the shop windows caught the spirit of the hour and presented Baptist history and portrait pantomimes of Carey and dramatic scenes from *Pilgrim's Progress* and other immortal books. The entire city reminded one of a vast room carefully decorated for the greatest mission study class ever staged.

Some of the Southern Railway tracks go directly by the Ponce de Leon Park. In evidence of its desire to co-operate with Dr. Newton in playing host to the world, the management stopped all trains from going past the stadium and routed them by another way. This unique feat along with scores of other equally as thoughtful gestures on the part of Louie D. Newton, general chairman, soon merited for him the phrase *The Miracle Man*.

Conveniently located on the first floor of the auditorium was a prayer room, a quiet retreat from the multitude.

(Continued on page 355)

Baptist World Congress Theme Hymn





*Dr. R. S. Jones,
Director of
Foreign Mission
Conference,
Ridgecrest,
North Carolina*

NATIONALS REPORT

(Continued from page 343)

or will they send another couple back with him?" This question faces every Southern Baptist.

Other missionary and national representatives of Brazil voiced these needs: "To claim the vast interior for Christ;" "to train our youth and membership that we may build on a firm foundation;" "to send out one evangelist for every one of the eight untouched states;" "to strengthen and support even more adequately our seminaries and training schools;" and "to extend the missionary work until it reaches every Latin speaking land and until every Latin has had a chance to know and believe in God."

The middle day of the week was given over to tracing Woman's Missionary Union work around the world. In a most effective and lasting manner, Miss Juliette Mather, young people's secretary of Woman's Missionary Union, presented the world through representatives from every one of Southern Baptists' sixteen fields. Throughout the day the Conference was reminded of the vast magnitude of Woman's Missionary Union in other lands.

The week reached its lofty climax on Friday when the map of the Orient claimed the place of emphasis.

No national appeared for Japan. Only one of Japan's depleted force of eleven missionaries was scheduled on the day's docket. This lone speaker for beautiful Japan, Dr. W. Maxfield Garrott, was too moved by the distress and needs of his country to speak at first. Through the sad silence of a young man's heart too burdened for his adopted country to utter the cry of his soul, the Holy Spirit penetrated and possessed the hour. The young messen-

ger of the Cross concluded by pleading that missionaries who come to Japan must come not because they are wanted, but because Christ wants them in Japan to win the Japanese people to Him.

From China came the sorrowful echo of suffering and distress unbelievable, and a heart-rending appeal to come quickly and help the present corps of Southern Baptist missionaries and national Christians in China to tell the millions, who in darkness and danger, are ready to listen to and to believe in the Gospel. Not one note of malice, criticism, or revenge for their enemies, was voiced by any messenger from Cathay, but the pathos of their pleas for the prayers of Southern Baptists broke the hearts and dimmed with tears the eyes of those who looked into the calm, earnest, sad faces of those who had so recently come from the very fires of death and destruction of war.

SPIRITUAL SESSIONS

Some attributed the deep spiritual atmosphere prevailing over Foreign Mission Week to the sustained notes of suffering fusing the many messages from the Orient and Europe and Palestine; others said that this deep spirituality was the influence of the score or more of fervent, earnest nationals in the camp; some praised God for sending Dr. B. J. Caution to lead the morning watch hour that set the heart's tempo for the day's response; others said that "Wherever Roy Angell is, there is also the spirit of God;" and all recalled that it was Dr. J. H. Rushbrooke, newly elected president of the Baptist World Alliance, who sounded the theme for the week in his Sunday morning's sermon. Southern Baptists have long known Dr. Rushbrooke as a great secretary, but those who heard him at Ridgecrest will ever remember him as one of the greatest preachers of this generation. He presented simply and clearly the fact that the infilling of the Holy Spirit is an absolute necessity for Christian service. This truth so prevailed in every session throughout the week closing August 4, that the fifteen hundred Southern Baptists leaving the mountain top at the close of the week repeated over and over: "Many of our hours were like Pentecost. Surely the Spirit was in our midst. We can never be the same again."

GUESTS

The guests from overseas were: Rev. John Cocutz, executive secretary of the Rumanian Baptist Union; Rev. Luca Sezonov, president Rumanian Baptist Seminary; Rev. Danila Pascu, secretary for Baptist young people of Rumania; Dr. Bela Udvarnoki, president Hungarian Baptist Seminary, and Mrs. Udvarnoki; Rev. A. C. Müller, professor Mexican Baptist Seminary; Dr. Djalma Cunha, president Baptist Seminary, Rio de Janeiro, Brazil, and Mrs. Cunha; Rev. Walter Kaschell, newly appointed B.T.U. director for Brazil, and

Mrs. Kaschell; Rev. Edgar Soren, pastor First Baptist Church, Rio de Janeiro, Brazil; Rev. Honorio Espinoza, pastor, Santiago, Chile, and Mrs. Espinoza; Rev. Samuel Vila, vice-president of the Spanish Baptist Union; Dr. Wu Chi Chung, secretary Kiangsu Baptist Convention, Shanghai, China; Dr. Roberta Ma, of Canton, China; Rev. and Mrs. C. K. Djang, Shanghai, China; Miss Joy Chow, China; Rev. Enrico Paschetto, director of Italian Baptist young people, and Mrs. Paschetto; Rev. A. Mauricio, Brazilian missionary to Portugal; Dr. and Mrs. William Hatcher, Brazil and Portugal; Rev. Santiago Canclini, president River Plate Baptist Convention, Buenos Aires, Argentina; Miss Eleanor San Tay of Burma.

MISSIONARIES

The missionaries present were:

CHINA: Dr. and Mrs. R. E. Beddoe, Miss F. Catharine Bryan, Miss Martha Linda Franks, Miss Bertha Smith, Dr. and Mrs. M. T. Rankin, Dr. and Mrs. R. T. Bryan, Miss Lois Glass, Dr. John Lowe, Miss Elizabeth Hale, Miss Mollie McMinn, Miss Hannah Plowden, Dr. and Mrs. Milton Braun, Rev. Eph Whisenhunt, Miss Lora Clement, Miss Attie Bostick, Dr. and Mrs. B. J. Cauthen, Rev. A. R. Gallimore, Miss Lydia Greene, Dr. and Mrs. P. H. Anderson.

JAPAN: Dr. and Mrs. W. Maxfield Garrott, Rev. and Mrs. Edwin B. Dozier, Miss Floryne Miller.

AFRICA: Rev. and Mrs. A. C. Donath, Dr. and Mrs. W. H. Carson, Miss Lena Lair, Miss Ruth Kersey, Miss Hattie Gardner, Mrs. George Sadler, Dr. and Mrs. A. Scott Patterson.

BRAZIL: Dr. and Mrs. W. C. Taylor, Mrs. L. M. Bratcher, Dr. and Mrs. J. J. Cowsert, Rev. and Mrs. Clem D. Hardy, Rev. and Mrs. R. Elton Johnson, Rev. and Mrs. W. W. Enete, Dr. H. H. Muirhead, Dr. and Mrs. J. W. Shepard.

ARGENTINA: Rev. and Mrs. Erhardt Swenson.

PALESTINE: Rev. and Mrs. J. Wash Watts.

INDIA: Mrs. Annie Moore.

EUROPE: Dr. and Mrs. Everett Gill, Miss Ruby Daniel.

SONS AND DAUGHTERS

The sons and daughters of missionaries present were:

From China: Cora May Marriott, Golda Jean Fielder, Byron Fielder, Howard Olive, John Bryan, Charles Culpepper, Bentley Glass, Bryan Glass, Gertrude Glass, Dan

Williams, Julia Connely, William Connely, Page Rankin, Mary Lee Rankin, Edith Adair Whisenhunt, Mrs. Addie Beddoe Choate, Theresa Anderson, Henry Anderson, Hendon M. Harris, Jr., Robert Stephenson Gallimore, Richard Harris Gallimore, Betty Norwood, Carolyn Cauthen. From Brazil: Alfred Taylor, Clara Brown Taylor, Betty Taylor, Robert Bratcher, Lewis Bratcher, Sudie Pearle Muirhead, Dulce Muirhead, Harry Muirhead, Helen Elizabeth Cowsert, Esther Ruth Cowsert, Marjorie Baker, Sue Terry, Ettie Jean Johnson, R. Elton Johnson, Jr., Ernest Jackson Johnson, Jo Ann Hardy. From Chile: Robert Moore. From Argentina: Franklin Fowler. From Africa: William Pendleton McCormick, Henrietta Sadler, Patsy Patterson, Dorothy Elaine Donath, Jack Lanier Donath, Betty Joyce Donath. From Palestine: Betty Watts, John Watts. From Japan: Sara Ellen Dozier.

EXTRAS

Miss Mary M. Hunter's daily presentation of motion pictures featuring the country being focused added information and missionary interest. Mr. Jack Epes' efficient and happy guidance along the way of recreation gave relaxation and rest to the inspiration and fellowship of the days. The clever, attractive world exhibits sponsored by Miss Hunter, and also by Mr. John Hall Jones and Miss Robia Taylor, representatives of *The Commission*, created an international atmosphere as well as worth-while world information. Miss Mary Ward of New York City and "the staff" sounded a strong appeal for China through the presentation of the play, *The Tale of the Dragon*. *The World Telescope* served its fifth year and supplemented the program with valuable information and side lights.

THE EIGHTH CONFERENCE

Dr. R. S. Jones announces that the 1940 Foreign Mission Conference is scheduled for August 11-16, following the Home Mission Conference.

—I. G. C.

CROWN HIM LORD OF ALL

(Continued from page 353)

For the thirsty ones smiling girls and boys gave cups of cold water from large barrels on each end of the stadium platform.

The co-operation of Atlanta officials, church people, and residents cannot be overstressed. Every courtesy was extended, and the mammoth task of housing, transporting, and keeping 50,000 to 60,000 out-of-town people happy was undertaken and carried through in an expert, happy way, under the leadership of Dr. Louie D. Newton.

All messengers were deeply grateful for the expert loud speaker system which enabled all of the 57,000 people to hear.

With every memory of Atlanta one's thoughts are happy, pleasant recountings of inspirational mis-

sionary messages and international spiritual sharing combined with a deep reality of world fellowship and fraternal service meted out on every side.

—I. G. C.



John Hoffman led B.W.A. Singing.

CURRENT
CHRONICLES



The Best for Christ

Address by REV. JOHN COCUTZ, General Secretary of Rumanian Baptists. Delivered at the Young People's Hour before entire Baptist World Alliance, Atlanta, Georgia, 1939

We, the delegates of the Rumanian Baptists, have not come to this great Baptist Alliance Congress here in Atlanta from the quietness of libraries or offices, where we could study and prepare our speeches. We have come from the battle, from the very midst of the fray, from the place where the great forces of darkness are furiously attacking the glorious torch of the Gospel. We have come from the place where all the forces of evil, sensing the shortness of time, are fiercely fighting against the Lamb of God and his faithful followers. We have come to tell you that in this struggle we have lost no ground, but are marching forward determined to win Rumania for Christ.

My subject this evening has been born out of this hard and glorious experience of the Baptists of Rumania. Its material is not taken from any book, nor is it speculation. It has been found in the very lives of my fellow Baptists, who are giving their best for Christ under the most trying circumstances. I saw them standing before a narrow road full of thorns and stones, full of dangers and trials, and full of persecution and ridicule. They had to choose, and what a glorious choice it was! They have gone singing down this road of suffering into the valley of the shadow of death. I am happy to tell you that I do not know of a single Baptist in Rumania who denied his faith, or forsook his conviction because the price was too great to pay, or the road too hard to travel. Oh, in what a glorious way the Baptists of Rumania are giving their best for Christ!

Worthy of Our Best

But may I tell you that God is worthy of our best. Nothing less will do. You will recall the command that Moses gave to the children of Israel, that they were to bring the best of their goods to God. Why? Because God delivered them with His mighty arm from their bondage in Egypt, and led them into a

new fellowship with Himself. It was a shame to sacrifice anything but the best to God. He was worthy of their best because of the deliverance which He brought them. We, as young Baptists, looking to the Cross of Cavalry, have a new and supreme reason to give our best to God. For it was there that He gave His best, His only begotten Son, to shame, suffering, and cruel death for you and for me. Is He not worthy of our best? Are we not ashamed of what we give Him when we look to the Cross of Calvary?

There are many young people today who think it is better to come to Christ when they are old. They wish to give to the world and the devil the flower and energy of their youth, the power and talents of their manhood, and to keep for Christ the worst—the old bones, the tired minds, the hardened hearts, and the sick and used bodies. As we look to Calvary is it not a shame to do so? Christ left the glories of heaven and gave the best of His human life at thirty-three years, the best of His heart, of His mind, and of His body. He gave them all for us. And we—can we give Him our worst?

No, we must give Him the best—the glory, the energy, and the enthusiasm of our young lives. But He is worthy of even more. He is worthy of a well-developed young life. We must train our minds and develop them to their highest capacity through the study of science, philosophy, and theology. We must refine our feelings to appreciate the great works of art and literature. We must develop our will, our heroism, our spirit of adventure to the highest point. We must permit the Holy Spirit to purify our conscience and make it sensitive to any evil. Yes, we must develop a well-rounded personality and a sound character, and then present them to Christ as a living sacrifice.

Offering an Ideal

There is still another reason why we must give our best to Christ. You see, we have to give our lives for something—we cannot keep them. And the things for which young people today are giving their lives are so petty, paltry, and passing—such as money, worldly pleasures, and fame.

COLLEGES
AND SCHOOLS

Young people, do you not feel in your heart the desire to live for a bigger thing? Do you not yearn for some higher ideal that will be worthy of your best? Life is empty; it has no purpose, no joy when there is no higher ideal for which to live.

However, allow me to tell you that Christ is giving us a worthy and challenging ideal for which to live—an ideal which appeals to the best that is in us, calling into function all our superior faculties. In His service we find that life has a great meaning; that it has a glorious aim; that we are not living in vain, but with a wonderful purpose.

We live in a confused and distressed world. The clouds of war and injustice are becoming darker and nearer. The diplomats with all their wisdom, and the statesmen with all their abilities cannot save this world from war, chaos, and destruction. Why? Because the trouble does not lie in political systems, or in economic programs. The malady of mankind lies much deeper—it lies in the human heart. Men cannot live at peace with one another as long as they are not at peace with God. The only remedy of this world is a changed human heart. And the glory of the Gospel is manifested in the fact that Christ alone is able to change it. . . .

Christ is calling you, young men and women, to this challenging and supreme mission; to bring the Kingdom of God in the lives of mankind. This is the most wonderful ideal, it is the most glorious adventure, it is the task which makes life worth while, it is the only thing which is worthy of our best.

No doubt, there are many among you who are condemning Naziism, Fascism, and Communism. You say that these doctrines are inadequate. But,

are we at least as enthusiastic or ready to sacrifice for our wonderful ideal as the young adherents of Naziism, Fascism, and Communism are for their programs?

Oh, what power, what privilege is in your hands, young Baptists! You can change this world in a generation by giving your best to Christ in the service of His Kingdom. Will you use this opportunity?

HIS BEST IN RETURN

We must give our best to Christ not only because he is worthy of it, and not only because He presents us a wonderful ideal worthy of our sacrifice, but because in giving our best to Christ, He will give His best to us. He will give us His love, His grace, His peace, and His joy. He will also give us something more. He will give Himself to us, and by this we will have His fellowship, His presence, and His power. What a wonderful bargain! To receive His best for our best.

I am sure that you, young Baptists, feel the need of the presence of Christ in your lives. You feel what Augustine felt when he cried: "Thou hast formed us for Thyself, and our hearts are restless until they find their rest in Thee." Your soul hungers for a permanent communion with God in Christ. . . .

But, if we wish to have Him as our constant companion in life, if we wish to abide in him and let him abide in us, we must give Him our best, and I feel sure that we will do this.

With our consecrated lives, with Christ as our Lord present in our hearts, let us go to conquer the world for Him.

THE COMMISSION—CALLING

"We can never have a permanent peace until we discover the moral equivalent of war."—*William James.*

Christian missions offer men the *moral, intellectual, and spiritual superior* to war. Foreign missions call forth the highest idealism, altruism, and heroism of humanity, but war makes men bestial and murderous. Missions solve problems of human relationships; wars create more problems.

If Southern Baptists knew the needs, successes, and vast opportunities offered them in every field, they would mobilize adequate men and money for world conquest in Christ's name.

THE COMMISSION is a Christian's best means of offsetting the hysteria of war propaganda and of imparting missionary information, inciting people to pray and encouraging them to give. Send us some

subscriptions! Get your church to put THE COMMISSION in its budget. Single subscriptions are only fifty cents per year. You may pay monthly under the Church Family Plan at the rate of \$1.00 per month for twenty-four copies. We will send them to separate addresses on standing orders.

—J. H. JONES, *Business Manager,*
The Commission.

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Calvert School world-famous home study plan gives superior education to thousands of children not near good schools or unable to attend school. Complete courses for each grade from Kindergarten to High School. All books, materials and teacher guidance included. Enthusiastically endorsed by educators and parents. Low cost. Write today for free catalog. State child's age.

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COLLEGES
AND SCHOOLS

LITTLE PEOPLE IN YORUBA LAND

ALICE ROUTH, *Oklahoma City*

*A missionary's mother in the homeland
draws a word-picture.*



If it be true that "Judy O'Grady and the colonel's lady are sisters under the skin," we suspect that Mither O'Grady and the colonel are also closely related. Since men are "little boys grown tall," it holds good that wherever we find them, small boys are just small boys. In the picture we see that in Africa, as in America, boys evidently think it "sissie" to have their photograph taken with a girl. At least, our young African is none too happy.

The little girl, quite calm and apparently disinterested, not to say indifferent to the whole proceeding, is Frances Pool, aged two and one-half. The grief-stricken youngster is the little boy who, as a three-day-old baby, was brought to the hospital. His mother had died and there was no other place where the father felt his son would have a chance to live.

When the tiny, black baby was brought to the hospital, Mrs. Pool was about three days old as a missionary; so the brand new missionary "adopted" the brand new baby and named him Gordon. With proper care, the pitiful little frame filled out, and Gordon grew plump and healthy. He is one of the brightest and most lovable children in the Home for Motherless Babies.

Recently, when the beds sent by Oklahoma women were unpacked, Gordon was given the first. Miss Manley said "he grew inches taller" in his pride. Incidentally, she also said all the little girls took great pains to make up their beds and keep them neat, but that the boys' pride did not go quite that far; yes, little boys—and big ones too—are akin the world over.

Not so long ago Gordon's father came to take the little fellow back home, but being impressed by the good care given his son and by the pleas of the nurses, he decided to leave the child with the mission, but agreed to pay something for his care.

This story of the saving of one black baby is multiplied over and over in our hospital work at Ogbo-mosho.

THE CHILDREN OF THE MISSIONARIES

What about the little missionary children? Who cares for them while father and mother are busy in all the innumerable ways that missionaries find to carry on their work in home, and school, and hospital?

In the first place, while the children are very young, they must have constant watch-care—far more than is necessary in America, though even at home it isn't any small task to "keep up" with the little run-about who are not old enough to understand or to remember instructions. So the little American children have older African children to take care of them.

The native boys and girls are very devoted to their little charges and have proven exceedingly faithful in following the directions given by parents. It is necessary, for instance, that Miss Baby in Africa wear a sun-helmet on her head; that she shall not go out-of-doors during the heat of the day; that eating and drinking be confined to properly prepared food and drink; that her play be kept within bounds in order to avoid certain dangers. There is not the peril of crowded streets and hurrying traffic with which we are familiar; but there is the danger of strange insects and stranger diseases lurking everywhere; so play must be largely within screened porches or carefully watched yard-areas. The young daughter of one of the native pastors, a girl who has been trained in our Girls' School at Abeokuta, has the care of Frances while that little girl's mother is busy in the Seminary.

Recently when Frances' mother wanted to attend a meeting, she planned to shorten Frances' good-night program by omitting part of the evening prayer. But she had reckoned without her small daughter, who instead of stopping when mother dictated "Amen," insisted on her usual list of what her mother calls "Frances' blesses," beginning with herself and including the far-away G'anmother and G'andad.

Another bed-time ceremony is the "kishes," beginning again with herself (in the mirror) and including photographs, fortunately framed under glass, and finishing with "Samuel," a picture of which she is very fond, and a large photograph of the lovely white Persian cat she loved so much last summer at Grandmother's. Then, mother must "kish" the doll that has been selected for that night; mother doesn't care overmuch for this honor, since dolls are not always as kissable to others as to their young mothers.

When at home, Frances was given a blue doll which became her pride and joy. After numerous washings "Susie" became a most dejected and un-



Friendly Exchange

LOUIE D. NEWTON'S LIFE AIM

Every now and then Atlanta realizes how much Louie D. Newton means to its daily life. . . .

This outstanding Baptist minister was born on a farm in Screven county, 47 years ago, and he was educated in the public schools and then attended Mercer University. He worked his way through Mercer with a job on the Macon Telegraph. Then he attended Columbia University. He held a reporter's job on the famous New York World. He taught, was in the army during the war, and after quitting the service, took a job as editor of the Christian Index.

All his life he has tried to work at something which he felt would be of service to the Christian world. When the Druid Hills Baptist Church called him, he refused the call. When it came the second time, he felt perhaps there was a greater opportunity for service. There was. He has built a great church.

He has a genius for doing a job, and a dogged persistence is one of his great assets. He likes fishing, he is a great baseball fan, he likes to work in his garden, and he finds time for all these hobbies in addition to doing his many jobs.

The congress that assembles here this week is the result of a job Louie Newton undertook more than fifteen years ago.

A young man then, he took to the Congress in 1923 in Stockholm an invitation for the Baptist World Alliance to meet in Atlanta. He did not think it would be accepted, but by extending the invitation he drew attention to Atlanta.

There was no use to invite the Alliance when it met in 1928 in Toronto, because by custom the next

sightly object; she remained, however, the darling of her small mother's heart. When a duplicate was sent out from home, it was thought that the new doll would replace the old. Not so. Susie still reigns, but she shares honors with "More Susie."

Frances' mother is never too busy, and never too tired to teach the little one stories of Jesus. The baby loves to play all by herself. When told to thank her Father for food, she prefers to thank Lord Jesus for "wara," the Yoruba word for milk, her favorite food.

Will this blue-eyed baby be a second generation missionary? The question persists. What will be the answer?

* * *

Congress would be held in Europe. So Louis Newton waited. In the meantime, he prepared a beautiful book of invitations to the Baptists from scores of prominent Americans ranging from the President of the United States on down.

With this, he went to Germany for the fifth Congress in 1934. Louie D. Newton persuaded the Congress to hold its next session in Atlanta.

When he had done this, Louie Newton felt his job just begun. He came back to start at once the organization of committees, groups, the making of plans and the laying down of details. Five years of work. Hundreds of Atlantans co-operating with Louie Newton at the helm.

The Congress this week is its own tribute to Louie Newton—the man who did the job.—Ralph McGill, *The Atlanta Constitution*.



Louie D.
Newton

FRIENDLY
EXCHANGE

Studying Missions

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

When Studying

CONSTRAINING LOVE

Mildred Dodson McMurry

In addition to the material furnished from your Woman's Missionary Union Headquarters, use *HE SHALL NOT FAIL* (1939 Report of the Board containing graphs and charts giving striking statistics and information from various fields). Make posters portraying these facts and figures.

RAINBOW SERIES OF FREE TRACTS

Southern Baptists Around the World

Young Women in Christian Training Around the World

Southern Baptists in China

Southern Baptists in Europe

Southern Baptists in Africa

PICTURE SHEET POSTERS on Southern Baptist work in Europe, China, Palestine, Africa, and South America.

KODAK PICTURES of work of missionaries on the Lottie Moon Christmas Offering list—seven cents each. Write for lists from which to order.

CURIOS from Europe, China, Africa. Price list available upon request.

THE COMMISSION—Southern Baptists' Foreign Mission Journal.

AT LEAST two reels of motion pictures on Southern Baptists' work on the foreign mission fields presented at the mid-week prayer service or at some other regular church service, if it can be arranged.

* * *

MOTION PICTURE RESERVATIONS

The motion pictures you want for special occasions in the fall and for the Woman's Missionary Union Week of Prayer for foreign missions in December, must be reserved at an early date if you are to receive the titles you desire for the date on which you plan to use them. Upon request the list of pictures will be sent to you. We suggest that you make a first and second choice of titles. Write immediately for reservation and we shall be glad to make the booking for you.

Reservations a month or six weeks in advance help to make the motion pictures available to a larger number of users.

STUDYING MISSIONS

CURIOS FOR CHRISTMAS GIFTS

If you are planning to do your Christmas shopping early, write us at once for the list and prices of curios from which to make a choice selection of lovely gifts from Europe and China for your friends at the Christmas season.

* * *

SERVICEABLE LEAFLETS

The two leaflets which will be most helpful in the making of plans for the study of foreign missions this fall in mission study classes and in church schools of missions are:

THE FOREIGN MISSION GRADED SERIES STUDY COURSE BOOKS

and

THE CHURCH SCHOOL OF MISSIONS

The leaflets are for free distribution. Orders for copies will be filled by return mail. Send orders to the Foreign Mission Board, Box 1595, Richmond, Virginia.

* * *

MISSIONARY MAP OF THE WORLD

Point out the points. Every mission study class should have a copy of the new edition of the missionary map of the world. Size 38 by 50 inches. Religions of the world in colors. Southern Baptist stations marked. Price \$1.00. Order from Baptist Book Store serving your state.

* * *

A New Book

CONSTRAINING LOVE by Mildred Dodson McMurry was written for study in preparation for the Week of Prayer for Foreign Missions in December.

From the first page to the last the book is a tribute to Southern Baptist foreign missionaries and their children. To read it is to grasp anew the fact that our missionaries still suffer and sacrifice for the Cause they serve. Many of us who sing songs honoring the ancient martyrs are grateful to the author for the illuminating facts she gives concerning their spiritual descendants.

To read of their courage and their devotion to Christ and His Kingdom means to have our own loyalty to Him strengthened and our consecration to foreign missions deepened.

CONSTRAINING LOVE is interesting and important. Widely read and studied, it will have a great influence on the gifts to the Lottie Moon Christmas Offering. The book is on sale at the state Baptist Bookstores for twenty-five cents per copy.

Missionaries' Birthdays

OCTOBER

- | | |
|---|---|
| 1 Miss Helen McCullough, Shanghai, China. | 19 Lillian Galloway (Mrs. J. L.), Macao, Kt., China. |
| 2 Rev. P. W. Hamlett, Wusih, Ku., China. | 19 Eunice A. Sherwood (Mrs. W. B.), Caixa 78, Matto Grosso, Campo Grande, Brazil. |
| 2 Belle Tyner Johnson (Mrs. T. Neil), 425 Cameron Avenue, Chapel Hill, N. C. | 20 Miss Doris Lynn Knight, Hwanghsien, Shantung, China. |
| 2 Rev. J. W. Lowe*, care Foreign Mission Board, Box 1595, Richmond, Va. | 20 Rev. William Lowrey Cooper, Juan Bautista Alberdi 4590, Buenos Aires, Argentina. |
| 6 Dorothy Dodd Lawton (Mrs. Deaver M.), Laichow-fu, Shantung, China. | 23 Rev. A. B. Christie, Caixa 352, Rio De Janeiro, Brazil. |
| 6 Miss Mary E. Moorman*, 402 E. 7th Street, Owensboro, Ky. | 24 Miss Addie E. Cox, Kaifeng, Ho., China |
| 6 Rev. W. C. Newton,* 317 N. Boulevard, Richmond, Va. | 24 Rev. W. B. Johnson, Kunshan, Ku., China. |
| 8 Miss Willie Kate Baldwin, Laurens, S. C. | 24 Kate C. Johnson (Mrs. W. B.), Kunshan, Ku., China. |
| 8 Rev. Hendon M. Harris, Kaifeng, Ho., China. | 24 Rev. B. W. Orrick, Calle Colorado 1876, Montevideo, Uruguay. |
| 10 Dorothy Carver Garrett* (Mrs. W. Maxfield), 2825 Lexington Ave., Louisville, Ky. | 24 Susy Taylor Whittinghill (Mrs. D. G.), 176 Pulteney Street, Geneva, New York. |
| 10 Rev. F. A. R. Morgan, Caixa 2971, Sao Paulo, Brazil. | 25 Rev. A. B. Deter, Caixa T, Curityba, Brazil. |
| 10 Miss Lillian Thomason,* 824 N. Marsalis Avenue, Dallas, Texas. | 26 Blanche Hamm Bice (Mrs. J. L.), Maceio, Brazil. |
| 11 Daisy Cate Fowler* (Mrs. F. J.), 36 Maple Crescent Street, West Asheville, N. C. | 28 Jewell Starr Reid (Mrs. Orvil W.), Bajio 203, Mexico City, D. F., Mexico. |
| 12 Miss Leonora Scarlett, Kong Moon, Kt., China. | 29 Miss Kate Ellen Gruver, Haifa, Palestine. |
| 13 Rev. George H. Lacy, Matamoros 34, Tlacolula, Oaxaca, Mexico. | 29 Miss Josephine Ward, Kaifeng, Ho., China. |
| 13 Mary Frances Hodges Nichols (Mrs. B. L.), Hwanghsien, Shantung, China. | 29 Miss Martha Thomas Ellis, Ramon Falcon 4100, Buenos Aires, Argentina. |
| 13 Miss Annie M. Sandlin, Shiuchow, Kt., via Canton, China. | 30 Rev. James W. McGavock, Casilla 3388, Santiago, Chile. |
| 13 Miss Mary Elizabeth Truly, Abeokuta, via Lagos, Nigeria, West Africa. | 31 Rev. W. W. Lawton,* care Foreign Mission Board, Box 1595, Richmond, Virginia. |
| 14 Rev. R. T. Bryan,* 4218 Fairfax Avenue, Dallas, Texas. | 31 Rev. Buford L. Nichols, Hwanghsien, Shantung, China. |
| 16 Lillie Mae Hylton Starmer (Mrs. R. F.), Str. Berzei 29, Bucharest, Rumania. | 31 Edith Deter Oliver (Mrs. A. B.), Caixa T, Curityba, Brazil. |
| 18 Miss Floy Hawkins, Waichow, Kt., China. | |
| 18 Miss Eunice Fenderson, Box 154, Jerusalem, Palestine. | |

*At present in this country.

A DEBTLESS DENOMINATION

J. E. DILLARD, *Director of Promotion*

Southern Baptists are going forward, they are keeping step and they are getting "out of the woods." During the past year they preached to more people; had more members enrolled in study classes, and baptized more folk than in any year in their history.

Southern Baptists are contributing more money to Kingdom causes than at any time in recent years. They gave last year the sum of \$29,466,811 to local causes, and \$5,798,529 to missions and benevolences.

Southern Baptists, while they are carrying on all their work, are paying their debts. A few years ago these southwide debts amounted to more than six million dollars. Now they are reduced to \$3,100,000.

The Baptist Hundred Thousand Club is still growing strong. A total of a million Club dollars has been paid upon southwide debts, and another hundred thousand upon certain state debts.

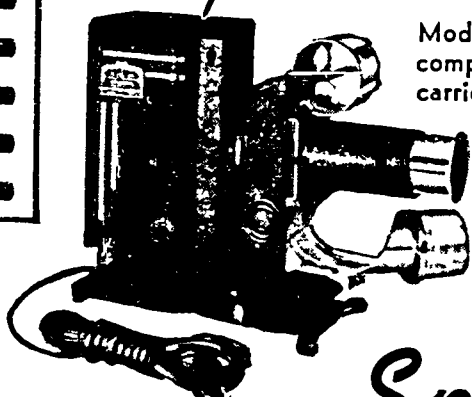
Some of the people who joined the Hundred Thousand Club are continuing their membership and keeping up their monthly dues, and expect to stay in till the debts are all paid.



PICTURES THRILL!

Thrilling pictures depicting Bible stories, our work on mission fields, and other vital subjects, may be projected on the screen with this inexpensive, compact, easy-to-operate projection equipment. These special combination offers make it easy for your church to attain new interest from the boys and girls, and older ones too. Write now for complete details.

FOR LARGE CHURCHES



Model AA 300-watt Tri-Purpose Projector, complete with carrying case, slide carrier, and automatic take-up. **\$57.50**

52"x72" Glowwhite screen, with two tripods **21.00**

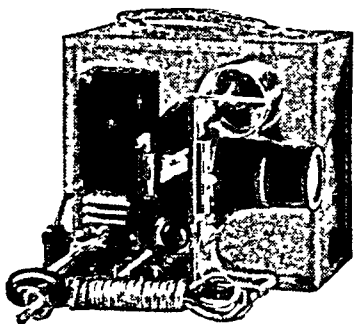
Your own selection for our catalog of religious film-slides amounting to **5.00**

Total list price **\$83.50**

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\$75 Complete
Only

FOR SMALLER CHURCHES



Model CC 100-watt Tri-Purpose Projector, complete with carrying case and slide carrier **\$35.00**

52"x52" Glowwhite screen with tripod **15.00**

Your own selection from our catalog of religious film-slides amounting to **6.00**

Total list price **\$56.00**

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\$50 Complete
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RELIGIOUS
FILM SLIDES

Also catalog giving complete information on projectors, screens, cameras, and other visual aids.

Write Baptist Book Store serving your state.