

The Commission

A BAPTIST WORLD JOURNAL

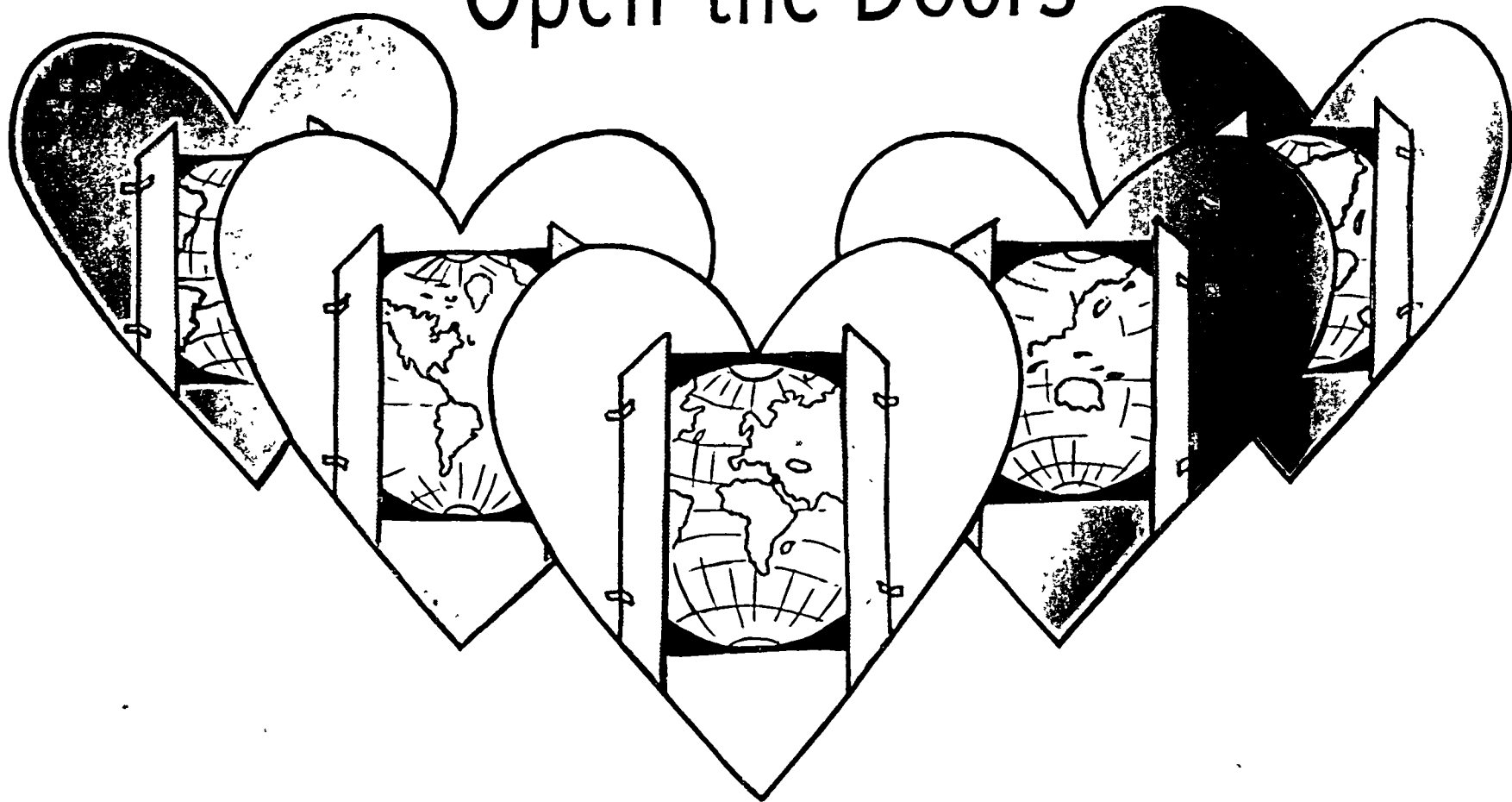


Foreign Mission Board ★
Southern Baptist Convention

DECEMBER 1939

Volume II, Number 12
★ Richmond, Virginia ★

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(See page 392, November, 1939, issue of THE COMMISSION)

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THE COVER reproduces a scene from the Christmas pageant presented by the students of Southern Baptists' school for girls, Wei Ling Academy, at Soochow, China.

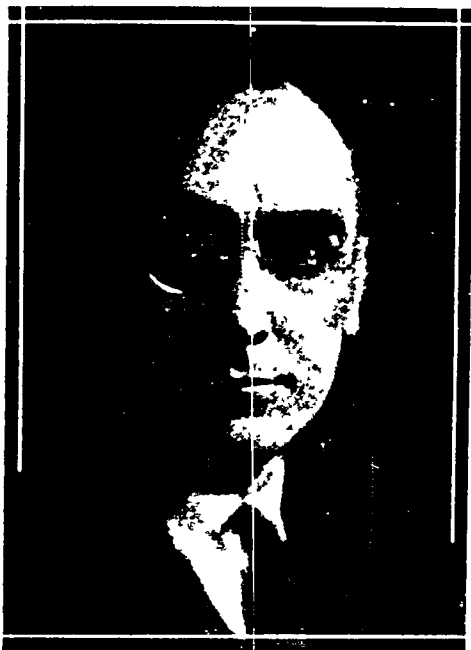
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Mobilized Money



L. Howard Jenkins, president Foreign Mission Board. On December 8 Mr. Jenkins completes twenty-five years of service as a member of the Board, the last seven of which he has been president.

Many times in my life I have faced a situation in which words failed to express the deepest feelings of my heart. I face such a situation now when I am asked to express the appreciation and gratitude of the Foreign Mission Board for all that the women of the Woman's Missionary Union have done for the Board through the Lottie Moon Christmas Offering. We look on our women as the most intelligent class of contributors, for their study of missions makes them not only informed givers but liberal givers, and knowledge makes for liberality in any cause with the appeal of foreign missions.

I doubt if the women themselves realize the blessing this fund has been to missions around the world. The Lottie Moon Christmas Offering has grown from \$53,687.39 the first year (1918) to \$315,000.40 last year, and my hope and expectation are that next year's gift will exceed even the gratifying total of last year.

As you face another offering in a distraught world, I hope you will make your decision on your knees, with a wide knowledge of the needs of the world at this critical time. There is only one hope left for mankind—Jesus Christ—and millions ignore that hope. It is for us to offer Him as the only salvation from present troubles. God help you to do your full duty to a needy world crying for some solution of its problems, but passing by the only remedy with not a thought of its healing power.

I wish to impress upon you the importance of this fund for the successful carrying on of the work of the Board. When it is realized that the Lottie Moon Christmas Offering pays the salaries of 125 missionaries out of a total of 438, erects buildings the Board is not able to provide, performs numerous services the Board cannot assume in the regular budget, and, that last year it constituted 27% of our total income, the reader can appreciate how vital and necessary is this fund for the successful carrying on of our work.

I am not exaggerating when I say the Lottie Moon Christmas Offering has been a veritable lifesaver practically every year since it began. Each year, in December, the officers have more than one nightmare wondering if we shall be able to close the year without a deficit. On one occasion the surplus on December 31 was only \$200.00. The pleasures of Christmas have been tempered on more than one occasion by the thought that we might have a deficit. But always there is one bright hope. We feel that if we can only get to December 31 "in the black," the Lottie Moon Offering will save us. This hope has always been realized. The women have never failed us. Annually your gifts have come in the nick of time to enable the Board to meet its obligations at home

(Continued on page 399)

From My Nazareth Window

GEORGE W. SADLER, *Secretary to Europe and the Near East*



View from the window through which the author was looking when this article was written.

My host and hostess, Leo and Sarah Eddleman, have been gracious enough to give me the choice room of their home, a corner room overlooking the principal highway which connects Nazareth with Cana of Galilee and Tiberias in one direction, and Jerusalem and Haifa in the other. From my window I see sights new and old. The armored motor truck made in Detroit whizzes by a caravan of camels. As he gets down to Mary's well, the driver of the motorized vehicle has to slow down for a herd of cattle which is being driven to the hills. Women carrying pots of water on their heads quicken their pace to avoid the cattle and the motor. Tourists in high-powered American cars throw dust upon pedestrians and riders of the inevitable donkey.

Not far away is the Roman Catholic church where the priest from New Jersey shows you the spot where lived Mary and Joseph and other members of the family to which Jesus belonged. The room, hewn out of solid limestone, shows signs of antiquity and it may be the home in which Jesus spent his early years.

Mary's well, from which hundreds still drink, is undoubtedly the place at which the mother of Jesus and other members of the family quenched their thirst. Around the well has been built a Greek Orthodox church. An Arab boy meets you and acts as guide. He draws water from the well and offers you a drink, but for sanitary reasons you decline. You would be more appreciative of this spot with which our Lord had daily contact were it not for the attitude of the Greek Catholics who capitalize it and contemplate it complacently as well-nigh worthy of worship. To the true worshiper the

tinsel tawdryness and shallow symbolisms are sheer mockery.

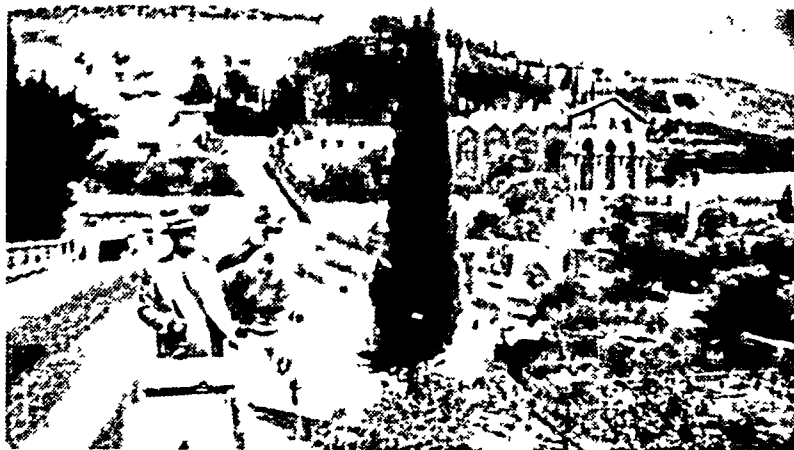
I can't quite see it from my window, but just around the corner is Mount Tabor where Deborah and Barak discomfited Sisera, the captain of the host of the Canaanites; where Saul met three men "going up to God to Bethel." Not far away is Jezreel, the valley in which some ardent premillennialists think the last physical battle will be fought at the end of the ages. Nain and Endor are not visible from my window, but they are very near.

One remembers that soon after his temptation Jesus "came to Nazareth where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day." Using the prophecy of Isaiah as the basis of his discourse, he announced his platform of which preaching, healing, recovering, and setting at liberty were central themes. Despite the fact that they "wondered at the gracious words" which he spoke, because of their prejudice and provincialism, his fellow-townsmen were about to throw him down a precipice when he "passing through the midst of them went his way." This hill, called the Mount of Precipitation, is just beyond my view. It still stands as a rebuke to intolerance and hardness of heart.

One is sure Swineburne is right when he says: "Thou hast conquered, O pale Galilean," although one does not like the adjective "pale" applied to the Conqueror. When one contemplates, however, the presence of armored trucks, battalions of soldiers; when one sees signs of strife and war on every hand, one wonders if the Prince of Peace has yet conquered. The bombings and murders, the intolerance

and hatred make us sure that if the Galilean were to return to Nazareth, there are many who would lead him toward the precipice. Here, where the Master learned His trade and where His own people disowned Him, He is still being rejected.

But that is not the whole story, for also just outside my window there lives a young man who was reared in the Greek Orthodox church. He lived the usual formal, nominal Christian life until he was visited by an illness which the doctors said was unto death. In his physical extremity he saw a vision and heard a voice. He passed through a spiritual experience which changed his life completely. He makes his living as an employee of the Customs Department; but he spends much time bearing testimony to the power of the Great Physician. In a conversation recently he said some declared he was a fool for spending so much time in an effort to win others to Christ, "but," said he, "they wanted to throw the Saviour down the Mount of Precipitation, and I am willing to be treated in the same way." Such witnessing is winning men to Christ. One of them, one of the worst characters in Nazareth, a one-time drunkard and a thief, is now a living monument to the conquering Christ.



Garden of Gethsemane

From my window I see also the Baptist church which stands as a memorial to the generosity of Mr. and Mrs. G. W. Bottoms. The faithful witnessing of Brethren Musa and Hanna and Owens and Eddleman has produced results which will be more far-reaching as the years come and go. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on His name."



Lottie Moon Memorial Window, Crewe, Va.

LOTTIE MOON

Lottie Moon was born in 1840 in Albemarle County, Virginia. On July 7, 1873, she was appointed by the Foreign Mission Board for educational work in North China. From the very first the girls' school claimed most of her time, but house to house visiting among the women was not neglected. With the ongoing of the years, the crowding multitudes in the Pingtu field who had not heard the Gospel became to Lottie Moon a challenge. To the recently organized (1888) Woman's Missionary Union of the Southern Baptist Convention, Lottie Moon sent an appeal that they raise a special Christmas offering to be used for sending missionaries to her station. They responded generously giving more than enough for two missionaries. Last year the Lottie Moon Memorial Christmas Offering totaled \$315,000.40.

In 1912 Miss Moon died aboard ship in Kobe, Japan, as she was on her way home. Her remains are interred at Crewe, Virginia. In the gallery of the Baptist church at Crewe is a window in her honor which bears this inscription:

Go ye therefore and teach all nations

MISS LOTTIE MOON

OUR BELOVED MISSIONARY

Born Dec. 17, 1840—Died Dec. 24, 1912

KINGDOM FACTS AND FACTORS

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

THE WORLD COUNCIL BEGINS TO FUNCTION

The World Council of Churches which is in process of definite organization comes forward with its first proclamation to the Christian world and to all men. It is not an official communication. Special care is taken to make this plain. A conference in Switzerland last summer, called by the Council in a somewhat informal way, and free to take its own course, considered what message the churches might have for the world, then on the verge of a new war, and now in the midst of it.

There was much prayer and deliberation, much effort to arrive at unity in the mind of Christians about the awful fact and fear of war. It is clear enough that the deliverance agreed upon was restricted to general principles in order that agreement might be arrived at. But the deliverance is a strong one, and as far as it goes a Christian one. This proclamation may well serve as a document from which to judge the movements toward this proposed World Council. It is entitled "The Churches in a World at War." Copies of it may be obtained from the Federal Council of Churches, 298 Fourth Avenue, New York, at ten cents each.

WAR AND WITNESS

"Ye shall hear of wars and rumors of wars; see that ye be not troubled." Thus Jesus spoke (Matthew 24:6). Then He added, "for these things must needs come to pass; but the end is not yet." It is strange beyond expression that people so generally believe that Jesus said that wars, earthquakes, famines, and such things are indications that the "end of the world" is at hand, whereas what He actually and strongly said is that these things have no meaning so far as producing or indicating the end of the age is concerned. They are part of the ongoing of the process of history. One thing in the teaching of Jesus has to do with the end of the age: "And this gospel of the kingdom shall be proclaimed in the whole inhabited earth for a testimony unto all the peoples; and then shall the end come" (Matthew 24:14).

In Matthew 24 and 25 Jesus talked to His apostles in response to questions about the destruction of the Temple at Jerusalem, the signs of His own appearance and of the end of the age. Instead of giving definite answers to their questions, He sought to lead them away from considering such matters, as

of major concern, and to give themselves to the main business of all who are His followers. "Take heed that no man lead you astray," He said. "Do not be troubled; do not be diverted, do not on any account neglect your great duty of proclaiming the good tidings of the reign of God. Never be concerned to save yourselves from trouble or persecution, or death at the cost of failure to witness to God's good news of salvation." Such were the positive elements of Jesus' teaching on that occasion. Such is His message to His followers on every occasion. "Blessed is that servant, whom his lord when he cometh shall find so doing—i.e. shall find on the job appointed to him—" (verse 46).

In our own, as in all previous generations, there are those who insist on tying up current world distresses and evils with "the end of the world" and with "the second coming of the Lord." We should give heed to the Lord Himself telling us not to do this. He insists that we have one great and sole business, and that must be our one supreme concern: to proclaim to all the peoples of the earth the witness of God's saving grace in Christ Jesus and of His reign in the world. Now when the world once again goes mad, we must set ourselves with fresh determination and renewed energy and devotion to this great business. Evangelism and missions should call out, as never before, the activity and the support of all the people of Christ. It is a time for large increase in this holy business. When things are falling to pieces all about men, let them know of "the things that cannot be shaken."

* * *

MORE SEMINARY STUDENTS

In all three Southern Baptists theological institutions there is a definite increase in attendance. In the Southern Seminary the increase is ten per cent. And the academic training of the matriculates is also improving. There is a rising interest in Missions, with more men looking forward to service in foreign fields. The churches need to be getting ready for a great advance in this work. The young people will be ready. Will the resources be available?

All this is a good indication for the near future of Southern Baptist participation in the world mission and world need for Christianity. Yet it is thus far only an indication of promise. Its realization must wait on general discernment and vigorously voluntary consecration in working it out.

CHRISTIANITY AND WAR

The impending tragedy of history's most devastating war—which may God avert!—has accentuated the serious consideration of the Christian attitude toward war, a consideration which has been occupying much attention in recent years. The emergency calls for definite decisions. Ministers and other Christian leaders are either declaring definite attitudes or earnestly seeking to find the true way. Never before in history has the utter incompatibility of warfare, or other forms of violent antagonism, seemed so clearly irreconcilable with the spirit of Jesus. Increasing millions are seeing no way to harmonize being Christian with any participation in war. Dr. Fosdick is just now America's most absolute preacher-denunciator of all war.

The point with which Dr. Fosdick does not deal, and the factor that puzzles very many, is: What is to be done when violent assaults are precipitated upon relatively innocent people? Shall they offer no defense? To be specific, shall Finland yield to the demands of Russia, as Latvia and Esthonia have done? The two yielded in prudence to superior force. Would the yielding of Finland be prompted by the same fear-induced prudence, or on Christian principle? Again, should Great Britain submit to the breaking up of her empire to make way for the building of a German world empire?

For the moment it is possible for Americans to counsel peace without immediate involvement. If

Hitler held a threat of destruction over our nation and its dominions, unless we should yield our power and domain, what would we say—we Christian leaders?

It all emphasizes that the world has come to the day of judgment. Empire building must cease, or chaos will ensue. Empire building can cease only on principles of human brotherhood—a brotherhood that recognizes that all God's children have a right to share in His natural resources and in His plans for human society. That calls for the redemption and righteousness of the Gospel of the Son of God. As the son of man, God's Son died by force at the hands of men He would save. Must that course be adopted now by His followers? Can a nation die in order that its enemies may live? Is any nation fit to die for the good of the human race?

If the League of Nations could have been a league of justice, a federation of brotherhood, the wars that it has been unable to prevent would not have come. Human nature was not equal to that. How can human nature be made equal to it? We need to read and take to heart the first and then the second half of the second chapter of Ephesians. There God, through the apostle shows the way—a new human race by way of reborn individual men, incorporated in a divine human fellowship. We cannot wait for that? Well, we shall have to wait for it, there is no other way. We can die for it; or we can die because we will not have it.

MOBILIZED MONEY

(Continued from page 395)

and abroad, and thus have prevented an increase in the debt. It has been a godsend in more ways than one, as every Board member can testify.

Unless you have had official responsibility for the financial affairs of the Board, you cannot appreciate the tenseness and anxiety of the last days of each December, nor realize how eagerly and hopefully we look forward to the returns from your offering.

As this is being written, we are facing critical days. We are anxious about tomorrow. No man knows what effect the war will have on the economic life of this country. We may profit by our brothers' sufferings or we may have to share in that suffering. While we do not know what effect the war will have on us economically, I think that, judging from our experience in the last war, we can forecast with some certainty the effect on the spiritual life of this and other countries.

Facing the possibility of such spiritual blight, will the Board retrench, or shall we in faith go ahead in an endeavor to meet the enlarging and ever pressing

needs? This is no time for any part of Kingdom work to slacken its pace. It should be accelerated in every church in the land. Let not the women set the bad example of giving less than last year. The effect of such giving would be world wide. Every church in the South would feel it in every department. A reduction in your offering would be nothing short of a catastrophe and would, in all probability, mean curtailment in the work of the Board on several fields.

What a responsibility the women face as they make their annual offering! Judging from past experience, I feel you will meet this new responsibility as you have in the past. As you consider your responsibility, may God help you to see the need and give you faith and courage to meet it. As for myself I have supreme faith in the women of our churches. I know they will not fail.

You have the Board's warmest gratitude for your loyalty and steadfast devotion; and I am sure when this offering is concluded you will deserve and receive the Master's plaudit, "Well done."

—L. Howard Jenkins

WORLD
TELESCOPE

IN JESUS' BOYHOOD HOME

SARAH FOX EDDLEMAN, *Nazareth, Palestine*

Because of its seven hills and high altitude (high in comparison with the low plains of Palestine), Nazareth is cooler in the summer than many sections of Palestine. As you see Nazareth from a distance you understand better the words, "A city set on a hill cannot be hid." Most of the buildings are of stone of a light grey color, and the windows and doors are usually blue. The roofs are nearly always flat and serve as a nice place to dry grain and fruits in the summer. Most of the homes and yards are enclosed with stone walls, which is very necessary wherever an unchristian attitude toward thieving prevails.

From November until May these hills are so covered with flowers that, at a distance, the fields look like colorful "crazy quilts." But during the other months of the year there is no rain, and water is so scarce that flowers cannot thrive, and the lovely fields of red, yellow, purple, and blue become a dried and parched brown from the intense heat of the sun and the burning deserts.

With the scarcity of water it is no wonder that soiled clothes and unwashed bodies, and all that accompanies filth are prevalent on every hand. Hence, it is no wonder that so many children die every year.

COSTUMES AND CUSTOMS

Of Nazareth's population of twelve thousand, one-third is Moslem and two-thirds are nominally Christian. The word Christian in Palestine has become a sort of political term, as in most other countries where Catholicism is the prevailing form of Christianity. Here a person is born a Christian, a



At the Well of the Magi

FIELDS AND FACTS

Jew, or a Moslem. The high and middle class Arab Christians, both men and women, dress very much as we do, following the western European style. However, the recent troubles brought into popularity the white cloth with the black band (kafeyeh and agal) as headgear for men, and the black head drape for women (mandeel). Christian women among the poorer Arabs wear long dresses with pretty embroidery. The men wear long trousers that are very full at the waist and gathered in on a draw string, but are very tight at the ankles. With these is usually worn a long, bright-colored, silk coat. A Moslem woman, when out-of-doors or in the presence of men, always wears a dress with long sleeves plus a black veil. Their dresses, under a coat of black or dark red, are the same as those of the Christians. The men's costume just mentioned is typical for Moslem men also.

ARAB POLITENESS

The Arab people love to talk, indulging especially in flowery language that verges on flattery. They greet each other with, "What is your condition?" And the reply comes, "Thank God, I am happy." Then, "How is your health?" answered with, "Praise God." Then comes, "How is your household?" answered with, "They are invoking peace on you." All this may be asked over several times. When visiting in their homes one is greeted with, "Ahallan waSahallan," which means, "You have come to your own people and found plenty of space." And always in the poorest homes one must at least drink a cup of Arabic coffee. If they were not such small cups (like our doll cups), many of us would never be able to drink it, as it is made very strong.

If you do not return their visit, you are looked upon as being very rude. They consider time as plentiful. They do not know how to live hurriedly and nervously, and are unable to understand what keeps us foreigners always making short (?) two-hour visits.

THE CHILDREN

Many children today go to the government school, gratis, if they can get in. But less than half of Palestine's children can be accommodated. Then there are pay schools in the various churches. Usually the grades run up to the eighth, but there are many Arabs who cannot read or write. We



Fadlow Bousby and Family, Kefr Mishky, Syria

have a small day school for boys through the first two grades. It is new, and has about thirty-four pupils. In education as in other things, girls are most neglected. For that reason, if we had a consecrated, Baptist, young woman, we would delight in organizing classes for girls.

At present, because of the existing political disorder, we have the church hours of worship Sunday morning and afternoon. The Sunday school, which follows the morning worship, is attended by the children of our Baptists, and children from the Greek Orthodox Church, with only a few Moslem children. There is a weekly Bible Study Class for women, which is attended by nominal Christian women. The small playground is used as a contact with children. This is not limited, however, to the Sunday school children who attend the Mission, but is open to all who come. Just now we are trying to have special meetings for young people, boys, and girls. Since boys and girls are never permitted to mix in this city, it is hard to have a normal B.T.U.

HATRED AND VENGEANCE

As far as preaching to Christian Arabs is concerned, under normal conditions it is easy to preach to them and they do come to church to hear the Gospel. Sometimes a Moslem will come to church, but it is usually necessary to carry the Gospel to them; the latter is doubly hard now as the Moslems of this community are very angry with the Christians; hardly any life is valuable to them. Need for preaching the Gospel is seen especially in several lines. The Christians and Moslems use the name of God in almost every other sentence they speak. We feel very keenly their need of realizing the meaning of the words, "Thou shalt not take the name of the Lord thy God in vain."

Even the Christians have fatalism embedded in their lives to a large extent, and whatever happens they say that God willed it so.

We have come to realize anew the meaning of the word, "Vengeance is mine, sayeth the Lord of

hosts." It is no uncommon thing to hear or read of the murder of a woman, daughter, or son, because of hatred for the husband or father. In many instances we have first-hand knowledge of elderly people having been killed recently because of little thefts they committed in their youth. More and more, as we see the life of girls and women here, we understand what Christ has done for women. Even in the nominally Christian homes, to say nothing of the Moslem homes, it is pitiful. We feel daily the great need for Christ about us.

THE JEWS

There are no Jews in Nazareth today. A doctor (who claimed faith in Christ) was shot and forced out of Nazareth last winter because of his Jewish blood. Surrounding Nazareth are many colonies exclusively settled by Jews. Also there are many Arab villages. We had hoped to go to these each week, but the month we moved here troubles broke out afresh between these two races, and became so bad that there was no way that we could safely travel to them.

In Haifa there are around forty thousand Jews, six thousand in Tiberias, seventy thousand in Jerusalem, and one hundred and fifty thousand in Tel Aviv. These Jews, for the most part, dress as westerners with only a few adopting Arab costumes and customs. Very religious Jews wear special dress. In contrast to the Arabs, illiteracy is almost unknown among the Jews.

The work in Tel Aviv has been closed down, as there were not enough missionary couples left to have one in each station after the Hannas went home for a much needed rest. We feel called to Jewish work and hope to be in it again. There are many interesting and important things about the Jewish side of the work in Palestine. Palestine's largest city, and one of the most important in all the Near East, is Tel Aviv; and yet we have *no* voice for Christ there whatsoever. Since we had to leave there a year ago, two English workers have tried it, but they were not well received.



Home and School Building in Nazareth

College Students In South America

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

The immediate purpose of my visit to South America was work with college students. Much of the contact was made through the churches, but the student was the ultimate. Below the equator, Christian students in either government or Baptist schools are few in number, but eager and capable.

The visit included schools in Chile, Argentina, Uruguay, and Brazil—the greatest number being in Brazil. To say that the mission was a success is but a timid appraisal. It was overwhelming. In every Baptist school visited the plans offered were adopted. The organization was that of the Baptist Student Union of Southern Baptists. Fortunately the B.S.U. at home was sufficiently perfected for it to be presented as a success. In some of our mission schools I found certain of the principles already being followed. Missionaries and native leaders had done that, but unity was needed.

SOME MAJOR DIFFICULTIES

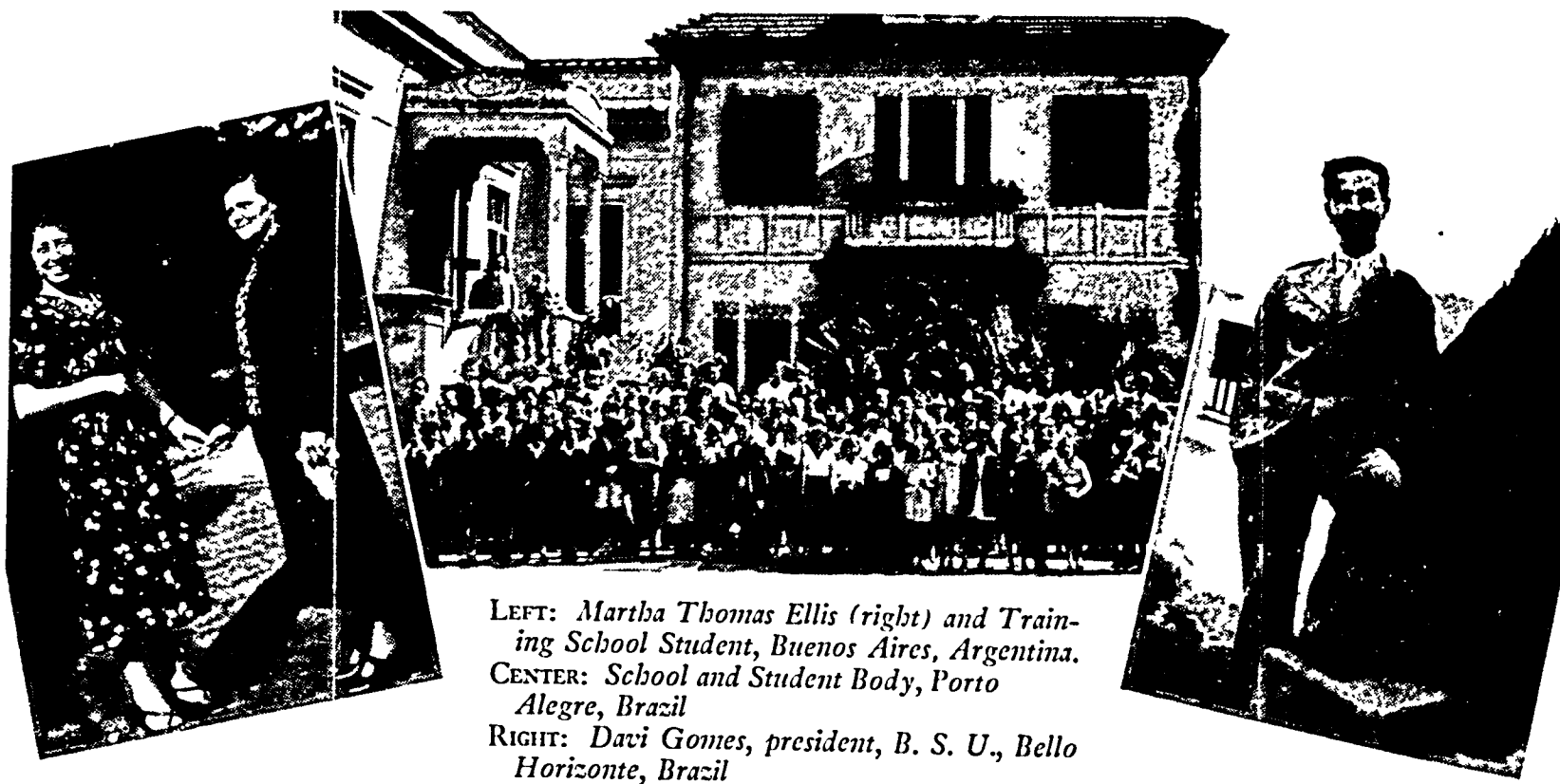
The major difficulties encountered were few, but acute. There was no unwillingness *among* the Christian students, but very few *of* them. With few exceptions only fifteen to twenty-five per cent of the students of any of our schools are Christians, or from Christian homes. Again, the difficulty was not in their accepting a new idea, but in their breaking with traditions. The problem was not with the claims of Christianity, but with the firm hold of

Catholicism. Another difficulty, a psychological substrata of nationalism manifesting itself in only reluctant acceptance of organizations from other lands—even from North America the supposed “big brother” of those south of the equator. But the problem was encountered more with adults than with college students, and other youth.

Simultaneously with those problems were some less grave. Nevertheless these also came in for consideration. Among these was the necessity for speaking through interpreters. Teaching methods is tedious at home—aggravate that by the necessary use of two teachers and two tongues. There was the strenuous and heavy program of speaking, for at every place visited the idea was, “Get all we can while you are here; it will be a long time before you come again. You may rest at the next station.” But the dear friends at the next station had the same idea. The physical strain of travel in a strange country is always considerable—new if not strange foods, different and broken daily schedules, and anxiety to make every opportunity maximum. But great difficulties make for great triumphs.

MAJOR SUCCESSES

In retrospect the mission, as a whole, was more successful than had been expected. Scarcely would I have had faith to pray for so much as was realized. The welcome by all, variously and repeatedly ex-



LEFT: Martha Thomas Ellis (right) and Training School Student, Buenos Aires, Argentina.
CENTER: School and Student Body, Porto Alegre, Brazil
RIGHT: Davi Gomes, president, B. S. U., Bello Horizonte, Brazil

FIELDS
AND FACTS



Student Body, Baptist School, Temuco, Chile

pressed, was universal and superlative. Formal written statements, and presents including cuff links, maté sets, inlaid book covers, snakeskin belts, and walking sticks—attested abounding hospitality.

International good will was definitely promoted. There were promises of intercessory prayer by students of one continent for those of another continent. The students responded spontaneously to the appeal for a world Baptist fellowship of youth through the work of the Youth Committee of the Baptist World Alliance. With eagerness they accepted suggestions for Baptist Student Union work.

Just as in North America, plans, methods, techniques needed adaptation to local needs. With such, each Baptist school visited organized the B.S.U. In Uruguay there is no Baptist school, but Baptist students in Montevideo voted to use the B.S.U. organization to unify the Baptist students in government schools of that city. The same was true of cities in the other countries visited.

Administrative officers, along with students, were gracious in their acceptance of B.S.U. Once, at the close of the third evening's meeting, in which B.S.U. methods had been taught and B.S.U. literature displayed and explained, the president of a leading Baptist school arose and said: "For three evenings I have listened without saying one word. (He did not speak English.) But now I rise to say that for three years I have prayed for some plan to bring the students themselves vitally into the religious life of this institution. This is the answer to my prayers. We organize next Friday." In that meeting was the president of another Baptist school who said: "Had I spoken first I would have said just what the first speaker said. We too need just this work and we also shall organize." Throughout the mission such were the universal declarations of executives, both missionaries and native leaders. Such reception of a new idea, followed with 100 per cent organization in Baptist schools, is that for which we may be profoundly grateful to God, in whom and for whom the entire mission was promoted.

Three fundamental ideas in B.S.U. work seemed to captivate and delight these administrators.

First, the initiative of students themselves in the religious work of the schools.

Second, the possibility of a definite student religious organization on the campuses.

Third, connecting definitely the work of the campus with that of the local church, thereby making church-centered the student religious work on the campus. This pleased the local pastors as well as the educators.

Worthy of special mention is the reception given the Master's Minority Movement. Throughout South America, as was true of Japan and China, this idea was inflammatory. Immediately prayer meetings were begun, and quite as immediately prayer mates began meeting daily for prayer, both introspective and intercessory. Letters since the visit have told further of the ongoing of the Master's Minority Movement which has a peculiar fascination for college students. For that we may well thank God.

The first B.S.U. on the South American continent was at Porto Alegre. The students themselves were no less enthusiastic than was their great leader, Mrs. Harley Smith, that they should have that priority honor. Porto Alegre was the first school in Brazil to be visited. They organized immediately, thereby setting a fine example for all other Baptist schools.

THE STUDENTS THEMSELVES

Like college students everywhere, these of South America are both fascinating and exasperating. Fascinating because of their native winsomeness, their vivacity, and their rich potentialities. Exasperating because of their fads, fancies, and fickleness, of their immunity to counsel, and their recurrent irresponsibility. It was especially interesting to observe the thinking of college students in the midst of the surging nationalism now so pronounced in their country. Impressive also were the vast numbers of professional students, especially young women. Dentistry has a surprising appeal to girls. This is doubtless in-

FIELDS
AND FACTS

spired by their own appalling need for dental work.

Still another interesting and gratifying characteristic of youth was their increasing desire for college education and, after that, for advanced study in Europe and North America. Among adults, nationalism has somewhat curbed this latter tendency; but among students the impulse is still alive and working. Example: In Temuco, Chile, two boys came together for a conference. Their heart-beats were as one. Though they were yet in the grades they were predetermined to pursue education in North America. With them it was a consuming passion, an obsession. I have their names for future acquaintance and possible assistance.

Another characteristic of South American students is the mixture of nations, races, colors, and bloods. There is no one predominant race. No color lines are drawn. No race distinctions are intimated in colleges, schools, and churches. Dr. Morgan, principal of our school at Sao Paulo, one of our very best schools, furnished me with the names of individuals from his student body representing twenty-five nationalities. They were: Lettish, U. S. A., Brazilian, Indian, Syrian, Libyanese, Japanese, Italian, German, Portuguese, French, Argentinian, Rumanian, Spanish, Swedish, English, Polish, Russian, Egyptian, Bulgarian, Paraguayan, Uruguayan, Czechoslovakian, Hungarian, Armenian. As a missionary opportunity this has no equal.

THE ULTIMATE

The ultimate worthwhileness of the students of South America is seen in the transformation which takes place in their lives. A visit to any mission school thrills and appalls. Stepping from a street



Left to right: Dr. Frank H. Leavell, Pastor Molina, Rev. Richard Alvarez, and Rev. B. W. Orrick, Montevideo, Uruguay

onto a playground at morning recess this is apparent. You see youth at their best—happy, well groomed, well dressed, playful, the touch of culture apparent, respectful, courteous, grateful, and often positively Christian. As the age level rises these qualities are more apparent and more permanent.

The students universally were responsive and grateful. The B.S.U. is to serve them and the denomination of which they are a part. They, the students, hold within their intellects and their hearts the future and the destiny of our missionary work on that continent. From them must come the future leaders. Posterity depends upon them.

So, happily the religious life and activities of Baptist students of another continent are linked up with that of Southern Baptists. The contacts will be kept as vital as possible until the happy day is born when a leader may be provided in whom and through whose activities the B.S.U. of South America may grow to its full fruition. God speed that day.

WANTED: A HOME

Homeless and disheartened and humiliated they are journeying over the world—the members of that great race who gave to us our Bible and our Saviour. Unwanted, they seek a dwelling place in the world of the God who created them. A recent survey of Jewish populations shows:

United States, 4,228,029; Russia, 2,676,109; Rumania, 728,115; Near East 514,269; Hungary, 444,567; Czecho-Slovakia, 356,830; Great Britain, 300,000; Argentina, 260,000; France, 240,000; Morocco, 161,312; Netherlands, 156,817; Canada, 155,614; Lithuania, 155,125; Algeria, 110,127. In Germany and Austria, prior to the recent persecution, there were 691,090 Jewish residents; and in Poland, before the German onslaught there were 3,028,837.

In regard to the persecution in Germany one of our missionaries in Palestine writes: "Here in Pales-

tine we have rare opportunities to come in contact with people who have lived in German concentration camps and been stripped of all personal dignity and liberty.

"But what about the Jews?" some one asked an ardent pro-Hitlerite. 'Is it true that, with war seeming more imminent, Hitler is freeing the Jews?' The woman's answer should be enough to chill even a matured Nazi's heart. She told that one canal in Berlin had been thoroughly clogged up with the bodies of numerous Jews who had been killed and thrown in. Their space in prisons was soon to be needed."

At this season when our hearts turn in grateful love toward the One born in the little town of Bethlehem, nineteen centuries ago, may we not honor Him by our kindly deeds toward the members of His race, and by our earnest prayers?

GO FORWARD—THEME OF AUTUMN MEETING

The semi-annual meeting of the Foreign Mission Board was opened at 9:30 A. M., October 11, with a short devotional service led by Dr. M. T. Rankin, secretary for the Orient. The keynote of his message was that there is today pervading the Orient a power which is greater than bombs and shells, even greater than human passions which produce the bombs and shells. This great power is the Spirit of God moving in the lives of individuals and making of them new and different human beings.

The following officers were elected for the ensuing year: L. Howard Jenkins, president; Finley F. Gibson and S. T. Matthews, vice-presidents; Hill Montague, attorney; John C. Williams, assistant attorney; W. A. Harris, recording secretary; Basil M. Gwathmey, auditor; J. G. Loving, medical director; Charles E. Maddry, executive secretary; Jessie R. Ford, executive assistant; R. S. Jones, home secretary; Mary M. Hunter, manager department of literature and exhibits; Inabelle G. Coleman and Nan F. Weeks, editorial secretaries; E. P. Buxton, treasurer.

Dr. Rankin, Dr. R. E. Beddoe, superintendent of the Stout Memorial Hospital, Wuchow, China, and Rev. Wu Chi Chung (Wu Gi-djung), secretary of the Kiangsu Baptist Convention with headquarters in Shanghai, addressed the Board.

"The reaction of missionaries in China to the present situation has shown that the power of Jesus Christ to lay hold of the hearts of His children and commit them to an allegiance even unto death is just as potent today as it was in the first Christian century," said Dr. Rankin in explanation of what held Southern Baptists' more than two hundred missionaries in China during these last two years of war.

After reviewing the destruction that has been wrought on the physical property of the Board in China, Dr. Rankin made clear that there is a distinction between the Kingdom of God and the agencies through which it expresses itself—churches, schools, and hospitals. Although the buildings have been destroyed, the churches and schools and medical work continue, and the Kingdom of God is growing in the hearts of the Chinese. Dr. Rankin closed his speech with this statement: "The war has opened new opportunities in China, and we must go forward. To stand still is to be defeated."

Dr. Beddoe and Mr. Wu sounded this same note of the need of and opportunity for a great forward mission movement in China. The Chinese secretary reached the climax of his speech when he announced: "No military power can drive God out of



Rev. Wu Chi Chung

China. He is there to stay and He will conquer."

The detailed work of the meeting was done by committees. The burden of the reports of the committees on the several countries in which work is maintained was that never in the history of the Board have there been such unlimited opportunities and such great need for the spread of the Gospel.

The Educational Committee announced the following mission study topics for the next three years: 1940, *Japan*; 1941, *World Missions*; and 1942, *Latin America*. The Board adopted the recommendation of this committee that all missionaries be instructed and all members of the Foreign Mission Board be urged to secure subscriptions to *The Commission*.

A budget of \$806,345.26 was adopted for 1940. This represents a very slight increase over the budget for 1939, and there can be no substantial increase until the present debt of \$265,500 is paid. Every country reports fields white unto the harvest, and begs for reinforcement in missionary personnel and financial support; but these pleas cannot be answered until the millstone of debt is removed.

"We must go forward. To stand still is to be defeated." If the work of foreign missions is not to be defeated, then Southern Baptists must remove from the path of a forward movement the obstacle which now blocks it—DEBT. This was the verdict of the Board in the light of the reports and addresses.

—Ruth Yeamans Cudlipp

FIELDS
AND FACTS



Rev.
and
Mrs.
L. D.
Wood



Glimpses

LEVI DAVIS WOOD—was born in Center, Mississippi, March 4, 1909. His father was a country preacher, preaching on Sundays and farming during the week.

When L. D. Wood was about ten years old the family moved to Eastland County, Texas, where they lived five years. Here, at the age of eleven, he was converted and baptized. In 1924 the family moved back to Mississippi. In Winston County Agricultural High School, Mr. Wood finished his high school work in 1926.

In the summer of that year he enlisted in the army and was sent to Fort Brow, Texas, where he served for more than a year. It was during this experience that he surrendered to the call of God to preach the Gospel.

In 1927 he secured a purchase discharge from the Army to enter college as a ministerial student; and in the fall of 1928 he began work in Mississippi College.

It was in Clinton that he met Miss Ora Smith who later became his wife. She was then a student in Hillman College.

Having finished college in three years, he was married to Miss Smith, and in the autumn of 1931 they both entered the Baptist Bible Institute in New Orleans, Louisiana. After two years at Baptist Bible Institute, Mr. Wood, then a chaplain in the Reserve Corps of the United States Army, was called to duty with the Civilian Conservation Corps.

Through all these years he had heard God's call bidding him go and carry the Gospel to South America. Surrendering to that call he entered Southwestern Seminary in Fort Worth, Texas.

In 1937 he received the Th.M. degree from Southwestern. In the meantime he had served as pastor of a church in Ellis County, Texas, until November 1, 1937, when he went to the Westmoreland Baptist Church in Dallas as pastor. As student and pastor he completed his residence work and oral examination for Th.D. at Southwestern in May, 1939.

Though happily situated in a growing church, he felt the Lord calling him to go to Chile.

MISSIONARY
INTEREST

ORA SMITH WOOD—(Mrs. L. D. Wood)—I was born July 21, 1908, near Overt, Mississippi. My father was a preacher and farmer. I went through grammar school and through high school while living there.

I was converted in our County Line Baptist Church at the age of seven, but since my parents and friends felt that a child should not join the church so young, I waited until I was twelve.

When I was about nineteen I began to wonder if I were a Christian. I knew I had not had a definite experience when I joined the church, even though I had been teaching in the Sunday school and playing for the worship services since I was about fifteen.

For fully a year I was troubled with doubts about my own conversion, but during this time I had entered Hillman College and also had met Mr. Wood who was at that time a ministerial student at Mississippi. When Dr. Tribble held a meeting at the church in Clinton, I made a complete surrender to the Lord and felt then a definite call to South American missions.

After I finished at Hillman I taught one year, was married, and then went two years to Baptist Bible Institute in New Orleans, Louisiana.

In 1936 we went to Fort Worth, Texas, where Mr. Wood entered the Southwestern Seminary. I cared for our two children, Crissa Jane and Ray, and attended some classes in the Seminary.

In the fall of 1937 we moved to Dallas, Texas, to take up work with the Westmoreland Baptist Church. We were happy in our work, but God called us to serve Him in South America and we gladly responded.

* * *

Mary Elizabeth Truly—A year ago this month Miss Mary Elizabeth Truly sailed for Africa.

This consecrated young woman was born October 13, 1913, in De Leon, Texas. When eleven years of age she gave her life unreservedly to Christ and became an earnest and active member of the Baptist Church at Ballinger, Texas.

of New Recruits

Mary
Elizabeth
Truly



Despite several long and serious illnesses, she graduated from High School at the age of eighteen. Two years later she began her college work, and in 1937 she graduated from Howard Payne College with a B.A. degree. The following year, 1938, she received her M.R.E. degree from Southwestern Baptist Theological Seminary.

Along with her excellent educational equipment, Miss Truly has a splendid background of practical experience gained through her whole-hearted participation in the activities of her own local church, and later in B.T.U. field work in Louisiana.

From friends who have known Miss Truly intimately in her home church and in her college life,

have come the following words of commendation: "Sincere and ready to sacrifice."

"She has done good work in her church, is active and dependable and possesses marked ability as a soul winner."

"A careful thinker and a clever entertainer."

Already this dependable worker has entered heartily into her work in Nigeria, teaching Bible and History in the Girls' School in Abeokuta, and doing evangelistic work among the women and girls. Already she has won the confidence and the love of the students, and through that confidence and love is enabled to lead them to the Master to whose service she has dedicated her young life.



CHRISTMAS PAGEANTS

LEFT: Sunday School, Tobata, Japan

BELOW: Kindergarten, Tobata, Japan



The year 1939 marked the tenth birthday of Southern Baptists' Good Will Center in Tobata, Japan. The building occupied by this institution was paid for by North Carolina women and young people, assisted by the Lottie Moon Offering.

December 1939

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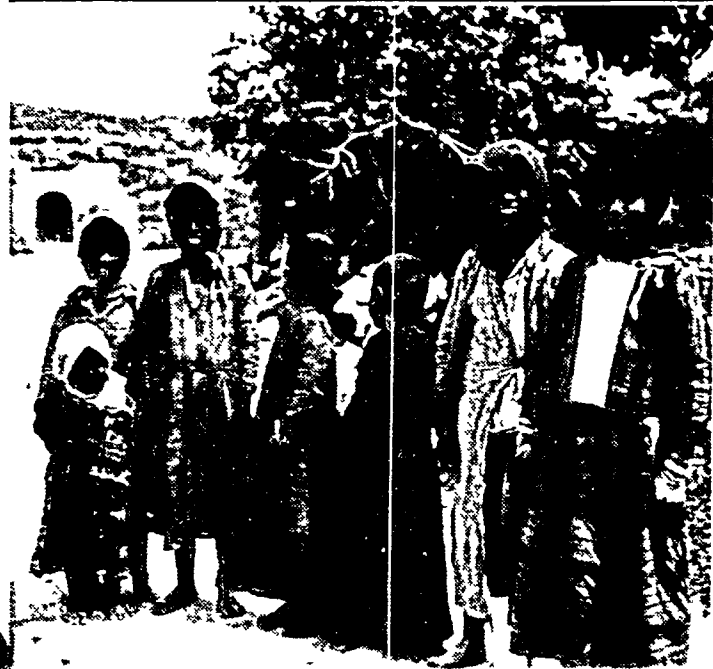
MISSIONARY
INTEREST

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The Commission



PALISTINE



PALESTINIAN CHILDREN
OLD STREET IN NAZARETH

MISSSES ELSIE CLOR AND
EUNICE FENDERSON-JERUSALEM
CHURCH

MRS. H. LEO EDDLEMAN AND SARAH
MRS. ROSWELL E. OWENS, MISS KATE
GRUYER, DR. GEORGE W. SADLER,
MR. OWENS, AND MR. EDDLEMAN-
NAZARETH CHURCH



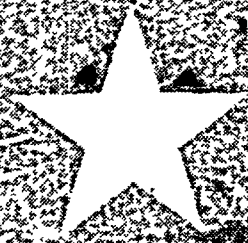
ECCE HOMO ARCH
IN JERUSALEM



THE WAILING WALL IN JERUSALEM



THE RIVER JORDAN
KEFR MISHKY BAPTIST CHURCH



THE COMMISSION

A BAPTIST WORLD JOURNAL

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THERE'S A SONG IN THE AIR

There was a rustle of wings in the air, and a song
burst forth from the angelic choir, "Glory to God
in the highest, and on earth peace, good will toward
men."

It was a midnight song. It was midnight in more
ways than one. Everywhere in that old Roman
world were moral corruption and spiritual gloom—
scarcely a ray of light anywhere. In that hour when
"darkness covered the earth and gross darkness the
people," were heard the angel voices singing, "Glory
to God in the highest, and on earth peace, good will
toward men." A new day was about to come to the
world, and the angels were the heralds of the dawn.

Again it is a time of darkness, and again there's
a song in the air—the lovely midnight song of
peace and good will. It sounds like mockery amid
the turmoil of this chaotic world. Here are a couple
of sentences from an Austrian writer: "Christ, what
have you given the people?" "Peace." "And what
have they made of it?" The Saviour was silent, but
covered his face with his pierced hands and wept.

And here is a cartoon in a Chicago paper picturing a
globe on which were pasted the headings of the
paper's issue the previous day. Over the globe, up
in the right hand corner, was the star of Bethlehem,
shedding its rays over the picture. And underneath,
these words: "Peace and good will after 1900 years."

It looks bad. Better silence the Christmas angels,
and tell them to go back to heaven and there sing
the glories of the Lord, and dream no more of peace
and good will on earth where the "Christian" nations
spend one hundred times more on war than they do
on Christian missions. But the angels will not be
silenced; through all the storms of hate and conflict
their song still echoes over the earth. Strange it
may sound, but no more so than to that old Roman
world that first heard it.

There's a song in the air. May the angels' song
come into our hearts, for there is where it must
come first. The angels of our better nature keep
ever singing of peace. Have you never felt your
heart loveless, made hard and bitter by the conduct
of someone? And then suddenly you experienced a
welling up in your soul of a stream of kindness and
forgiveness. It was the song of the angels.

The angels' song will yet pervade the world. The
Prince of Peace is not going to be defeated. When
He came, only the angels of heaven sang his song of
peace. Wait a little and you see twelve disciples
join the choir. Wait a century and you hear hun-
dreds of thousands in the chorus. And now at this
Christmas time in every land, a multitude that no
man can number passionately add their voices, an-
ticipating the time when the angel song of peace and
good will, through a Saviour which is Christ the
Lord, will encircle the earth.

"Angels, sing on; your faithful watches keeping;
Sing us sweet fragments of the songs above,
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love."

—HENRY ALFORD PORTER.

* * *

THE GREAT COMMISSION

Every anxious, uncertain, critical season for our
human family lifts into clearer light some ignored
or half-forgotten word of our Lord. At this mo-
ment our attention is being diverted from domestic
problems and riveted on issues that concern the
whole world. Our smaller maps are being replaced
by larger ones. Peoples, places, countries hitherto
vaguely known only as names now become real and
vivid. Foreign news items which received a casual
glance, now are first to claim our eyes. As Christians

we may not have said with John Wesley that the world is our parish, but we do realize that nothing human can be quite foreign to us.

We Christians should feel at home in these new lessons in geography. Our commitment to Christ committed us to His mind, and His was a world-mind. He never permits us (if we listen to Him) to drop the world from our thinking and vocabulary. Mark how that word keeps resounding. "I am the Light of the *world*." "Ye are the light of the *world*." "The field is the *world*." "God so loved the *world*." "The Lamb of God that taketh away the sin of the *world*." "I am come to save the *world*." "Go ye into all the *world*." Lover of His country was He, but Jerusalem was above all. His words and alike His life were one passionate appeal to the church into which He was born to fulfil the purpose of God and to make His house a place of prayer for all people. In His prayers always were those "other sheep which are not of this fold." To a generation rife with exaggerated nationalism, separated by barriers of racial antagonism, and tyrannized by religious exclusiveness, He preached the glad, good news of God's love for all people; God's fatherly interest in each separate life; and the infinite value of every child of every race and country. Here indeed is the real "world-mind" and the real world-heart.

It should not be forgotten that *The Great Commission* was given to His friends. His confidence in the ultimate triumph of His Gospel rested back on small groups in this land and in that, who would hold forth the torch of life and trust in the conquering might of love. And for their own sakes He commanded them to "go." What divine psychology! The unshared Gospel becomes a lost Gospel. Excessive inbreathing with no exhaling, continuous introspection with no uplook smother faith, chill enthusiasm, and open wide the door for the invasion of a defeatist spirit. The call of far horizons is silenced by the voices of those who see only what is near. High adventure is halted by raising the flag of "Safety First." So churches become ends in themselves and the Kingdom is remembered only in the repetition of the Model Prayer. "Let us go elsewhere," said Jesus. Our only security is found on the open road, for "Whosoever will lose his life for my sake, shall find it."

His Commission still stands. He carried the world in His heart. He came to save it. He believed it could be saved. He was sure that only one method would avail. "I, if I be lifted up from the earth will draw all men unto me." Today, bewildered, confused, with old foundations crumbling, we talk again of building a new world. Flaming youth chant it as

their theme song as they march past the tomb of their hero. Architects draw blueprints. They are sure the ground must be cleared before construction can begin. All agree that some things must go. Economic injustice must go, racial bitterness must end, the spectre of insecurity must be allayed, tyranny in every form must be broken, wars must cease, the insane piling up of armaments must be stopped, international misunderstandings must be cleared up, and a federation of nations must be instituted. Just so. All these specifications are included in the world-program of Jesus. Only this: according to Jesus there must be a new type of builder with a new quality of spirit. "Except the Lord build the house they labor in vain that build it." The foundation of a new world-order, if it is to be permanent, must be laid by those who love the whole world better than they love any part of it—those who see nations and persons through the eyes of Christ. His Commission still stands.

Let us arise and go into all the world, and into all the worlds of the world claiming them for Christ. And as we go, in obedience to His great command, we shall feel our hearts strangely warmed for with us will be Another—even as He said.

—SOLON B. COUSINS.

* * *

WHY THINK OF THE JEWS AT CHRISTMAS TIME?

Thoughts of Christmas and thoughts of the Jews are difficult to put together. It is like mixing joy and sadness, like talking of peace and chaos.

As I try to write for the December issue of *The Commission* an editorial on the Christian attitude toward the Jews, my thoughts of Christmas are jarred and disturbed by the pictures of the Jews which cross into my mind, pictures which were stamped in my memory during a voyage from Bombay, India, to Shanghai, China, on a ship with four hundred Jewish refugees. These people were fleeing to Shanghai for refuge.

Deep, disturbing thoughts arose within me as I observed them and talked with some of them. Here was an elderly couple whose appearance indicated that they had lived in comfortable circumstances. There were three young men of excellent training still holding desperately to high ambitions of life. Among them were also a few young couples with children. And they were all going to Shanghai, that inferno of war, to begin life over.

When some of them learned that I lived in Shanghai they came and asked with anxious faces, "Do you think we can find work in Shanghai?" "What

chance do we have there?" In my heart was a response of despair which I tried to hide from them.

One cannot come into personal contact with such human tragedies without being moved by a deep distress of compassion and an earnest desire to do something about them. In this distress of compassion I talked with some of these people and found appreciative responses. But in some cases, as our conversations progressed, the question would come to me, "What do you do in Shanghai?" My reply, "I am a missionary" brought the response, "Oh, a Christian missionary," and with that a door seemed to close between us. My sympathy and interest were questioned; I was trying to make a Christian of them.

There are ten thousand of these Jews in Shanghai. If this were all, the problem would not be so disturbing. But Christians all over the world are confronted with the same question: What should be

our attitude toward the Jews? We are especially confronted with it at this time of Christmas. Because of its baffling nature, its disturbing qualities, we fain would push it aside, so that we can more fully enjoy Christmas. But if we are to be Christian in our attitudes, we cannot evade it. We must, instead, reckon with it.

At the birth of Jesus the angels heralded peace among men; but this peace was not made complete until Jesus, by His death on the cross, had involved Himself in the sins and miseries of man. In some way, we must involve ourselves more fully in the miseries and sufferings of men before we can herald to all mankind the peace of Christmas. The door which seemed to close between me and the Jew when he said, "Oh, a Christian missionary" is a haunting challenge. Was my attitude right?

—M. T. RANKIN.

CURRENT COMMENTS

Putting the I in Give—All too often in our well-intentioned zeal for results, we overlook some vital detail. With our eye on some worthy goal, we speed feverishly forward, overlooking a divinely outlined plan of procedure.

To surpass each year the Lottie Moon Christmas Offering of the preceding year is indeed a worthy achievement—a progress over which Southern Baptist women have a right to feel gratified. The message from Mr. L. Howard Jenkins, the President of the Foreign Mission Board (see page 395) mentions the marvelous increase in funds since 1918, and expresses sincerely the gratitude of the Board for the indispensable aid of the Woman's Missionary Union's generous, annual gift.

Looking ahead, the donors sometimes wonder if they can continue the annual increase in the amount of their gift, if they shall still be able to go "from strength to strength." In regard to all our gifts to God, the answer depends upon how closely each one of us adheres to the divine order of procedure so clearly outlined in II Chronicles 29:31, "Now that ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank-offerings." Here is outlined, for every child of God, the progressive steps toward achievement. Beginning with a complete dedication of self, there must follow intimate, personal contact with God, drawing near to Him in earnest communion, and thus catching his vision of a world's need and His spirit of sacrificial love. Then, and not until then, shall we give worthily and increasingly.

Being Remembered—To have invested one's life in a mission land, to have known and loved its people, to have felt their heart-throbs and shared their joys and sorrows means to become a part of the very life of one's adopted country. Then, to cross that arbitrary line drawn by the relentless Father Time, and to find oneself at the place of retirement from the customary service, inevitably brings a sense of loneliness for the work so dear to one's heart, and for the associations that had become a part of oneself.

A Christmas greeting to one or more of our noble, emeritus missionaries, now serving in countless ways in our midst, will carry not only a message of cheer but also the assurance that Southern Baptists are not unmindful of the excellent service of the heroes and heroines who have so ably served the Master and so worthily represented us amid the difficulties and problems of mission lands.

(For the names and addresses of emeritus missionaries, see the inside of the cover of the November issue of *The Commission*.)

* * *

The World's Sunday School Convention in South Africa—Twelve great world Sunday school gatherings have been held within the last fifty years. They meet quadrennially and constitute the largest gatherings of representatives of Christian churches around the world. Many of these conventions have been pioneers in various areas. The convention held in Jerusalem, in 1908, was the first of world gatherings in recent times to assemble in the Near East. The

convention held in Tokyo, in 1920, was a pioneer in the Far East, and its influence has been felt among all the far-eastern countries, particularly in Japan. The convention in Rio de Janeiro, in 1932, was the first such world gathering to be held in South America, and its influence has likewise been far reaching.

The convention in Durban in South Africa, in 1940, will be the first representative world gathering of Christian leaders to meet on the continent of Africa. While it will, therefore, be pan-American in its outreach, it will, at the same time, constitute Africa's reception to the Christian forces around the world. Its program will provide, as did the recent World's Convention in Oslo, Norway, messages bringing glimpses of the progress and problems of Christian Education around the world. Under the guidance of outstanding leaders, there will be a series of seminar groups and conferences which will deal with the work of the Sunday school and kindred agencies that are at the heart of Christian education in all lands. It is not too early for our missionaries to know of this great convention and make plans to attend, if possible.

* * *

Memorial Windows—On Sunday, November 26, in the National Baptist Memorial Church, Washington, D. C., the foreign mission window of the Southern Baptist Convention was dedicated. This window carries a representation of the seal of the Foreign Mission Board and is in honor of Luther Rice, our missionary pioneer. The foreign mission window for the Northern Baptist Convention honors Adoniram Judson; and the home mission window of the Southern Baptists Convention is in honor of Shubal Stearns.

It is fitting that these noble men who laid the foundation for mission work at home and abroad should be thus memorialized in the beautiful National Baptist Church of Washington, D. C.

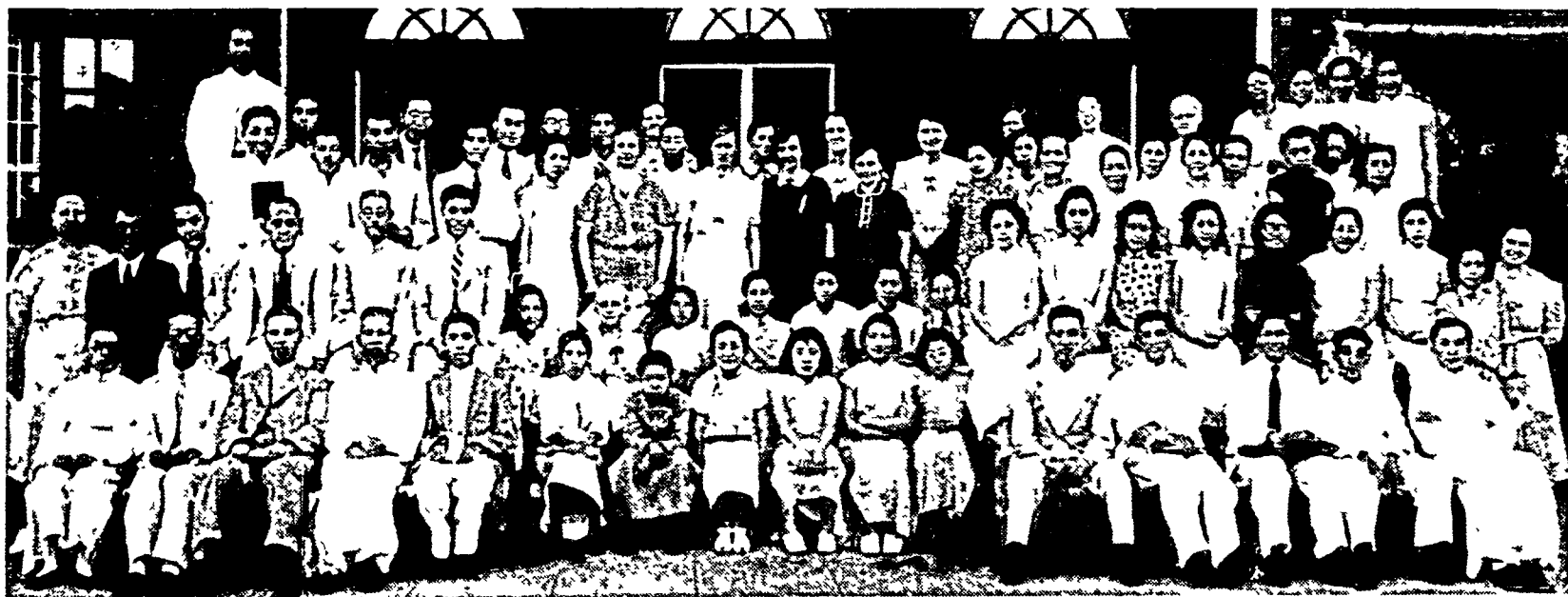
* * *

The Week of Prayer—"Lord, teach us to pray." This request, made by Jesus' closest friends nineteen centuries ago, needs to be echoed and re-echoed within our hearts today. With apparent enthusiasm we announce a "Week of Prayer for Foreign Missions," then, with utmost complacency, we whittle the "week" down to one or two or possibly (if we are very devout) to three periods ranging from an hour to two hours in duration. True it is that the efficacy of prayer is not dependent primarily upon the time devoted to praying; but since our Lord Himself found it needful to spend hour after hour in communion with God to fit Him for His task of world evangelism, dare we, with our human limitations, venture forth in our own strength upon that task which He has entrusted to us?

December 4 to 8—Monday through Friday—is the period designated this year as Southern Baptists' week of prayer. A week of united, whole-hearted intercession—a series of services in which prayer, instead of being conspicuous by its absence, shall be the dominating feature of each gathering. If we make this a season of sincere communion and earnest petition the blessing is assured, and only eternity will reveal the richness of the harvest.

* * *

For unto you is born this day in the city of David a Saviour which is Christ the Lord.



Meeting of representatives of Baptist Young People's Missionary Organizations of China held in Shanghai in August, 1939. This picture is another indication that despite the war Chinese Baptists are not marking time. These representatives came from North, Central, Interior, and South China to project plans for promoting Baptist Young People's Missionary work throughout their country.

OUR MISSIONARY FAMILY CIRCLE

JESSIE R. FORD, *Executive Assistant*

Departures

September 23—S. S. DELMUNDO, New Orleans, Louisiana, Rev. and Mrs. L. D. Wood, Chile.

October 2—S. S. PRESIDENT PIERCE, San Francisco, California, Miss Attie Bostick, Pochow, China.

October 11—S. S. DELSUD, New Orleans, Louisiana, Rev. and Mrs. W. W. Enete, Rio de Janeiro, Brazil.

Convalescing

Word comes from China that Miss Olive Lawton is able to be around again after an operation for appendicitis.

Rev. J. L. Bice of Maceio, Brazil has also undergone an operation. He too is back at his duties.

Here at home Dr. H. H. Muirhead, Field Secretary West of the Mississippi, has had a most serious operation. Dr. Muirhead is improving, but is not yet able to resume his speaking engagements.

Missionary W. W. Enete was recently operated on for appendicitis, but made such a rapid recovery that he was able to sail for Brazil on scheduled time.

Arrived Safely in Japan

A card recently received tells of the safe arrival in Kobe, Japan of Dr. B. J. Cauthen and family, who sailed on August 25. The Cauthens were to go from Kobe to Dairen where Mrs. Cauthen's parents, Dr. and Mrs. W. B. Glass, were to meet them.

A Good Send-off

Rev. and Mrs. L. D. Wood sailed on September 23 from New Orleans to Chile. Mr. Wood, writing from aboard ship, said, "I wish that you could have seen the Baptist Bible Institute students as they saw us off. There were about fifty of them. Among them was my sister who is in her first year there."

This gracious service on the part of the students and faculty at B. B. I. is deeply appreciated by our missionaries. Many have written of the joy and encouragement they have received from these friends when they bid them Godspeed as the boat sails away on its long voyage.

A Desperate Need in South China

Unless there comes a decided increase in its receipts, the Board will probably not be able to appoint many missionaries during 1940. As we realize the terrific strain under which our missionaries in China have been living and working during the past two years, such an appeal as the following from Dr.

C. A. Hayes of Canton makes our hearts ache. As he pictures the need of re-enforcements for South China, he writes:

"This is a time of great testing for our missionaries, and we need the daily prayers of all of you. We cannot tell a day ahead what is before us, but we are safe in His keeping and so are not afraid.

"We are desperately in need of re-enforcements at most of our stations in South China. Our ranks are becoming very thin. Next spring when those go home on furlough who are due to go, and should go, we that are left will be facing a situation in which it will be almost impossible for us to carry on."

Somehow we must meet these needs before it is too late.

Happy Service in Africa

Mrs. Wilfred Congdon has had a varied experience during the nine months she has been at Iwo, Nigeria. She and Mr. Congdon are hoping to get into their new house for Christmas. What a lovely Christmas celebration this will be!

Mrs. Congdon reports that the new college building is nearly finished. She says: "I enjoy these students so much. Although I do not especially like to teach English composition, I'm glad for the contact with the students. I enjoy my organ class and the Bible study course 'From Joshua to David.' The thing I like best of all, though, is my Sunday school class. How I do love those young boys! Their black faces just shine when we talk about the lesson. It is such an inspiration to me to teach them.

"Last night our B. Y. P. U. had a social. We had a very fine time playing games and running races. These boys tend to want a program instead of games, for that is the thing that they are used to in their own compounds. We try to teach them that they will enjoy their social gatherings much more if all present will take part. They thoroughly enjoyed the social. Our refreshments were parched corn, bananas, and lemonade which was very sour.

"We are thankful for the pleasant place that the Lord has given us. There is such a great opportunity for service here. Sometimes I wish that I were not on a regular schedule of teaching, for I should like to visit the compounds of the people much more than I do."

Heart Full of Joy

Missionaries are the happiest people in the world, and here is part of a letter from Miss Maye Bell

Taylor, Recife, Brazil, which shows her delight in her work:

"My heart is filled with joy every day for the privilege of working here in Recife. We have sickness, joys and sorrows, and much studying, yet we wouldn't change places with anyone. Sometimes I wonder if I will ever get all my verbs and prepositions in the right places, then someone will say, 'You are speaking so well.' Whether it be one word of truth, I surely feel better and try that much harder. The girls are so cute in correcting me.

"Each day the girls and the people here get a bigger hold on your heart. When they tell you stories of their conversion and little personal things, your heart almost bursts with love and sympathy for them. Does it seem strange that one missionary here said, 'I hate to go home on a vacation, there is so much to do, and I will miss the people here so much.'"

Evangelization Through Hospitals

From Laichow, China, Dr. Jeannette Beall writes:

"The Lord has wonderfully blessed our hospital work. This year there have been at least twenty-two baptisms as results of the hospital work, and many saved who have not been able to be baptized. We have also had a share in helping a number of others who were baptized. One printer with his whole force of six was baptized. I had worked with him almost ever since I came to China, and my evangelist had been holding services every noon in the shop. Others, however, have also worked with them. Two more of the Red Cross boys were baptized, making seven of these wealthy young men of the city, besides another merchant who was won by our evangelist. One merchant has, with the help of others, including the hospital evangelists, won his entire force."

The ministry of healing is bearing fruit, some thirty, some sixty, and some one hundredfold.

A Trip Up the Assunguy River

Mrs. A. B. Deter tells of a most interesting trip which she and Dr. Deter recently made.

"We have had a wonderful day. The people came until there was no room anywhere for them and they stood outside on the porches and under the trees. I had a class of eighty-three women in Sunday school. Remember this is far, far from any city, away up the river and in the woods. My husband preached a grand sermon, and thirteen people gave their hearts to the Lord. We had a short recess and then pastor Joao Henck preached and several more came out on the Lord's side. We finish all the work early so the people can get home before dark, as this

is the dark of the moon. These black forests are pools of stygian blackness when there is no moon.

"As we went over to the arbor for supper the wife of one of our pastors slipped and fell in the mud. She is a humorous piece and as she jumped up she exclaimed, 'Arre! if I came out here to fall, I could have stayed at home, for it is easier to fall there.'"

Before the trip was over they visited a German colony where a large group were awaiting them:

"While Mr. Deter preached, the Catholic priest who was celebrating St. John's Day, fired off great cannon crackers, Roman candles, and every other explosive he could get his hands on. This fusilade continued throughout the whole service. Ben and the pastors all have fine voices, and the whole congregation joined in the singing, so that we made about as much noise as they did. Many words and some sentences of the sermon were blotted out by the fireworks of the priest, but one fine young man and three young women came forward and gave my husband their hands, thus declaring their decision to accept the Saviour."

Faith and Hope Not Destroyed

It is good to have a testimony such as Mrs. Christine C. Chambers gives concerning conditions as she found them on her return to Shanghai:

"It has been, as you well know, a difficult thing to come back here and find things as they are now. There is such an unnatural, strained atmosphere all the time; and that, added to the congestion and many discomforts, makes life difficult. Yet the brave, hopeful spirit of those who have been carrying on in face of such difficulties makes me marvel. Especially am I amazed at the faith and real hopefulness of those from the country stations, in occupied territory, who gave reports to the Mission this week—thanking God for the privilege and opportunities, and never a word of all their trials and discomforts."

As if Everything Were Normal

Mrs. Earl Hester Trutza, Bucharest, writes: "We plan ahead as if everything were normal, but we do not know how many of these plans will go awry." She says further:

"We have an unusually large number of applications—many have to be refused because they do not conform with our standard of entrance. But, still, we shall have thirty-six or thirty-eight girls, if indeed we are able to open at all. The State schools are opening regularly, and so far our activities go on as usual."

Will you bear these friends up in your prayers during these difficult days of uncertainty?

CUTTING THE BUDGET

JESSIE R. FORD, *Executive Assistant*

The determining of the Foreign Mission Board's budget is a heart-breaking task. It is not the weeks of actual work that distress us, but the constant pull at our hearts as item after item has to be omitted in order to bring the budget within the limits prescribed by the Southern Baptist Convention. And what are those limits? The receipts of the previous year.

As we went over the requests from the fields for 1940, everything except bare necessities was omitted. No advancement in the work; no additional help for over-burdened missionaries; not sufficient traveling funds to carry the missionaries into needy places. Just the most acute needs and nothing more. Many such appeals as the following have had to be laid aside with aching hearts.

"The second item in this appeal is Florianopolis, the capital of Santa Catharina. This whole State has only four Baptist pastors in it, and no missionary couple. The South Brazil Mission has voted a request for the last three years, asking for a couple for this state. . . . There is a fine congregation already built up in Florianopolis, and we *must* have a worker to take charge in 1940. I recently had two

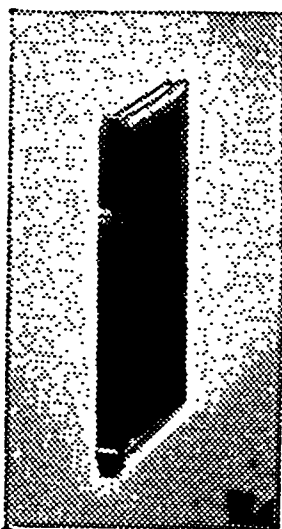
air mail letters from Dr. Jose de Miranda Pinto, in Rio, . . . promising to continue to help us with at least the hall-rent, if we will put a couple of workers there to carry on that promising enterprise. . . . The possibilities are limitless, but we must have about \$20.00 per month to keep this work going. Of the other three pastors in the state, only one gives his whole time to the work of the ministry, one being a teacher and the other a dentist. My heart goes out to these needy brethren, for there are about a million souls in Santa Catharina.

"Brother Deter has already received his notification of retirement, and the work this coming year will be all the more difficult for me unless you either send me a couple of missionaries for Florianopolis, or send me a little more money for evangelization. Just think! Two whole states, and part of another one, and we get only \$58.34 per month for evangelization! This field is relatively new, and the churches are not strong enough yet to walk alone. I'm praying that you may see your way clear to help me in this so needy and so great field. May the Lord bless you. Study our requests much before voting not to help me; but then, you *will* help me, won't you?"

Our hearts are not the only ones that are aching. Missionary hearts around the world will be aching because we are unable to grant even the small sums needed to meet many such requests from various fields. The making of a budget is a cruel thing.

Is it possible to make it a task of joy and inspiration? The answer rests with Southern Baptists. Our budget cannot exceed the amount of foreign mission receipts for the previous year. Will you see that the Co-operative Program during 1940 makes the setting up of our budget a glorious task?

"A budget isn't sums to me,
It's happy school girls' faces;
It's poor, sick people getting well;
It's light in gloomy places.
It's you and I who'd like to go,
And send our gifts to prove it;
A budget is a glorious thing,
It lives, and so we love it."



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5 And it shall be as when the harvest-
man gathereth the corn, and reapeth the
ears with his arm; and it shall be as
he that gathereth ears in the valley of

ch. 3. 28.
Or, regard
my act
dwelling.
ch. 10. 16.

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Baptist Student Union and Foreign Students

JOHN HALL JONES, *Business Manager of The Commission*

In almost any college of the South there are students from other lands. These "strangers within our gates" offer us an opportunity of being foreign missionaries without crossing the sea. "The love of Christ constraineth us" to assume an active interest in these fine young visitors. Their loneliness and bewilderment impel us to show kindness, and assure us that by so doing we are making a great investment in world fellowship. Their warm response will inspire us and their spiritual insights will enrich our lives.

I had studied geography, but China never meant much to me until I came to know Wah Chun Lau, a Chinese youth who later became my brother in Christ. My love for and interest in the Chinese today is but a multiplication by many million of my love for and interest in my brother who has returned to live for Christ in his troubled homeland. Japan is personalized for me in Shigeo Takami, whom I knew as a foreign student, and because I love him, I cannot hate them. The "terrible Turk" has never seemed so "terrible" since Ali Bahadir Dumer, a lad from that great nation, found Christ in a Baptist Student Union Convention, to which I had taken him. To have knelt in prayer with him and seen the marvelous capacity of his mystic soul will ever bless my life. These foreign students, along with dozens of others, have made large contributions to my Christian world outlook. Scores of Baptist students have, through their fellowship with our foreign guests in Southern colleges, multiplied these experiences. The B.S.U. and the churches have a real blessing awaiting them in this area. Some proven pointers taken from experience might be helpful to those who wish to adventure forth in this realm of service.

CONTACT AND COMPANIONSHIP

The names of students from other countries may be easily secured from the administrative offices of your school. These names are usually available before registration day.

A well written letter of welcome will warm the heart of a foreign student and will be a cherished article to keep or to send to kinsfolk far away. The letter should be followed up by a personal visit. It is often best for this visiting to be done by teams—two or three mature Christian students going together and talking with the stranger in his or her room. It is very fine to have a Margaret Fund student in this group and, obviously, it is always preferable

to have one whose parents have served as missionaries in the homeland of the one being visited. Any direct or indirect contact with or knowledge of his nation is valuable.

This initial acquaintance is very, very important and must be based on mutual high regard. Pity, condescending attitudes, or undue adulation are unreal as a basis for an enduring fellowship. Genuine courtesy, good manners, and real interest rising out of Christian love and enlightened understanding must characterize our relationships to these choice young people from other lands. We can offer to help them find the right place to live, assist them in getting registered in classes, acquaint them with our "queer customs," and explain the local vernacular. It is often a great kindness just to sit and answer their questions.

CO-OPERATION

Helpful acts of service to foreign students will occur to any group of Christians who set themselves to this task. I list a few items which I have known to be included in such a program.

1. A committee made engagements with them to attend services in the local church and arranged to call for them and go with them. Calendars of activity and orders of service were given them, with an adequate explanation which helped them to participate intelligently.
2. They were invited and accompanied to such weekday activities at the church and on the campus as they could profit by attending, such as noonday prayer groups, evenings of Bible study, and socials.
3. Hospitality in Baptist homes has proved tremendously popular when correctly handled. Wholesale or impersonal entertainment never has proved satisfactory. The foreign students should be introduced to the prospective host or hostess who first takes them back to the campus in his or her car or gives them a sight-seeing trip, gradually leading up to an invitation to lunch or dinner. Only the most cultured people, those endowed with caution and good taste, should be asked to open their homes to foreign students.
4. An international banquet or an evening forum on world affairs, where these representatives of other lands are asked to take part, is a popular event for them and a profitable one for the sponsors.
5. Convention plans should always include the foreign student. I have known of many who were

converted at retreats, state conventions, and south-wide conferences. Ridgecrest is proving a great blessing to many students from afar who go for a single week, and to the few who stay all season. For those who are already Christians, there is inspiration in our great gatherings; and there is transformation for those who have not known Christ.

6. Help them plan their holidays and vacation periods, and thus relieve the loneliness of their long separation from loved ones.

7. Think of little occasions in your own social life in which you might include them. "Midnight feasts," Saturday hikes, "sessions" in your room, various games, amusements, and sports events. I recall with great delight an afternoon on which I invited a lonely lad from the other side of the globe to accompany my family and me to an intercollegiate game. He and our children so interested each other that little attention was given the game. We afterward drove to our home for refreshments and he timidly, but eagerly, offered to show us how his favorite food was prepared by his mother. We enthusiastically urged him to give us a demonstration

which he did, to the delight of all. He subsequently prepared in our kitchen many dishes of delicious food, and ours became his "second home." Before he graduated from college he had accepted Christ, and he grew to be a radiant Christian who is now serving as a deacon in a Baptist church ten thousand miles from us.

CONSERVATION

Of course our goal is to achieve that highest fellowship to be found only in Christ, and to help extend His Kingdom to all men. We shall try to win them every one to Christ and lead them to know what it means to follow Him. We shall follow up our contact in a continuing relationship after they have left our shores. In sixteen nations we have missionaries, and in sixty countries there are our fellow Baptists with whom we can get them properly related. The mails will carry our love in personal letters and seasonal greetings. After we have begun a good work, with the Lord's blessing, we will finish it, fully aware that only eternity can evaluate a service of such large significance.

New Books

THE WAY OF MISSIONARY EDUCATION—Juliette Mather. Broadman Press, Nashville, Tenn., 1939.

No Christmas gift can be more acceptable than something practicable and useful. The author states in her foreword that "this book has been written to provide a study of young people and the plans for their missionary education." This is exactly the book that leaders of children and young people have been needing and wanting for years. Simply written and easy to apply, these pages come from the rich experiences and conclusions of the South's young people's secretary. The chapter headings include: *Prayer and Bible Study, Stewardship, Mission Study, Personal Service, and Fostering of Young People's Organizations*. Illustrations timely and practicable make this book delightfully interesting. We prophesy that it will become for leaders of young people everywhere a handbook invaluable, informational, inspirational, and adaptable to all groups of all ages in all walks of life.

* * *

SNOWDEN'S SUNDAY SCHOOL LESSONS, 1940—Earl L. Douglass. Macmillan, Price, \$1.50.

In a newer and larger format this book comes laden with practical plans and invaluable suggestions for Sunday school lessons. In referring to it, one publication has very truly said, "This commentary

is distinguished by its clear, crisp presentation, vivid illustrations, and helpful applications for personal problems. It offers practical inspiration for modern creative teaching." An added feature in this year's edition is a section "Hints to Teachers," in which a few paragraphs bring out special points for emphasis.

For those who are wondering what gift would be most acceptable to a missionary on the foreign field, we most heartily recommend this volume. With its clear, concise interpretation of the lesson truths, such a gift is a godsend to a busy missionary.

* * *

SAMMY WRITES A BOOK—Sammy (assisted by W. W. Enete). Broadman Press. 75¢.

In this fascinating little book the inanimate Sammy—the missionary counterpart of the illustrious Charlie McCarthy—tells of the work carried on by himself and his ventriloquist partner (Rev. W. W. Enete), in South America. Generously illustrated with photographs, it is a unique portrayal of missionary work as it is carried on among the vacation school children and their elders, in the Land of the Southern Cross. Valuable as a source of enrichment material for missionary programs, and attractive as a gift to young or old, this entertaining little book carries a genuine challenge and appeal.

COLLEGES
AND SCHOOLS



Studying Missions

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



WHAT AND WHERE

Even if we did not have THE CURIO NOOK we should still say that curios are the most unique, most charming, most pleasing, and most "Christmasy" of all Christmas gifts. There really isn't any doubt about it—art pieces, cultural objects, embroideries, and dolls from the Orient; dolls and novelties from Europe do make lovely gifts.

THE CURIO NOOK believes that in making such gifts available at reasonable prices it is rendering useful service to Southern Baptists. A gift different and unusual will make your loved ones and friends happy at the Christmas season.

Write at once for the curio list—make your selection and send your order immediately—it will be filled by return mail. By ordering early you will avoid the delays caused by the heavy, holiday mails.

All proceeds from the sale of these curios go to the work of the Foreign Mission Board.

A NEW TRACT

SOUTHERN BAPTISTS IN NIGERIA, the fifth in the Rainbow Series of free tracts, was published in October. This tract will be especially helpful to classes studying DAY DAWN IN YORUBA LAND, and valuable to all Southern Baptists who are interested in their mission in Africa. The tract gives a brief and inclusive outline of our work as it is conducted in the various mission stations. SOUTHERN BAPTISTS IN NIGERIA is for free distribution.

MODERN MACEDONIA

EARLE HESTER TRUTZA

Classes studying MODERN MACEDONIA may make the book unusually interesting by using the supplementary material available from the Foreign Mission Board, and other sources:

He Shall Not Fail—1939 report of Foreign Mission Board.

Southern Baptists in Europe—(a thirty-two page pamphlet).

Baptists Young Women in Training Overseas—(a thirty-two page pamphlet).

Picture poster of Southern Baptists' work in Europe.

Kodak pictures of Southern Baptists' work in Europe, 7¢ each.

Perry pictures of old Cathedrals and Art Museums, 7¢ each.

Pictures of Baptist churches in Europe (from file of denominational magazines).

Addresses and reports from European leaders to Baptist World Alliance—Atlanta (Newspapers and Baptist State Papers).

The Commission (especially July 1939 and October 1939 issues).

W.M.U. magazines (issues containing programs, stories, and pictures pertaining to European fields).

Newspaper articles on present conditions in European fields.



*Teaching Staff of the
Daily Vacation Bible School,
Jerusalem, 1939
(All but two are Christians)*



HE WAS A JEW



It was cold, so cold that the frost-covered panes of the little cabin on the hill shut out the sight of the town.

A junior girl, with half-frozen fingers, was trying to kindle a fire in the rickety old stove, while the twins, Isaac and Abraham, watched her from the bed in the corner.

There were so few sticks of wood and such a small quantity of food that Rebecca wondered how she and her two little brothers could manage to get through the day.

"Oh," she thought, with a half sob, "if only Father would come today."

Their father had gone to some far-away towns to sell tin kettles and pans. And, as their mother had died a year ago, the three children were alone.

When the father and mother and three little children had been heartlessly driven out of Germany, merely because they were Jews, they had gone to Palestine. But the strife between the Arabs and Jews made it unsafe to remain there. Then, with the little money that they had left, the family had come to America, sure that in this great country they would find kindness and a chance to live in comfort. But work was hard to find and food was scarce, and soon the mother had died, and the father and children had been getting along as best they could.

It was three weeks now since the Jewish peddler had gone away to sell his supply of tins. Three weeks, and he had expected to be gone only one. To the children left alone in the cabin it seemed as if it had been three months.

At last Rebecca had managed to get the fire to burn and, taking the very last of the oatmeal, she had cooked it for their breakfast. Then dividing it equally in two dishes, she placed it on the bare table.

"There, now, Abey and Ikey," Rebecca said, trying to make her voice cheery, "get up and eat your mush. Then, when the sun is high, we'll go out on the hill and get some wood, for like as not Father will come today, and we want a nice fire for him."

With never a word of complaint the two little boys began to eat their simple meal—a dish of plain oatmeal with no sugar, no cream, not even any milk.

"Where's yours, Becky?" said Ikey, as he began to eat.

"Oh, I'm busy now," answered Rebecca trying to keep him from knowing that the last bit of food in the house was gone, and there was none for her.

Later in the day she helped them into their thin little coats and the three black-eyed children trudged off over the snowy road, dragging behind them the old sled on which to bring home the wood they hoped to gather. Soon they came to a place where there were several broken branches and the three set to work.

They were cutting the frozen boughs and loading them on their sled when the sound of voices came on the clear, cold air. Two children, laden with holly and evergreens came along the road.

"Hello!" called a boy in a new, warm coat; "see our Christmas things. You can't have any Christmas, 'cause you're Jews."

"Why?" flashed out Rebecca, turning to them.

"'Cause it's Jesus' birthday," answered another, "and your people killed him."

"They never did," cried out Rebecca, her dark eyes flashing. "My father or mother never killed anybody."

"Come on," said the girl, "let them alone; they can't help being Jews."

As they turned to go, the boy shouted with a sneer, "You can't have any presents, or tree, or candies, because you're Jews."

When they had passed around the curve of the road, Rebecca began again to cut the tough boughs with the old hatchet. Her eyes were full of tears. She was so cold and hungry, and those children had been so unkind; they had everything—warm clothes, good breakfasts, and hot fires, while she and poor little Abey and Ikey had nothing in their house to eat.

"They never—they never—killed anybody," thought Rebecca, indignantly. "Our father is good, and grandfather was, and the uncles—they wouldn't do such a thing. Oh, if Father would only come!" If he didn't what could they do? She would have to go to town and beg, and would the people in those houses call her names and tell her that her people had killed Jesus? Must the little boys go hungry? Maybe Father would never come; he might be lying hurt or might be lost in the woods.

As the brave little girl went on with her work, two big tears rolled down her cheeks and splashed on the old rusty hatchet.

"Don't cry, sister," said Abey; "when I'm big I'll whack that boy for being mean to you."

When they had gathered all the wood their sled would hold, the three started for home. Soon Ikey said wistfully, "Becky, I'm awful hungry. Can we have a good, big dinner when we get home?"

Becky thought for a moment. She couldn't bear to tell her little brothers that there was not a bit of food left. Then she said, as cheerfully as she could, "I know what we can do. Let's play that today is a fast day. You know our people, the Jews, often have fast days."

To this, Abey replied, "Aw Becky, we're awful tired of fast days. Let's play it's a feast day. Our people, the Jews, often have feast days."

In silence the three hungry children went on down the hill to their little cabin.

They drew the load of sticks home and fixed the fire, but it was yet so cold they had to huddle under the bedclothes, and the little girl told stories and made up games, and tried to quiet their pleading for something to eat.

Hopefully she said, "Maybe Father will get home tonight and, if he's been able to sell his pans and kettles, perhaps he'll bring us some meat and some potatoes, and a loaf of bread, And maybe he'll have an orange or an apple for each of us."

With happy thoughts of the feast they might have, the two boys went to sleep; but Rebecca lay there wide-eyed and troubled. Tomorrow she would have to beg; they couldn't starve. Oh! if they wouldn't think her people had done something dreadful to the man they called Jesus.

* * *

It was growing dark, so dark that in the chapel in the village the lights in the sparkling chandelier had been lighted. They shone on the Christmas tree laden with gifts and tinsel.

A party of ladies were just finishing their work.

"I wonder now if every child is provided for," said Miss Lucy, anxiously. "I ordered a dozen extra things on purpose, so no one should be overlooked."

"There are the peddlers' children," said the minister's wife. "I heard that he left them here in the cabin on the hill while he went across the Ridge, but like as not they're away somewhere."

"Well, I'll go up and see," said Miss Lucy.

A protest arose. "Why, you're too tired; you don't need to do that."

But Miss Lucy was putting on her coat. "I think I had better go. Perhaps they will come if I ask them. Christmas comes but once a year."

"Just like her!" exclaimed the ladies as the teacher went out of the door.

It was a steep climb over the crusty snow up Sugar Loaf Hill. The cabin looked so dark and cold that Miss Lucy told herself she had her trouble for nothing.

Coming nearer, she heard a sound of sobbing and, hurrying quickly, she opened the door. Three little heads bobbed up eagerly from the bed.

"Oh!" cried Rebecca, "I thought it was Father."

"And we're so hungry!" wailed the twins.

It did not take Miss Lucy long to learn the sad little story.

"You poor little things! You're coming right home with me, and have a good, hot supper, and then you're going to the Christmas tree."

"We can't," said Rebecca suddenly. "We can't, because we are Jews and . . . and a boy told us our folks had killed Jesus and that we couldn't have any Christmas at all."

"How unkind!" said Miss Lucy, "and untrue too. Jesus loves all boys and girls, and said to let them come unto Him. Why, child, He was a Jew."

With amazement and joy in her face, Becky gasped, "Oh, Miss Lucy, do you really mean that Jesus was a Jew?"

"Indeed I do," Miss Lucy replied. "And we Gentiles can never fully thank you Jewish people."

"Oh, I'm so glad that He loves us too," said Rebecca, the smiles breaking over her troubled face.

As they went down the snowy hill Miss Lucy told them the beautiful story of the Christ-Child, how His dear, loving heart cares for every child.

Such a happy evening it was! After a hearty supper at Miss Lucy's they went to the little chapel for the Christmas program. There were songs and stories and gifts. For Becky and the twins there were warm clothes and toys and good things to eat. It was a wonderful night for them all.

Then as they left the chapel and made their way up the hill, their arms loaded with bundles, they saw a light in their own cabin.

"Father's back!" they gasped; and stumbling through the snow they ran breathlessly into the house. He had been sick and snow-bound in the depths of the mountains and greatly troubled over his children.

Rebecca, warmed and fed, went to sleep that night thinking of the Christmas story of the Christ-Child and saying in her bedtime prayer, "God of Abraham and Isaac and Jacob, I thank thee for Jesus Christ who loves boys and girls; and oh, I thank thee that he was a Jew."

Adapted from a story by
MARIE ALLEN KINBALL.

Missionaries' Birthdays

December

- | | |
|---|---|
| <p>2 Miss Roberta Pearle Johnson, 466 Rue Lafayette, Shanghai, China.</p> <p>2 Mable E. Saunders (Mrs. J. R.), Shiuchow, Kt., Via Canton, China.</p> <p>3 Miss Mary Lou Dunn, Box 116, El Paso, Texas.</p> <p>4 Miss Lydia Greene, Canton, Kt., China.</p> <p>6 Allie Roberts LeSueur (Mrs. D. H.), Chihuahua, Mexico.</p> <p>6 Bettie Abernathy Ricketson (Mrs. R. F.), Box 1581, Shanghai, China.</p> <p>8 Rev. R. E. Pettigrew,* Route 1, Corinth, Mississippi.</p> <p>9 Louella H. Beddoe (Mrs. R. E.),* 615 W. University St., Shawnee, Oklahoma.</p> <p>9 Rev. T. B. Hawkins, Calle Bolivar y la Madrid, Rafaela (F.C.C.A.), Argentina.</p> <p>9 Elizabeth F. Mein (Mrs. John), Caixa 178, Pernambuco, Brazil.</p> <p>9 Janet G. Ray (Mrs. Rex), Wuchow, Ks., China.</p> <p>10 Edith Ayers Allen (Mrs. W. E.), Caixa 2655, Rio de Janeiro, Brazil.</p> <p>10 Rev. Joseph Arnol Harrington, Bello Horizonte, Brazil.</p> <p>10 Rev. John Allen Moore, 264 Kralja Aleksandra ul., Belgrade, Yugoslavia.</p> <p>11 Rev. M. G. White, Caixa 184, Bahia, Brazil.</p> <p>14 Pauline Gilliland Patterson (Mrs. Frank W.), Mexican Baptist Publishing House, El Paso, Texas.</p> <p>15 Miss Sallie Moss James, Box 1581, Shanghai, China.</p> <p>16 Frances D. Tumblin (Mrs. J. A.), Caixa 111, Natal, Brazil.</p> <p>17 Rev. Z. Paul Freeman, Rivadavia 750, La Rioja, Argentina.</p> <p>18 Miss Isabella Moore, Oyo, Nigeria, West Africa.</p> <p>18 Gertrude W. Morgan (Mrs. F. A. R.), Caixa 2971, Sao Paulo, Brazil.</p> <p>18 Rev. S. M. Sowell, Ramon Falcon 4100, Buenos Aires, Argentina.</p> <p>19 Dr. S. E. Ayers,* 978 Juniper St., Atlanta, Ga.</p> <p>19 Margaret J. Porter (Mrs. Paul C.), Caixa 320, Campinas, Brazil.</p> <p>20 Rev. B. J. Cauthen, Hwanghsien, Shantung, China.</p> <p>20 Thelma Florence Frith Bagby (Mrs. Albert I.) Porto Alegre, Brazil.</p> <p>20 Rev. L. L. Johnson, Caixa 178, Pernambuco, Brazil.</p> <p>20 Mary Long Ware (Mrs. James H.), Box 1581, Shanghai, Ku., China.</p> | <p>22 Rev. W. H. Tipton, Shanghai, Ku., China.</p> <p>22 Rev. John Leslie Riffey, Rua Plombazina 192, Bello Horizonte, Brazil.</p> <p>22 Dr. T. W. Ayers,* 978 Juniper Street, Atlanta, Georgia.</p> <p>24 Olive Baldock Walker (Mrs. H. Glenn), Ogbomosh, Nigeria, West Africa.</p> <p>25 Elizabeth Jackson Johnson* (Mrs. R. Elton), 103 McLendon Ave., LaGrange, Georgia.</p> <p>27 Ara Burton Manning David (Mrs. V. L.), Ramon Ocampo 569, Cordoba, Argentina.</p> <p>27 Rev. W. H. Carson, Sapele, Nigeria, West Africa.</p> <p>27 Miss Ruth Lucille Ford, Kweilin, Ks., China.</p> <p>28 Miss Pearl Dunstan, Caixa 828, Rio de Janeiro, Brazil.</p> <p>28 Mary Brown Brittain (Mrs. M. C.), Soochow, Ku., China.</p> <p>28 Sarah Frances McCaw Goldfinch (Mrs. S. L.), Calle Cuñapirú 2253, Montevideo, Uruguay.</p> <p>29 Rev. A. R. Gallimore,* Boylan Apts., Raleigh, N. C.</p> <p>29 Mrs. Carrie G. Lumbley, 24 St. Alban's Crescent, Bournemouth, England.</p> <p>30 Miss Eva M. Sanders, Ogbomosh, via Lagos, Nigeria, West Africa.</p> <p>31 Rev. Walter Bayliss McNealey, Goyania, Goyaz, Brazil.</p> <p>31 Rev. Bennie Theodore Griffin, Lagos, Nigeria, West Africa.</p> |
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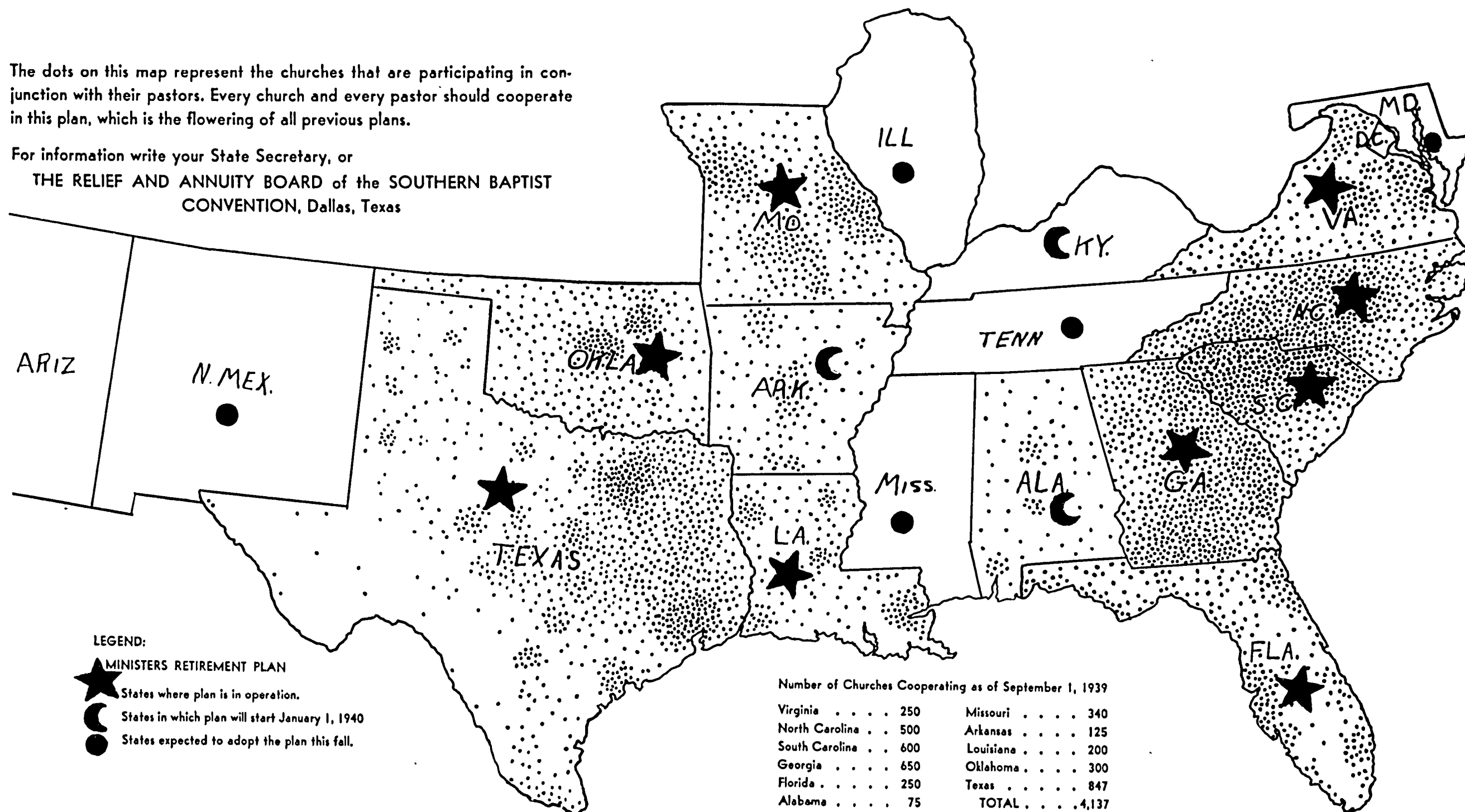
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