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# THE COMMISSION

CHARLES E. MADDY, *Editor*

VOL. III

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THE COVER portrays a group of Hungarian women in their Sunday-go-to-  
meeting clothes.

# THE COMMISSION

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No. X

## *Following the Gleam in Italy Today*

W. DEWEY MOORE, *Rome, Italy*

"Light is sown!" Perhaps that is why it sometimes can scarcely be seen. When the sower has cast his seed liberally and freely on the soil, there is for a while nothing to show for it. So it is with the gospel Light that is sown. It is alive, but it needs cultivating and nurturing into full fruition. And then the harvest—"some thirty, some sixty, and some a hundred fold." It is ours to sow and God's to give the increase, which He will do abundantly. "Light is sown" widely in Italy. Let us follow the gleam in the footsteps of the sowers.

You will need to get out your map and in fancy tour all of Italy, "following the gleam."

Landing at Naples you find yourself surrounded by a dozen or more bright, happy-faced young people. You learn almost immediately that you have landed quite near a Baptist church. Its membership, meeting in a beautiful but inadequate "upper room," is distinguished for its large number of young people, courageously bearing the Light and testifying to its gladness.

From Naples we go around the foot of Vesuvius, and close to the skeleton of Pompeii. The little church here calls itself "a missionary church" because a number of its faithful group, having had to journey to other localities in search of a livelihood, "went about preaching the word," and a widening circle reaching Resina, Torre Annunciata and even Benvenuto now sees evidence of the Light.

Hard put to it to find a living, these loyal Christians work from sunrise to sunset, and even far into the night; yet their families eat sparsely. One of these, a fine young father, a skilled artisan in hand-wrought cameo and coral work, who in the past has seen days of plenty, now labors sixteen hours a day to secure a scarce provision of daily bread. Explaining the difference between the past and the present in reference to his work, he, with fine faith, added, "But we are among the favored class. We eat; some do not." That grateful faith is typical of the spirit of that little Light-filled group.

Now back to Naples, and out another branch line



*Dr. and Mrs. Moore and two of their children, Mary Lou and W. Dewey, Jr. (Billy)*

to Pozzuoli. Here, long ago, the Alexandrian corn ships unloaded their precious grain. Here also, long ago, one ship unloaded the far more precious seed of Light when Paul disembarked on Italian soil.

Here today an independent Baptist group, seventy-three strong, tried and tested by very recent and still burning fires of religio-pagan persecution, await the necessary permission that will allow them to be visited and cared for by a recognized Italian Baptist pastor. Like Paul and Silas at Philippi, their former pastor is at present sowing Light and gladness in an inner dungeon's darkness. Without a leader, without the privilege of meeting for worship, the little group still thrives, and recently sent three candidates to be baptized in the Naples church. Thus Light is sown.

Now we follow the lovely coast line southward

to the very toe of the "boot" and we "arrive at Rhegium," now called Reggio Calabria. A challenging opportunity is here. Strategically situated in the heart of a magnificent city, overlooking the incomparably tinted straits of Messina, stands our most beautiful chapel. May it yet become, in the providence of God, the very heart of that city, pulsing out Light and gladness as it may be known only in Christ Jesus!

Just across the straits, on the green shores of Sicily, nestles Messina—a new city risen out of the devastating experience of earthquake. We hasten to the southernmost point, Syracuse, which Cicero called "the greatest of Greek cities and the most beautiful of all cities." It is also a port touched by Paul's ship. Here he stayed three days; and here today Light is being sown. With only regular visits by a distant pastor, and without public services, the little group of Light-sowers work on. Two were baptized recently and two more are ready and waiting the opportunity to testify thus. From this little group, a captain in the *Legionnaires* in Spain wrote back sending his offering and saying, "When I left home I had to leave all but my faith and my Bible. They have been always with me as my guide and comfort. The Lord has never abandoned me and I am confident He never will. . . ."

We turn northward again and pass along the inimitable, eastern coast of beautiful Sicily. Thirty baptisms and other additions have increased the congregations of faithful adherents in three little churches. Florida is at last worshipping in its new chapel, after three years of arduous battling on the part of pastor and people for permission to open and occupy it.

We speed along the sole of the "boot." Hastily we catch glimpses of the Light sown and shining forth at fourteen growing towns and villages. This field of churches—mostly small, rural, peasant-farmer groups—had thirty-five baptisms during the year.

We must hasten northward, swinging back into the Apennines whose range extends from north to south through central Italy, crowding her multitudinous populations into the low, cultivable lands on either coast. There the Light is seen again in half a dozen mountain communities where bigotry is rife and where the battle of faith calls for sturdy witnesses and warriors. The odds here are sometimes all but overwhelming, yet the Light shines on.

Down the Eastern slopes, winding a tortuous way we come to Isola di Liri, where the pastor reports that ninety-five per cent of his members faithfully attend regular services. A member of this little church, a youth twenty-five years old, died recently in active service in East Africa. It had been his habit to send regular offerings to his church. In his last

letter, just before his sudden death, he wrote, "Dear Pastor: Thanks be to God I am enjoying the best of health as I hope also for you, the church and the W.M.U. Please divide the accompanying check as follows: One hundred lire to my dear church, which I remember with greatest affection; fifty to the dear W.M.U. and fifty for the needy, and ten for the Sunday school. The grace of the Eternal and His special blessings be on you, family, church and all."

On the edge of the Pontine marshes gleams the light from little groups at Spigno and Formia.

In Rome, the city of St. Peter's Cathedral, Light is being sown through three little churches. Here also are those multitudes who know the human "mother" of Christ but not the divine Father. May God grant that the city of St. Peter's Cathedral become the city of St. Paul's Christ.

Following the gleam we are drawn through the lake district to Varese, a valiant little church which maintains itself entirely. On we push to Milan, a great industrial city. Here a zealous church is constantly sowing Light and gladness, evidencing the power of God, though worshipping in a rented hall. Its growth is cause for pride and joy.

Journeying through miles of Roman *campagna*, we come to the Eternal City. We go among the ruins of ancient aqueducts and past the mighty walls, that once protected this city. These remnants of imperial Rome seem to be mute reminders of the present-day paganism.

We swing thence to Florence where "art was king" and "the wondrous fashioning of his fair city still delights our eyes." Here one of our strongest churches is sowing and nurturing the Light.

The trail of the missionaries' toil in sowing and in nurturing the Light and gladness of the Gospel leads one over all Italy, through times of peace and war, of revolution, of reconstruction, of devastating earthquake, of economic distress and strain, through life and death, joy and sorrow, defeat and victory.

By their side there has been a faithful group of native Light-sowers. They also have spent themselves in consecrated service, that Italy might be sown down with the Light of the pure Gospel.

The story of the sowing has been a heroic record of mission churches and stations, of publications and mission propaganda, of theological and practical training, of W.M.U., B.Y.P.U., and Sunday school beginnings, of mothering orphans, of continuous sharing in the sufferings and joys, the poverty and want; of daily living with throngs of souls in need of the Light; and of daily personal testimony and witnessing.

Hastily we have toured North, East, West, South in a way that spells out the carrying of the Good NEWS all over Italy.



DR. CHAS. E. MADDRY

## Christian Ambassadors Report Progress

### Mission Talks Heard At Ridgecrest Conference



DR. GEO. W. SADLER

Despite storms and floods, nearly 1,000 attended Foreign Mission Week at Ridgecrest this summer, including about forty-five missionaries, some of whom reported on the progress of Southern Baptist work all over the world.

At the Sunday morning service Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board, spoke on "Forward Through Closed Doors," stating that conditions for missions are more critical than at any time since Civil War and Reconstruction days.

"The Catholic Church strongly opposes Protestant work in Europe," he said. "If the Vatican government, which largely financed Mussolini's campaign of blood in Ethiopia, had its way, every Baptist preacher and missionary would be forced to leave Europe at once."

Stating that 45 per cent of the land area of China has not had a chance at the Gospel and that there are less than 2,000,000 Christians there now, Dr. Maddry appealed to Southern Baptists to launch a great mission enterprise in far West China.

"God still lives," Dr. Maddry said, "and I cannot believe it is His will for Hitler and Mussolini and Stalin to triumph over the whole world. If every door in the world were closed, it would not absolve us from seeking open doors, such as those to South America. As long as there is heart hunger in China, Japan, and Europe, our place is there beside the Saviour. I believe God loves these nations more today than He loves America, for they need Him more."

Dr. George W. Sadler, secretary for Europe, Africa and the Near East, reported on these mission fields. "Meeting as we are under these favorable circumstances and in these beautiful surroundings, it is hard for us to realize that we are parts of a broken world; but reports from abroad show this to be true.

"You have heard that multitudes of people in South America have in their beings the marks of spiritual blight. From the Orient have come those who told us about physical destruction and death, one of our missionaries having described most graphically a building whose windows were painted red with human blood, whose sides were bespotted with human flesh.

"With my own eyes I saw what used to be the University of Madrid. The once magnificent buildings were lying there—heaps of debris. Those who represent Africa tell of spiritual dearth and death in that land of desperate need. We cannot escape the fact that ours is a broken world. Who is going to rebuild it?"

Dr. Sadler stated that "we cannot expect the peoples of these stricken areas to play a large part in the process of rebuilding. Consider the plight of British Baptists and German Baptists. Norway and Denmark have been overrun; Sweden is threatened.

"Spiritual leadership is being forced upon the United States," he said. "We should be 'laborers together with God' in rebuilding this broken world, with Christ as its sure foundation, and the superstructure erected with the best we have."



*Among our Missionaries and Their Children now in the Homeland*





DR. M. T. RANKIN, secretary for the Orient — "West China provides an unparalleled opportunity for pioneer missionary work."

Dr. M. T. Rankin, secretary for the Orient, said that the first term for a missionary's family is probational, both from the viewpoint of the Board and of the missionaries themselves. "They are all going back with convictions, faith and confidence," he said. They are not being heroic or sentimental, but only rational, natural Christians. As ministers

of Jesus Christ they have a power greater than that of any other force in the world.

"I have decided that I cannot pray to God to stop Hitler," Dr. Rankin said. "I reached a similar decision during the Japanese onslaught in China. At first I wondered why God would not take hold of Japan and stop this slaughter. Then I decided that no power can compare with that of the atonement, which enters into individual hearts and makes new creatures of men."

Dr. Rankin said that some would be branded fools if they gave to Christ the same allegiance which we demand that citizens give their states or else be branded slackers. "Why can't Christians give to Christ the same allegiance that the Germans give to Hitler?" he asked. "If we gave Him such allegiance we should send many new missionaries to China. Over there they may stop our mouths by shooting us. The Japanese may take over the International Settlement. Yet the Chinese still need the Gospel and we still have the Gospel. There should be streams of missionaries and means to send them. God is not going to be conquered. God's Kingdom is not dependent on political activities of nations nor the outcome of wars. If the power of God is fully asserted there is no closed door in the world that can resist us," Dr. Rankin said.

Twenty out of the twenty-six great cities of China are in the hands of Japan, but, added Dr. Rankin, "I don't believe that Japan can hold all the territory it has. I am confident they won't occupy western China, that China will flourish there strong and free. We must move with the tides of China."

Miss Auris Pender of South China said that among the joys of missionary life were (1) working with the other missionaries (2) working with native Christians (3) telling the story of salvation and (4) sacrificing a little.

J. Alexander Herring of Kweilin, told how a fine school had been started there, but was later closed after a controversy with the Chinese government

about registration. Evangelistic work, however, has grown since the schools were closed. Kweilin would be the natural stepping-stone into free China. When that city was bombed the Chinese would go out into the mountains, but return after the planes had left.

James D. Belote, who has just been appointed a missionary to Chinkiang, China, said that he is going to China because he is taking seriously the Great Commission.

Dr. Rankin introduced Dr. S. E. Ayers, superintendent of the hospital in Chengchow, as an exceedingly hard worker, whose father began Southern Baptist medical work in China. Dr. Ayers said that the Chengchow hospital was placed on a sound financial basis only after it was adopted by the White Cross of one state and helped by those of another state. "When the Baptist women of the South get behind an enterprise," Dr. Ayers said, "it is going forward." He added, "Would that the men were as zealous and well-informed concerning missions as the women."

One of the blackest indictments against the Japanese invaders, Dr. Ayers said, is their use of opium in trying to conquer China. For a five-year period before the war, the Chinese government was waging a successful fight against the use of opium. Now this fight is temporarily lost. Another charge against the Japanese is their bombing of open cities.

Miss Edyth Boyd of Texas, now stationed at the University of Shanghai, told how throngs were coming to hear the gospel message in Shanghai. For example, she told of one church there that had three services daily, at each one of which the preacher warned his congregation, "Don't come back to the other service, there will be no room for you."

Among the students prewar indifference toward Christianity has changed to enthusiasm, she said. In the first place they had seen the futility of idol worship. In the second place, she said, they have a new view of science, saying, "If that (mechanized war) is what science without God brings about, we are ready to hear from you about a God of love." In the third place, suffering has literally burned the name of Jesus on the hearts of many Christians.

Dr. Rankin introduced Eugene Hill as his successor at Graves Theological Seminary in Canton. Mr. Hill told graphically of the destructiveness of war. During such times of stress the Chinese people are showing what great Christians they can be. "I am not a pacifist," he said, "and I am not willing to see lost what our fathers died for. During the World War officers sent out fifty men thirty-five times to wipe out a machine gun nest. The first thirty-four times none came back. A survivor of the last group said it was rational. We should feel the same way about wiping out the forces of Satan in China."

## LATIN AMERICA

Joseph Lancaster Hart of Antofagasta, Chile, said that the first missionary utterance of our Lord was, "Lift up your eyes and look upon the fields." Mr. Hart pointed out how Dupont and Armour Companies have lifted up their eyes and looked upon the fields of South America and exploited that country. Christian forces should look upon that field in South America and help to extend God's Kingdom there. The greatest indictment of Roman Catholicism is Latin America, where that church has held full sway for about 300 years.

Miss Louise Smith, W. M. U. Secretary of Florida, gave an account of her recent trip to South America. Wherever she went the Brazilians asked that thanks be sent back to the United States for Southern Baptist work there. Miss Smith said that while she was in Brazil she attended a meeting of Hungarians just after a law had been passed saying that thenceforth the message must be in Portuguese. "It made me sad to see the audience weeping," she said, "but at the same time I saw what a splendid chance we had to link European missions with those of South America." She said she was thankful for the type of missionaries on the field and for the strategic location of the stations. "I see, too, the need for church buildings," she said, "and the necessity of supplanting Catholic saints with our Saviour."

The Rev. A. Ben Oliver said that he had spoken Portuguese almost entirely for five years, and had preached his first sermon in Portuguese to an audience in Brazil after only three months and three days of language study. He told how for twelve years he had prayed he might in some way help Brazil. He quoted those lines of Browning,

"Open my heart and you will see  
Graven inside of it, Italy."

He paraphrased these lines as follows,

"Open my heart and see you will  
Graven inside of it, Brazil."

A versatile missionary, Dr. Oliver has served as a minister, journalist, doctor and teacher. "Sin is just as ugly in Brazil as it is over here," he said. "Even there 'the wages of sin is death.' Counterfeit money is not acceptable to us, nor is counterfeit religion—that is, Roman Catholicism—acceptable at the bar of Judgment, because its manufacture was not authorized by God." Wherever Baptists open work there is a perceptible rise in the honesty, morals and integrity of the people of that section.

## W. M. U. WORK

Miss Alice Huey of Laichowfu, emphasized God's protecting care over missionaries and Chinese Christians during these troublous times. The Chinese W. M. U., Miss Huey said, has been very successful in raising funds. They have made repeated Christmas offerings for the work in Jerusalem; the women there last year gave Mex. \$10,000. It should be remembered that Miss Lottie Moon was the first president of the W. M. U. of North China. "At one of our meetings," Miss Huey said, "eighteen precious girls came forward as volunteers for mission work. Many of them want to go to Mongolia."

Dr. John Lowe of China remarked, after hearing Miss Huey speak, that she was one of the best loved missionaries of North China. "Other missionaries have come and gone," he said, "but Miss Huey has stayed on."

Miss Marjorie Spence of Chile said that the women of her church are very loyal to the W. M. U. A washerwoman receiving fifteen cents a day lost a half-day in order to attend a meeting of the missionary society. "Our women out of the abundance of their poverty gave \$70.00 last year to the Lord's work," she said.

"The Woman's Missionary Union of the South enabled us to enlarge our schoolroom for all the boys and girls who will attend school," Miss Spence declared. "Formerly scores were turned away for lack of room."

The spiritual progress of the church is remarkable, she said. Last year there were sixty conversions. Six members of the Colegio Bautista graduating class volunteered for definite Christian work. One girl will teach in the Indian schools; there were volunteers for the nurses' training school.

Ruth L. Ford of Kweilin, China, gave a graphic account of the bombing of the Baptist Hospital in Kweilin by the Japanese. She said she would never



A. BEN OLIVER, Brazil—"We missionaries are all things to all men; the need is great."



MARJORIE SPENCE, Chile—"Thanks to the W.M.U., not so many are now turned away."



J. C. POWELL, Africa—"We're making converts, making churches, and making friends."



EDYTH BOYD, China—"Our churches in China are packed three times each Sunday."

forget that night when she took off her uniform before retiring, reaching in her pocket and finding a bunch of keys. For the first time she realized that no longer were there any doors to be opened by those keys—the buildings had been completely destroyed by fire. But although the buildings and equipment are gone, she stands ready to return to her post when her furlough is over, knowing God will reveal the future, a step at a time.

Miss Kathleen Mallory, Southwide W. M. U. secretary, said that a recent news release characterized the International Postal Union as the world's greatest enterprise. "Perhaps this is true in a material sense," she admitted, "but surely, in a spiritual sense, the church, following Christ's Great Commission, is the world's greatest enterprise. Religion is no soothing syrup, but dynamite. And so the church is moving forward all over the world, in this fourth year of the Sino-Japanese war, second year of the second great war, and the first year of the five-year plan to pay off the debts of the Southern Baptist Convention by its Centennial in 1945.

"William Carey went to India during the French Revolution; Rice and Judson went out during the war of 1812. During this World War we should go forward. Kipling said: 'You can make good any loss except going backward.' When a sculptor was asked which was his greatest piece of work, he replied, 'My next.' Therefore, we should strive to make Christ's world-wide kingdom advance as never before.

"For a Christian and mission board to be in debt is disgraceful," she said. She used the words of Paul to the Corinthians when he referred to giving: "Do come forward to the front in this gracious enterprise as well. Wars and bad crops are not sufficient excuses for failing to give to missions."

Mrs. George McWilliams, president of the W. M. U. of Missouri, said that during this transition time on all our fields we should pray that nations and peoples might solve the problem of living

together in Christian brotherhood. She told of visiting the beautiful land of Chile, which is said to have her head in the clouds and her feet in the Atlantic.

Most of the passengers she saw on the boats were big business men from the United States. It is said that trade is the lifeblood of nations. The red blood corpuscles in this stream are made up of good will.

The church at Pernambuco, Mrs. McWilliams pointed out, was built on the spot where Solomon Ginsburg witnessed the burning of the Bibles. Here Piani, a Catholic priest, (now known as Dr. J. F. Plainfield) was so impressed by the courage of the missionaries that he let himself down from a second story window in the monastery and, through the influence of our Baptist missionaries, was converted. He is now one of our best loved home missionaries working in Florida.

Among the things Mrs. McWilliams said she liked were the strategic and beautiful location of the schools; the Christians—Christians of reality; the leaders; and the up-to-date plans of the evangelists, preaching over the radio, or through loudspeakers, showing colored pictures, and distributing tracts.

Margaret Fund students attending Foreign Mission Week were presented by Mrs. H. M. Rhodes. Four who made talks representing these students were Lawrence Harris of China, Margaret Crabtree of Brazil, Franklin Fowler of Argentina, and David Mein of Brazil.

## EUROPE AND PALESTINE

Miss Eunice Fenderson, now stationed in Jerusalem, told how a Jewish policeman who had given up his old beliefs to join the Baptist church had suffered because of his new faith. Though he was beaten until he was almost crippled, and his children were kicked downstairs, his prayer was "Oh, Lord, you know how I am suffering, but, O Lord, keep me true." He joined the Baptist church even though he had been forewarned by Dr. Sadler that he might lose his position as a policeman, might lose his father's inheritance, and leave no support for his wife and two children.

Mrs. Charles E. Maddry, wife of the executive secretary of the Foreign Mission Board, told of her travels through China, Japan, South America, Africa and Europe. "Each country has its own peculiar needs," she said. "The free Bible is absolutely forbidden to the Roman Catholic people. In Argentina the Christian influence is traced back to Italy. Here is another instance of linking European and South American missions. A Christian driven from Russia in time of persecution found Christian fellowship in Belgrade. In Rumania the pastors were in prison, the churches destroyed; yet the congregations still gathered. I saw expressions of peace, confidence and as-



urance on the faces of Christian believers," Mrs. Maddry declared. Though persecuted, they testified that Jesus had never forsaken them. Mrs. Maddry said those things which would endure were (1) the Bible, (2) churches, (3) the assurance of peace and confidence in God's power.

"Baptist work in Spain is not large but it is important," she said. "However, the greatest province for evangelism is Bessarabia. Shall we be discouraged and stop, or shall we go ahead?" she asked. Mrs. Maddry told of the beauty of the Bay of Naples and Mt. Vesuvius, at sunrise. "Vesuvius appears to be dead," she said, "but it really is alive. In a similar way Europe appears to be dead to the Gospel, but it really is alive and ready to receive the Gospel. Jesus said, 'Go,' and we should follow His command."

*The address of Dr. D. G. Whittinghill on Baptist work in Italy will be published in subsequent issues of THE COMMISSION.*

Rev. W. E. Craighead said that he fought a great fight on leaving Bucharest, after Bessarabia, his field for twenty years, had been taken by the Soviets. "My field is as dear to me as my wife and kiddies," he said, "though they are the best in the world." Mr. Craighead pointed out how good had come from putting him and other Baptist preachers in jail and even from the Russian invasion of Bessarabia, where there are 20,000 Baptists, and East Poland, where our church has 15,000 followers. *"The Soviet occupation thus has thrust 35,000 zealous, trained Christians right within the borders of supposedly atheistic*

*Russia,"* he declared. "Russia is the best mission field imaginable for Southern Baptists; hundreds of thousands there still have the Gospel in their heads and hearts." Potential leaders in evangelizing Russia, he pointed out, were the Bessarabian Baptists, who had passed a "strenuous laboratory course, having been trained in the Rumanian persecution camps, the hardest and most cruel in the world. We have the best fifth column in the world," Mr. Craighead continued; "the Gospel was spread by contaminated Baptists sneaking into adjoining villages." The Baptist fight in Rumania was directed against the forces of superstition, alcohol, ignorance, and autocracy.

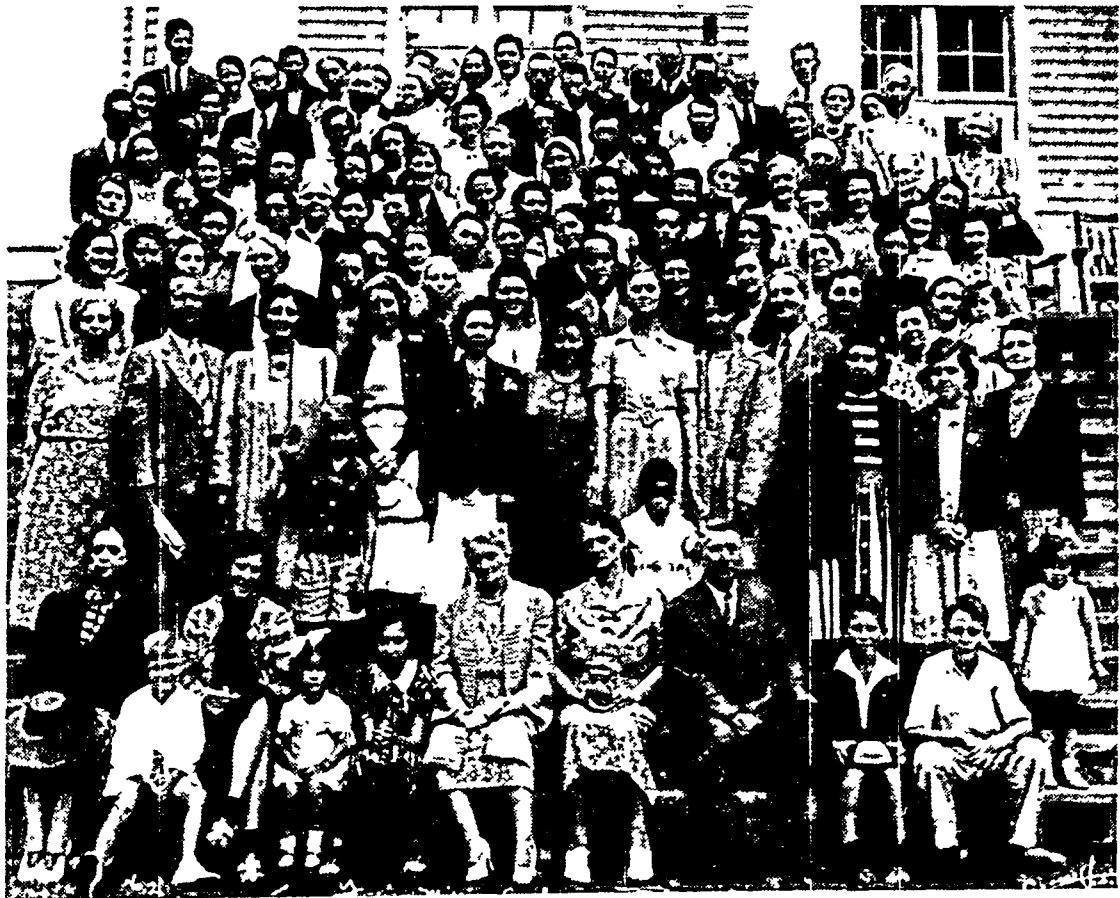
One of the best messages of the conference came in the presentation by the Ridgecrest staff members of a play entitled "The Answer." It was directed by Miss Mary E. Ward of New York and Ridgecrest. The cast was as follows: Dr. Saunders—Roger Lambright of Mississippi; Mrs. Saunders—Martha Dorroh of Mississippi; Mondieko—Sam Moseley of Alabama; Latoma—Virginia Haygood of Texas. The play showed what complete Christians the native Africans could become. At the end of the first act Bob Bratcher, of Brazil, 1940 winner of the Elizabeth Lowndes scholarship, played a violin solo. Following the second act Mary Helen Parker of Louisiana played the piano, while the program was ended with a song by Rebecca Sifford of Tennessee.

#### AFRICA

Julius C. Powell of Warsaw, N. C., and Africa, spoke on "Farming for Christ," taking as his four  
(Continued on page 332)



*A Few Who Attended Foreign Mission Week at Ridgecrest (right), where Rev. W. E. Craighead of Rumania (above) said, "If we don't send Bibles to other peoples, they'll send bombs to us."*



# Kingdom Facts and Factors

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

## "YOUR HOUR AND THE POWER OF DARKNESS"

These are the words Jesus spoke to "the chief priests, and captains of the temple, and elders" who were leading the mob that arrested Him in Gethsemane. Such hours come in the history of the conflict between the forces of good and evil; between God and Satan; between the Saviour and the sinners He would save. Darkness has its "power" and the stupid and sinful dupes of darkness who appropriate the leadership of men have "their hour."

Jesus admitted the fact and accepted the situation, assured in His soul that while darkness has power and its managers have their hours, God has the centuries and eternity, and the Redeemer and His servants embody the power of the resurrection and "the power of an endless life."

For our world this is an hour of the "power of darkness." The dictators and the despots, the deceivers and deluders of men lead the masses in a night of the doom of destruction worse than "the darkness of Egypt." As I write, England shakes with the bursting of the demoniac rage of thus-far thwarted dictators seeking to bring the whole world under their domination. Where are the men who can see the new day beyond the hour of darkness, or believe that it is an "hour," not an era?

And it is an hour of darkness for organized Christianity. There have been such hours along the way. And the Christ has had His prophets and apostles who followed Him with and to their crosses, and saw the resurrection power in new and brighter days. This hour calls for such men of faith and self-denial "unto the death" with no cry of defeat and no wail of weakness. "The night cometh: also the morning." We need men of the morning to brave the night of gloom.

This applies to our mission work. There are those who see it in collapse, even when men in China and in Africa are turning to Christ under the missionary Gospel as never before, and when our work is glorious beyond all opposition and difficulty. There are those who would have us emasculate our missions in the face of the powers of evil, forgetting the courage of the Christ who "could not save Himself" just because He was set "to save the world." Men and women of faith will not "forsake and flee" as did the Eleven in that hour and power of the darkness. If hearts in which faith lives have a fit of fear and flee, they will recover themselves and encourage

one another "until the day dawn and the shadows flee away." Those who follow close after Christ Jesus will not hold back when the powers of evil spread darkness over the earth. It was in one of Israel's deepest midnights that Jehovah called through Isaiah's voice: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth and gross darkness the peoples: but Jehovah will rise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising."

\* \* \*

## NEW WOES FOR THE JEWS

Almost every turn of the rapidly developing drama of Europe brings fresh distress to the Jews. Germany's barbaric policy passes over into each newly subjugated area. France, long a place of safety and of honorable citizenship, begins her chapter of shame in this tragic story of inhumanity to "the ancient people." Now Rumania takes up the cudgels of inhumanity to oppress this important element of her population. In the name of "art" Jews are barred from every phase of "culture." For a Jew to serve as usher at a picture show would be so offensive to the fine artistic soul of the Nazi Minister of Culture that it must be prohibited so as not to mar the fine art of the movies.

The Jews are coming in for much use these days by the "students of prophecy" as they "interpret the signs of the times." On their part one would pray that the Jews might interpret their powerful sense of destiny in the light of the universal and racially impartial love of God for mankind: that they would set their faith in the promises to Abraham in right relation to God's call and commission to Abraham and to his seed. Then would their deliverance come. And the same longing applies, with fullest force, to Christians who trust in the "election" and the "promises" of the Church.

What is really needed is that all Christians practice active kindness and true spiritual love toward Jews as human beings and common heirs to the grace of God.

\* \* \*

## LET US BE PATIENT WITH JAPAN

Very ominous are the reports coming from Japan of decrees of the government and action of the denominational authorities. In two directions they are

disturbing. The attitude of Japanese Christians toward missionaries and American boards reflects the excessive nationalism and racial arrogance. Missionary bishops are not to be longer recognized in the Episcopal Church. The National Christian Council has taken action which goes a long way toward making organized Christianity in Japan a servant and tool of the state.

The government, on its part, has assumed the right to dictate to the Methodist Church whom it may or may not have for bishop; the bishop, in any case, to be a Japanese. And now the announcement that on Empire Day, October 17, all denominations are to be amalgamated in one "Genuine Japan Christian Church."

Now if this is all deliberate and shall be carried through to logical conclusion, it will be the end of all "genuine" organized Christianity in Japan. But we need to keep cool and trust God and our brethren, while we take all possible steps to rescue the situation. First we need to recall that the Japanese constitution is committed to entire religious freedom and that from 1889 to 1931 in no country did government more consistently grant and guard that freedom. Japan is now drunk with ambition and desperate with fear. Let us hope to appeal a little later to Japan sober and restored to her legitimate principles. In all countries constitutions are now in abeyance, emphatically including our own.

Let us recall the years of our distress over China's anti-Christian decrees which threatened all Christian education and led not a few Christian schools to close on principle.

Some of us counselled patience and hope, and got ourselves suspected of disloyalty. That was from 1922 to 1932. Now look at China. Christianity is more free than in any country except our own; and Christian schools are most popular. We even have to guard our own principles from too much patronage of the state.

Our Baptist polity should save our Japanese Baptists from entanglements. Many of their leaders are fully experienced in the principles and spirit of free Christianity. Let us trust them, pray for them and, in all proper ways, have fellowship with them until this era of world insanity shall pass. Above all, let us trust God and go as fast and as far as He leads us.

\* \* \*

#### "A RESURGENCE OF 'DRY' ACTIVITY"

Such is the heading of a first column editorial in one of our best known Southern daily papers. This paper was, for a few years, a strong supporter of prohibition, but when its owner fell under the spell of a national leader and nurtured an ambition for

high political preferment, the paper "fell from its high (moral) estate" and became a voice for the liquor traffic which, in these years, has sunk our country to depths of debauchery and shameless dissipation unmatched in our history.

Now it is troubled by the signs of a reawakening of the sense of decency and of concern for children and the future of our civilization. The administration that was going to "float the country into prosperity on whiskey barrels" has carried the country into almost immeasurable debt, and has seen it sink to new depths of drunkenness and other dissipations.

It is a good omen that metropolitan dailies are becoming alarmed and are showing evidences of the awakening of a conscience about social vices.

South Carolina's recent vote of a more than two-to-one preference for prohibition has shocked the liquor forces into hypocritical efforts at reform. The paper whose headline is quoted here warns the liquorites that during 1939, 1,136 local option elections were held in the United States in which the wets won 545, the dries 591. Where there was change "301 went from wet to dry; only sixty-five from dry to wet." The editorial concludes: "In all—nothing to be alarmed about, but something definitely, to watch."

In one city—probably in many—the beer interests are ostentatiously prosecuting a few joints that sell hard liquor with only a beer license; and they have actually brought about the closing of one or two such joints. This is done with a view to saving the beer from the coming storm against saloons and hard liquor.

### *Rev. Gresham Addresses Ridgecrest Audience*

The Rev. R. C. Gresham of Moultrie, Georgia, told of a three-month tour of the mission fields of South America from December 1939 to March 1940, made possible and successful largely through the help of his own church, the Board, and the missionaries he visited. Reading all available books on South America helped prepare him for this trip.

"Seeing that millions of the Chinese were unsaved nearly broke the heart of Dr. R. J. Willingham," the speaker said. "In a similar way I was struck by the spiritual need of the South Americans."

"Many say that they don't think a church should support a missionary but only the Co-operative Program," Dr. Gresham said. "The Moultrie church now supports two missionaries in China, and one in Brazil, and gives more to the Co-operative Program than it did eleven years ago."

# Time of Recovery in Spain

SAMUEL VILA, *Barcelona, Spain*

Spain is passing through a time of recovery in both material and spiritual matters. Those who were witnesses of the disasters of revolution and war would never be able to believe that the big task could be accomplished so quickly and successfully as it already has been.

During the first months of 1939 our work was divided by the war. The end of the war by the victorious entry of the Nationalist troops into Madrid opened to our dear nation a new era. The change was complete in many aspects, and especially on the religious side. Official religion which had been practically banished by the Communist party, was uplifted to the highest honors. The wave of atheism imposed by the "reds" has given place to an outward display of religion.

Evangelical work has been maintained at the cost of heroism, and God is giving us the privilege of seeing the uplifting of our churches in spite of the sore trial and difficulties through which we have been passing. Let us cite as an example our church in Madrid:

At the beginning of the war the situation in that city was such that even the pastor, our dear colleague Sr. Fernandez was obliged to escape; but as soon as he knew that a number of Baptist believers had stayed in the city he returned to minister to the flock of the Lord. He was rewarded by the Lord with some new conversions, but the losses by the war have far outnumbered the gains. When the victorious nationalist army entered Madrid in March, 1939, the President of the Spanish Evangelical Alliance presented his respects and those of the evangelical people to H. E. the Generalissimo Franco, and on April 1, 1939, permission to celebrate religious services was granted to all evangelical churches in the city of Madrid.

From that day the work has been prosecuted with God's special benediction. The chapel services are well attended, conversions are taking place nearly every Sunday, and the recovery of the church is going forward very quickly. From April 1 to December 31, 1939, some eighty people have risen in that chapel of Madrid to express publicly their decision to accept Jesus Christ as their Saviour and Lord. Of these, twenty-five have been baptized in the past months, and a larger number are being instructed on the Baptist principles in a weekly class for candidates, in order to get ready for baptism in the present year.

In my own field at Catalonia I found a number of people ready for baptism when I returned from the World Baptist Congress of Atlanta, and we had a baptism service led by Dr. N. J. Bengtson, in which I had the privilege to administer baptism to twenty believers, of whom eight were young men. They are a great hope for our work and help to compensate for those killed in the war.

A young man told how he was converted on the battlefield in answer to the prayers of his Christian mother and brother. The father of the same young man explained how he was converted in prison.

A number of people in my church were converted the last Sunday of the war. In the midst of explosions, when my colleague, brother Antonio Sanchis, (formerly a student at the Seminary of Louisville) preached on II Cor. 5:1, he asked the people if they had "a house not made by hands" in case that destruction of their bodies would arrive in that same week. That these decisions were not passing impressions of fear, but a sound work of the Holy Spirit has been proved by their continued fidelity.

The reorganization and recovery of Baptist work in Spain is going on quickly at every place where our chapels have been allowed to be opened. Yet, in most places, united worship of God is still carried on in private homes. Three of the most important chapels were reopened in February, and we wait for the reopening of two more in a few weeks.

All the church equipment, including harmonium, seats, and books, has been lost completely in many places, and part of the furniture was stolen in Barcelona, Manresa, and Carlet. Now the reorganized churches must help the brethren who have suffered such material losses, in order that they may be able to continue the work.

Our problems are not the same everywhere. In some places the most prominent Catholics have endorsed our petitions to local authorities to obtain permission to celebrate our religious services, while in other places we want to wait the publication of the law of religious toleration promised long ago by the Nationalist Government.

Authorities used to be kind with us when they became rightly informed of our doctrines. In a town where we have not our chapel reopened, our brethren were denounced as "reds." Into the house a number of policemen came at the time of worship. Our brethren explained that the only object of the

meeting was to read the Bible and worship God according to their conscience, and as a proof of the kind of instruction that the Bible gives, they read the thirteenth chapter of Romans. The officer who commanded the force was very pleased, but he said he wanted to take note of the names and addresses of those who formed the church. As he was doing so, a newly converted lady came, and as the officer addressed her the pastor noted that she was one who was not yet a member of the church; but the lady replied with decision: "Oh no, sir, take my name also, for if it is necessary to suffer for Christ I want not to be left behind the others." The officer was exceedingly impressed by such an answer and said: "This is the best note for you today; now I can report that this is not a meeting of 'reds,' but of Christians."

The time is still one of trial, but also of great opportunity because of the anxious returning of people to religion. For many years we needed to employ publicity to get even a few strangers to our services; but this is not our problem now. With nothing of advertising, people press to come and hear the Word of God.

The war left a fourth part of our church members killed or scattered. It seemed a hard task to recover from such heavy loss, but looking at the revival in Madrid and in other parts where the work can be done, it is not presumption to say that we shall soon surpass our membership of before the war. Of course, we cannot now think of expanding our work, but it extends itself by the witness of those scattered. Another baptism service is being prepared for Whitsuntide in my own field, when candidates will come from several places, even from a hundred miles, this being the nearest Baptist church for them.

Improvement is also felt on the financial side. New methods of collection have been introduced in the reorganized churches, and although the war has impoverished the people, we are collecting more money than before the war. People are feeling more keenly than ever, their duty to give for the Lord in order that the work may be carried on.

Please pray God to strengthen and bless the witness of His children in this land; that full religious liberty may be granted; that the revival may continue and make progress; and that all the chapels still closed may be reopened for the glory of God and the spiritual uplift of our dear nation.

\* \* \*

#### THANKSGIVING THOUGHT

"O give thanks unto the Lord, for He is good, for His mercy endureth forever."

—*Psalm 106:1*



*Baptist Girls in Spain*

#### GLORIFYING HER OFFICE

A conversation about Baptists was going on in one of the little cubbyhole grocery stores in Belgrade. One man spoke up in their defense: "Well, I know this about them, that they are dependable workers. We had a Baptist young woman as maid in our home and she was the most satisfactory we have ever had, exemplary in her conduct. We are now looking for another, and I hope we can get a Baptist."

Sister Vicar had just walked in and overheard part of the conversation while she was making her purchases. She turned to the man and said, "I am a Baptist, and I know of a Baptist girl who desires work in the city." The man was really happy about it and arrangements were made the next day. Somehow it strikes me that this unbeliever passed a pretty high compliment on the Baptist he had known.

FIELDS  
AND FACTS





JOHN ALLEN MOORE, *Belgrade, Yugoslavia*

### THE BABEL OF THE BALKANS

Yugoslavia is quite typical of the Balkan amalgam. This little mosaic state more or less unites the former kingdoms or provinces of Serbia, Croatia-Slavonia, Slovenia, Montenegro, Herzegovina, Bosnia, and Dalmatia.

In our Serbo-Croatian Convention, so far as they have any Baptist work, all but one of these native groups are included. Besides this, however, there are five other conventions, each using a different language. These are: Slovak, Slovene, German, Hungarian, and Rumanian. Some of these are as large as the native Servo-Croatian Convention. In all there are only two thousand of us. Countless fields are yet untouched.

In our Bible school which has just closed, we enrolled fifteen. Among these there were seven nationalities represented. A sixteenth, whose home is in Belo Blato (White Mud) could be here for only a few days. I asked him at the lunch one day what his nationality was. He told me that his mother was a German, and his father a Slovak, while he married a Hungarian. His two daughters are married, respectively, to a Slovak and a Hungarian. The youngest married a Bulgarian this Easter.

This afternoon I stopped by a little pharmacy on a side street downtown to make a minor purchase. The lady who waited on me spoke excellent English, although her native tongue is Greek. Her husband is Bulgarian. The two of them together speak, besides their native languages, Serbian, English, Italian, Hungarian, Spanish, Turkish, French, and German.

Ljudevit Drobny, one of our Baptist preachers, pastoring fifteen stations in middle Yugoslavia, and receiving a salary of slightly over twenty dollars a

# BAPTISTS IN THE BALKANS

month, preaches in Serbian, Croatian, German, Hungarian, Rumanian, and Czechoslovakian. He also distinguishes dialects used in different sections of his field of work, and observes these differences in his preaching. It causes the people to hear more sympathetically, he says. Brother Drobny is himself part Czech, part Hungarian, and a citizen of the state of Yugoslavia. He is learning English now.

One need not doubt that the difficulties are great in a country of such mixed nationalities, languages, and customs. And yet the challenge is even greater. The needs have been so long neglected because of these obstacles that we must face them and do our best. It is not so much a duty as a glorious privilege.

### THE SUNDAY SCHOOL IN ZAGREB

We have in Zagreb two Sunday schools; one in the center of the town in our Baptist church, the other on the outskirts of the town.

In the Sunday school in the center we have mostly the children of Baptist parents. We are sorry to say that there is in Yugoslavia a law to the effect that if the children of Baptists were born before their parents became Protestants, the parents are not allowed to transmit them to the Baptist church, but they remain Catholic. This is the reason why the children of other religions do not come to our Sunday school, for if the catechist teachers should find it out, they would give the children low marks for religion.

Our Sunday school has two classes. In one are the children under ten years of age. The other class consists of pupils to eighteen and older.

From September, 1937, we have had a Sunday school in Kustosija, which is on the outskirts of Zagreb. A Sunday school was opened in that district because it is very far from our Sunday school in the town, and the children could not possibly come so far. Because of these children, others joined. At the beginning we had many difficulties. The priest incited the children against us, and once even the children fought with each other and there was a great deal of jeering and scolding.

In this district all the people know each other and

so it was very easy for the Catholic priest to find out who were our pupils; and he began to do everything in his power to hinder their coming. For instance we had a very clever boy who was glad to come to Sunday school, and he even learned hymns and verses from the Bible; but he was obliged to leave us as the people told him that if he continued to attend this Sunday school they would not buy any milk from his mother's dairy. In this and many other ways we lost many of our promising children. But praise be to God with all these difficulties He blessed His work, and still we have about twenty children in Kustosija.

Most of these children belong to poor parents and are not taken much notice of. Their only education is what they learn on the streets, and they might easily become criminals. With our modest means, we try to do something for them at Christmas time, that they too might feel the brotherly love which only Christ can give.

We began our work in Kustosija with a very small Sunday school, but God has so richly blessed His work that we have now nice meetings in which older people also join. During the year that we have worked there, three souls were converted and baptized—two women and one young girl of fifteen.

#### BELGRADE BIBLE SCHOOL

We wondered if anybody would come. It was so new to the people that we feared for its success. But we just left it with the Lord, and our faith was rewarded. Fifteen came. We had announced before that we could not possibly take more than fifteen, as there were only two rooms available for classes, sleeping, and eating.

Wednesday, February 7, was the date set for the opening, and the school was to close on the last day of the month, three weeks in all. Early Wednesday the guests began to gather. We had the opening session in the evening. The men were very enthusiastic. For many of them it was their first trip to the capital city. We were afraid they would get too much interested in sight-seeing; so we asked them to be faithful to the schedule of work. From the very beginning, however, they were careful to be present for every class, and there in plenty of time; and before the end of the school we were begging them to get out for some fresh air at least.

They were of all ages, nineteen to sixty. Seven nationalities, or national groups in Yugoslavia, were represented: Serbian, Croatian, Czech, Slovak, German, Slovenian, Russian. They were not ordained ministers but lay preachers, mostly farmers. The only requirement was that they be seriously interested in some real study directed toward preparing them for the Lord's service—really willing to do

some hard work. We insisted that none should come who wished merely to sit and listen to lectures, but did not care to do some actual studying to make this material really their own.

A fine spirit was shown in every way. The men were quite diligent. Eleven subjects were offered, most of the classes meeting three times a week. The courses were: Introduction to Bible, Bible Geography, Yugoslav Language, English, Yugoslav Church Law and Church Records, Pastoral Problems, Missions and Evangelism (opportunities in this country), Churches of the New Testament, Homiletics, Baptist Church History, Church Organizations. The writer taught five of the subjects; two of our pastors, Brother Zboril and Drobny, taught two each; a German pastor one; and an instructor from the University of Belgrade gave the lessons in the Serbian language.

The last evening we had "Commencement" exercises, during which the guests made many gracious expressions of appreciation for the privilege of this period of study, so unusual for them. Simple certificates were given to each one showing the work he had completed during the school; apparently these were greatly appreciated by them.

The men wished us to express to their brethren in America their gratitude to them for making possible such opportunities as this. We are always happy to convey such thanks. It is only fitting to say in this connection, however, that the men themselves were very co-operative in the matter also of sharing in the support of the school. They brought with them not only their bedding, but food supplies—meat, lard, vegetables, and bread. According to their ability, also, they made substantial cash contributions to the kitchen fund. It is a joy to work with a group having such a spirit.

We are encouraged now to hope that the Lord may open up the way, not only for more of these short schools or Bible courses for the brethren, but perhaps for the opening of a small seminary or full session Bible school here. We would not expect to receive a large number of students, though it would be a simple matter to get them on this basis; the idea would be to select at least four or five young men on whom the Lord was surely laying His hand for the full-time Christian ministry.

The need right now is pathetic. At least four fields are dangerously in need of workers, and there is absolutely no one to send to them. We fear for the future of the churches if we do not begin now to prepare young men for this great work.

Ending this modest report we ask you to pray God for us in Yugoslavia, that He may bless His work also among the children, and use us to lead them to Christ.

FIELDS  
AND FACTS

# Missionaries Write the Secretary —

## Eager Hearts

"I have just been invited to a meal given to me by the biggest Chinese newspaper in Shanghai. They have asked me to meet with them including the manager, assistant manager and editors so that I might talk with them about Christianity. The contact with this newspaper was made by the newspaper evangelism that I have been carrying on.

"Last year I received over 500 letters from readers of these Christian articles and this year have already received several hundred letters. Practically all of these letters inquired about the gospel message."

—C. J. LOWE, *Shanghai, China*

## True Amid Difficulties

"During the summer months I have visited several different sections of the country from the Slovak to the Yugoslav border. Up near the Slovak border the work is not progressing so rapidly and smoothly as we would wish. They have many difficulties to overcome, due to the fact that they have been tossed about by so many various governments. The small church in Kassa has only six members. But one of the Seminary graduates is doing a splendid piece of work there. The Sunday I visited this church there were more than fifty visitors. This is in the section which formerly belonged to Czechoslovakia."

—RUBY DANIEL, *Budapest, Hungary*

## Harvest Time in Hungary



MISSIONARY  
INTEREST

## Encouragements

"You will be happy to hear that one of the two girls who were not Christians when they entered the Training School (kindergarten department) in April was able to find her Saviour and was baptized in June. We are indeed happy over this—the first fruit of the new school.

"We have bought a very suitable lot, and have given the contract for a simple building. This is an uncertain time to build because of prices and scarcity of material. Yet all felt that we could not retard the march of the King Eternal. The government officials have given permission so we dare not delay longer.

"Three Sundays ago we rejoiced to see ten of Seinan Gakuin teachers, college and high school students baptized. Others are inquiring the way.

"Do not fail to pray earnestly for the work."

—MAUDE B. DOZIER (MRS. C. K.), *Fukuoka, Japan*

"It is a great time in China for preaching the Gospel. Everywhere we find that people are anxious to hear the teaching of our Master. Large numbers of people are being saved and uniting with our churches."

—J. T. WILLIAMS, *Shanghai, China*

## The Work Lives

"I want to say that the Kweilin work is not dead. Although we are only three left to carry this heavy load, we are conscious of the power of God's Spirit to carry this work on. He could do it without a one of us. He is showing His presence in many ways. Thirty-one have been baptized in the Kweilin Church since April. Others are inquiring.

"The Chinese brethren are taking hold and helping to carry the load of responsibility. The Chinese Baptists here have always done admirable work in the matter of holding the work together. Various trials and tribulations have been met by the undaunted courage of these noble men and women; and I bear witness to this fact, before God, this morning! With my own eyes now, for sixteen years, I have watched a faithful band of people face and conquer as soldiers of Christ, innumerable difficulties of war and persecution. Long before the Japanese aggression, the Kweilin Association had faced too much for description. I love to think of 'the remnant' which has stood through everything."

—MRS. R. L. BAUSUM, *Kweilin, China*

# Our Co-operative Program

J. E. DILLARD, *Director of Promotion, Southern Baptist Convention*

It cannot be said too often nor stressed too strongly that the Co-operative Program is a program. That is to say, it is a well thought-out and thoroughly tried plan for doing some things supremely worth while. It is based upon scriptural teaching and example. It grew out of the desire and determination of our pastors and churches to find a way to help all our denominational causes without conflict or overlapping, and without interfering with or disrupting the programs and plans in the churches themselves.

All the causes fostered by our denomination are included in the Program; all the members of our churches are to be enlisted in the support of these causes; all the causes are to receive funds in proportion to their relative budget needs; and all the agencies are to unite in promoting the Program.

It is distinctly a program, a plan, a means to an end—a glorious end; but *it is not an end in itself*. We are not working for the Program itself nor contributing *to* it, but we are contributing *through* the Program and, according to the percentages in the Program, *to the causes* of our denomination.

What a plan—scriptural, sensible, comprehensive, unifying, educational, equitable, economical, democratic, and glorious! It enables every one to have a part in every denominational enterprise, and it secures to each cause fifty-two offerings a year from every co-operating contributor.

## *Not Automatic, Not a Self-Starter*

The Co-operative Program is an *operative* program. That is to say it is one that is thoroughly practical and efficacious if it is properly worked. The causes themselves and the percentages of distribution to these several objects indicate the procedure. We are to enlighten our people regarding the enterprises and to secure their support according to the relative needs. These relative needs are determined by a careful study of the budgets and are expressed by the percentages of distribution of funds. Nothing could be simpler, fairer, or more appealing.

But the Program is not automatic. It will not work itself. No program will. You have an outline of study, it will help you by directing your study, but it will not do the studying for you. You have a schedule for the day's work, it will enable you to accomplish more than if you undertook it haphazard, but the day's schedule will not do your work for you.

So it is with this Baptist program of ours. It presents things in an orderly way; it tells to what causes we should contribute and the relative amounts; it assumes that the pastor will represent and present all causes; it assumes that every member of the church will be asked to subscribe liberally for the causes included, and that the payments will be made on the weekly (scriptural) basis; it assumes that an every member canvass will be intelligently, prayerfully, per-

suasively put on every year. But the Program is only a program. It is up to us to work it—you and me. Let us try to be workmen that need not be ashamed of the way we do it.

## *Capitalize the "Co"*

The Co-operative Program is distinctively a Co-operative plan. Perhaps the biggest thing about it is the "Co." Baptists know how to stress their independence, and they should. Unfortunately some of us will work in single harness only; but team work is essential. We need to think and pray and work together. We need a denominational consciousness, a feeling of solidarity. The Co-operative Program suggests, urges, requires co-operation. In proportion as we co-operate it will succeed. The Program is more than justified by the co-operation it has already called forth, and it is one of the greatest unifying, co-ordinating expedients Baptists have ever devised.

## *State Organizations*

The Co-operative Program calls for the co-operation and fair play of our state organizations and the Southern Baptist Convention. Both state and southwide causes are included in the Program. Any church or person has the right to send his contribution direct to the agencies, or he may send it to either the state or the southwide organization. But, for the sake of uniformity, economy, and co-operation we urge that all denominational funds be sent to the state organizations and there divided among state and southwide causes.

The state organizations determine the ratio of division between state and southwide causes. Some states divide fifty-fifty and this ratio is usually conceded to be ideal.

Since the state organizations receive and distribute the denominational funds they will certainly exercise holy care that a fair percentage of distribution is observed, and that only in cases of extreme necessity will money be used for "preferred" objects before division is made between state and southwide causes. It would seem fair to divide the funds first between state and southwide causes, and then care for preferred state objects out of state funds and preferred southwide objects out of southwide funds. We must honestly, prayerfully, and lovingly co-operate in handling the Lord's money.

## *Agencies and Workers*

The Co-operative Program calls for the fullest co-operation of all the agencies of the denomination. The percentages of distribution of funds, both state and southwide are decided after full and fraternal study of the budget needs of the agencies themselves and with the approval of the executives of these agencies. So comity and fair play demand that each agency shall seek to promote the whole Program and shall solicit special contributions only in case of great need and with the approval of the other agencies or of the Convention itself.

The Co-operative Program calls for the hearty co-operation of all denominational workers. Anyone whose salary is paid all or in part out of denominational funds is under obligation and in honor bound to promote the program of his denomination. The Co-operative Program is the program of Southern Baptists.

*(Continued on page 336)*

MISSIONARY  
INTEREST



# MUNITIONS OR MISSIONS



The destructive works of munitions include ruined churches (see our Grace Church in Shanghai, at left) and disrupted living conditions (see scene in night shelter, above).



In war time lives are lost or wrecked (above), while scant respect is shown property, even that belonging to our foreign missionaries (below).



The sinister trend of world events has compelled the United States Government to launch a rapid and gigantic program of military and naval armament and expansion. The overwhelming majority of the American people are genuinely inclined toward peace with all mankind. But we live in a world that is dominated by cruel and relentless dictators and the terrible fate that has befallen Europe will be visited speedily upon us unless we prepare with thoroughness and haste to meet the arrogant and undisguised threat against our liberties and way of life.

The cost of this preparedness program is going to be colossal and every citizen of America will feel the effects of it in greatly increased taxes. The free, easy-going way of life, long enjoyed by all the people of America, will never be the same within the life of this generation. Because we live in a world dominated by bandits and gangsters, we who love the ways of peace and freedom must voluntarily lay upon ourselves the burdens and restraints incident to the purpose to continue to be a great and free people. We sincerely hope and pray that we may never be called upon to use this vast and costly equipment against any other nation on earth. We look upon this tremendous program of rearmament as an insurance policy against the cruel and murderous aggression of international madmen gone insane with their own swollen egoism. Every citizen, therefore, who loves America and profits by the freedom and security prevailing under the Stars and Stripes, ought gladly and without a murmur to pay his share in the form of increased taxes that this program of insurance against aggression and aggressors may be made effective and secure as soon as possible.

We believe profoundly that this awful scourge



An empty shell, ruined hopes—the fruit of munitions.

has come upon the world because Christ's Church has failed to give the Gospel to a needy and sinning world. If so-called Christian America had offered the Gospel of Christ to Japan seventy-five years ago when she opened her doors to western civilization and trade, we would have averted the tragedy of suffering and death now stalking through China. If so-called Christian England and America together had begun and continued with unselfish and disinterested devotion to give Europe the Gospel of Christ following the close of the first World War, they would have saved Europe from the abyss of a second "Dark Age" into which she has plunged. At the same time they would have firmly established themselves as the friends and servants of all mankind in a Christian world brotherhood.

Through the years it has been a choice, therefore, between munitions and missions, and the nations of the world have chosen to support munitions and have ignored missions. Belatedly, America has been forced by the logic of inexorable circumstances to turn her attention to the task of saving her chosen way of life from the aggressions of lawless and desperate men who would bring under their cruel sway all the nations of the world. We must and will gladly support America's program for defense, but if we are wise and alert, as a Christian people bent on "buying up our opportunities" for the spread of Christ's cause among all the nations, we will, while paying all that our government requires of us in taxes for munitions, give freely, joyously, and generously for all mission causes, that there may be no lack of funds for the proclamation of the Good News of salvation and freedom in Christ to all the peoples of all the nations.

Editorial by Dr. Maddry, reprinted by request.



The fruit of missions—two lovely Hungarian Baptist girls.



The constructive works of missions include peaceful worship (see Baptist chapel in Yugoslavia, at right) and happy fellowship (see Ruby Daniel and Hungarian women, above).



Through our missionary endeavor souls are won to Christ (see baptismal scene in Yugoslavia, above), while the gospel is spread by teams like this one in Hungary (below).





# THE COMMISSION

A BAPTIST WORLD JOURNAL

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## THEIR WORKS DO FOLLOW THEM

The work begun by William Carey and our noble  
British Baptist brethren 148 years ago, will be saved  
and perpetuated.

In 1792, when this work was begun, England was  
involved in fierce and destructive war with France  
and other continental powers. It was a dark and  
fearsome time for the British Empire. President  
Washington was striving with might and main to  
keep the infant Republic in the wilds of the western  
world from being drawn into the deadly conflict  
then devastating Europe.

It was in this dark hour, when the light of free-  
dom and Christianity was rapidly going out in  
Europe, that William Carey and his associates in the  
English Midlands launched the Baptist foreign mis-  
sionary enterprise.

Now, after 148 years of glorious achievement on  
the part of the British Foreign Missionaries, England  
has come to another hour of supreme sorrow and  
tragedy. It is surely a life-and-death struggle for the  
British Empire, for religious liberty, and for the  
spiritual destiny of millions in Africa and Asia, as  
well.

In May of this year, to Southern Baptists assem-

bled in convention in Baltimore, there came from  
the British Baptist Foreign Mission Society an appeal  
for help in saving the work of Carey. We are glad  
to say that the response was immediate and gen-  
erous. It was a happy day for us when, early in Sep-  
tember, we signed a check for \$100,000 and sent it  
through the National City Bank of New York by  
cable for the relief of the British Baptist missionaries  
who have followed in Carey's train.

Other thousands are coming in and soon we will  
have the joy of sending another hundred thousand.  
It is a great hour for Southern Baptists and their for-  
eign mission work. We are surely in "all the world,"  
and His promise is realized: "Lo I am with you  
always."

The work of Carey still lives.

"Blessed are the dead which die in the Lord from  
henceforth: Yea, saith the spirit, that they may rest  
from their labours; and their works do follow  
them."

\* \* \*

## THEY ARE DEPENDING ON US

The necessity of providing homes and living quar-  
ters for the 526 missionaries in the active service of  
the Foreign Mission Board is a perplexing problem  
confronting us all the time. It has been made doubly  
acute now in the war torn lands because of the high  
cost of building material and because of the fact that  
so many of our missionary homes in China have been  
destroyed by Japanese bombers.

Then, too, there is the necessity for keeping in  
repair our missionary homes in foreign lands. The  
Foreign Mission Board takes care of missionaries'  
salaries, children's allowances, travelling expenses,  
support of native pastors, evangelists; and theologi-  
cal seminaries.

The Woman's Missionary Union, out of the Lot-  
tie Moon Christmas Offering, takes care of the sal-  
aries of 125 missionaries, the education of mission-  
aries' children through the Margaret Fund, the  
building of missionary homes, the support of mis-  
sionary training schools. They also assume responsi-  
bility for a multitude of other things essential to our  
foreign mission program—things that the Board is  
unable to provide out of its current income from the  
Co-operative Program.

The Woman's Missionary Union is the generous  
and effective partner of the Foreign Mission Board  
in this great world-wide program of gospel redemp-  
tion. Much of the work of the Board would perish  
at the end of this year, if the Lottie Moon Christ-  
mas Offering were to fail. The prayers, the hopes,  
the yearnings of 526 sacrificial and devoted men and  
women across the world are bound up in the suc-

cess or failure of the forthcoming Lottie Moon Christmas Offering. It literally means spiritual life or death for many in the lands afar, who have never had a chance at the Gospel. They are depending on us. Five hundred and twenty-six missionaries of the Cross are depending on us. We must not fail them!

\* \* \*

### AFTER SIXTY YEARS

It was in December, 1880, that William B. Bagby and Anne Luther Bagby were appointed the first missionaries of our Board to Brazil. In 1882, at Bahia, they organized our first Baptist church in that country. For fifty-eight years Dr. Bagby labored, in season and out of season, that Brazil might be won to Christ. Mrs. Bagby, at the age of eighty-one years, still carries on in Brazil and is rounding out sixty years of fruitful service with the Foreign Mission Board—the longest time served by any missionary of the Board in the ninety-five years of its history.

Sixty years is a short time in the growth and development of the religious life of any nation, but the record of the achievements of these sixty years for our Baptist cause in Brazil is worthy to stand beside the triumphs of apostolic Christianity in the first century. While the full story of Baptist achievement in that land can never be told in terms of cold statistics, the simple enumeration of the kingdom agencies and institutions owned and sustained today by the Baptists of Brazil, sounds like a story of New Testament miracles.

To begin with there are 694 Baptist churches, with 53,666 church members. There were 5,007 baptisms last year. The Foreign Mission Board has a total of ninety-five missionaries serving in Brazil and there are 327 native pastors and evangelists.

The National Baptist Convention of Brazil is a growing and influential body and has under its direction and control the following institutions and kingdom agencies: six colleges, two theological seminaries, two women's missionary training schools, two Bible institutes, a vigorous and aggressive Home Mission Board that is doing much to give the Gospel to the vast and destitute interior regions, and a Foreign Mission Board that for twenty years has been engaged in sending the Gospel to the home land of Portugal. There is also a Church Building and Loan Board that is doing the great and constructive work of aiding in the erection of churches and chapels within the bounds of the Brazilian Convention. The Convention publishes a Baptist paper, ably edited, that circulates widely among the churches, and is a great unifying agency. There are also Boards for Sunday school and young people's work that are growing in power and effectiveness year by year.

One of the greatest kingdom agencies in Baptist circles in Brazil, is the Publishing House in Rio. This institution is sowing the entire country down with good literature—Bibles, tracts, and books of all kinds. The Publishing House is well equipped and has recently erected a splendid building in Rio for its many and varied activities. We need an income of \$50,000 for the Publishing House, and then God's Kingdom would surely be on the way throughout Brazil.

The Baptist women are thoroughly organized into state and national conventions, and their work of teaching and training in stewardship and missions has had much to do with the phenomenal growth and expansion of our work in the land of the Southern Cross.

Sixty years of Baptist achievement in Brazil! It is well worth a century of sustained effort.

\* \* \*

### IT IS ALREADY ASSURED

On Sunday morning at Ridgecrest, during Foreign Mission Week last August, we reviewed the status of our foreign mission work in the several lands across the seas. We called attention to the extraordinary and unparalleled migration of the Chinese people from the coastal provinces of China, which have been overrun by the Japanese armies, to the great interior of southwest China. It is estimated that 40,000,000 Chinese have fled from their homes in eastern China and are finding new homes and liberty to live and work, in China's great undeveloped West. The region is as large as the area of the United States west of the Mississippi River and is fabulously rich in natural resources which have not yet been touched. Before the war there were something like 150,000,000 virile people in this area, and the coming of 40,000,000 more from eastern China presents an opportunity for preaching the Gospel such as the world has not seen in a thousand years. Many of the other great denominations have already gone into this pioneer west China, and are establishing missions and schools and hospitals. Southern Baptists, because of the lack of needful funds and trained men and women, have not yet entered this glowing and fascinating land.

We raised the question at Ridgecrest, as to whether the time had not come for the Foreign Mission Board to call for volunteer gifts in money and human life for the opening of a great new West China Mission, beyond the falls of the mighty Yangtze. The response to this appeal has been surprising and hearty. Friends with extra gifts have gladdened our hearts. Already several thousand dollars have been sent in, designated for this purpose.

Missionaries now in China and young men and women destined for China are begging for the privilege of going forth into this new and compelling adventure for Jesus Christ.

To launch this new Mission, we shall need \$25,000.00, two couples for evangelism, a couple for medical work, two single women for educational and evangelistic work, and a trained nurse—nine missionaries in all, and several native teachers and evangelists. Not all of these will be needed at once; but within twelve months we shall require all of the help mentioned above and more. The response to our appeal has been amazing and generous. The new venture is already an assured success.

\* \* \*

### LET'S CLOSE THE CIRCLE

Looking at a map of South America, one is impressed at once with the fact that the mission work of the Foreign Mission Board of the Southern Baptist Convention is located with great wisdom and strategy. Brazil, with her enormous area, stretches from the Guianas in the northeast to Uruguay in the south. Including Uruguay and Argentina, our work extends to the cold regions of the Strait of Magellan at the southern tip of South America. Then, on the west coast, facing the Pacific, and stretching three thousand miles, from the Strait of Magellan in the extreme south to the mountain heights of Bolivia in the north, we have a fast growing work in Chile. This country, known as the "shoe string" republic, is rich in natural resources, and challenging in missionary opportunity.

Our Canadian Baptist brethren have a growing work in Bolivia, and although a small beginning has been made by independent Baptist groups in Peru and Ecuador, the doors are swinging wide for greater undertakings in those countries. This leaves only Colombia and Venezuela at the top of the continent, and Guiana on the northeast yet untouched by the Baptist message of the Gospel.

There are little groups of Baptists in various sections of Colombia, and Southern Baptists, by all means, should enter that great country at the earliest moment possible, and thus close the circle of the South American continent with the gospel message as preached and practiced by Baptists. The opportunity is compelling and the challenge must be met.

Let us close the gospel circle around the land of the Southern Cross and then begin with patience and enthusiasm, the penetration of all South America with the redeeming Gospel of Jesus Christ.

\* \* \*

### THE BLACK MAN'S BURDEN

For five hundred years the leading nations of Europe have oppressed and exploited Africa. For many years the English, Spanish, Portuguese, Dutch and other nations did a shameful and lucrative business in the traffic in African slaves. America was just as guilty and, in the blood and tragedy of the War Between the States, she paid in fullest measure for her greed.

When the moral indignation of the world revolted against the unholy traffic in human beings, and the buying and selling of slaves was no longer profitable, the leading nations of Europe then began the economic exploitation and enslavement of the black people of Africa. England, with greedy haste and by methods which often shocked the moral sense of the world, acquired the "lion's share" of the continent of Africa. Then along came Portugal and Belgium, grabbing without ever ascertaining the wishes of the black people, what England had left. Little Holland, with an eye for the best, snatched her rich colonial empire from the helpless natives in Southern Asia, now known as the Dutch East Indies.

Later, after all the rich and luscious bargains had been grabbed by the other European nations, along came Germany and Italy to appropriate what remained of the black man's home and possessions.

The seeds of the present war that is engulfing Europe were sown at Versailles when Germany was stripped of her African colonies and Italy was denied in her greedy and unholy desire for some part of Africa to exploit and enslave economically. Nursing their grievances these two nations, led by brutal and unscrupulous dictators, have made war on all Europe. The conflict has already spread to three-fourths of Africa, and the native black people have been set at each other's throats by the greed and cupidity of their white masters.

The battle of Britain, now raging in its awful fury, will decide the fate of the British Empire, but it will also determine the future of the native African for decades to come. The exploitation and economic serfdom of the black man under the domination of his present European masters is bad enough, God knows; but if the international bandits who now rule Germany and Italy win this war, God pity Africa and its helpless millions of black people in their sad plight.

For five hundred years Africa has been the "open sore of the world." The awful infection is rapidly growing worse and, if Britain loses this war, the patient will be on the way to a speedy doom.

The burdens of the black man grow heavier!

# Editorial Varieties

ARCHIBALD M. McMILLAN

*Unsolicited Tribute.* Formal resolutions of praise are much appreciated, but when bouquets for an editor come in from other quarters they are more surprising and just as convincing. From printer and newsmen have come expressions of regret that Miss Inabelle G. Coleman resigned her position as associate editor of THE COMMISSION to teach journalism at the University of Shanghai. "She knew her stuff and was good to work with," they told me in print shop and news room; "we are really sorry to see her go." Her associates in the Foreign Mission Board offices miss her, too, and wish her a fruitful ministry at her post in China.

\* \* \*

*Keep Moving Forward.* It would be Miss Coleman's wish as well as ours to see the journal she helped establish continue to improve. It is the avowed purpose of our staff to make THE COMMISSION the best foreign mission journal published. Times are hard; therefore we shall move ahead. Mission endeavor flourished during the French Revolution and War of 1812, as Miss Kathleen Mallory pointed out; our mission program and missionary journal should flourish now. We should rather help edit THE COMMISSION than do almost anything else, and we hope that you would rather read it than any other publication. You can help us reach our first goal of 30,000 subscribers.

\* \* \*

*Closing Doors.* Nazi Germany has for some time barred its doors to evangelistic efforts by Protestant churches. The president of the Supreme Evangelical Church Council long since threatened churches with dire punishments—some rumored burning—if they failed to erase the name of Jehovah and Jewish prophets from their Scriptures. Now Japan seems to be stumbling along this same anti-Christian path, attempting to bar her door to all but spineless, kowtowing Christians. The Japanese demand that, by October 17, all foreign missionaries and money be withdrawn, all executive positions in the church be held by natives, and all Protestants be united in the "Genuine Japanese Christian Church." First casualties were the Salvation Army and Episcopalians. Still uncertain was the fate of other denominations, including the recently united East (Northern Baptist) and West (Southern Baptist) conventions.

\* \* \*

*Open Doors.* Rich opportunities for mission work await Southern Baptists in South America and West

China. Under the Southern Cross our ministers are needed, for, according to reports from the field, three centuries of Catholic indoctrination have left little moral content in the lives of the people. In parts of China which the invaders have not reached and probably will not reach, millions are awaiting the gospel message. Other denominations have already moved into this fruitful field, but not Southern Baptists. Toward the establishing of such a mission in West or "Free" China, \$1,600 was handed Dr. Maddry at Ridgecrest unsolicited, while recently a good woman in Mississippi added her check for \$1,000. These doors will swing wide open if we but enter.

\* \* \*

*Pacifists' Dilemma.* These are dark days not only for such sufferers as the British Baptists, whose mission headquarters were wrecked in a recent Nazi bombing attack over London, but also for pacifists, whose dreams of peace have been rudely shattered. Some agree with Dr. Norman MacLean that "we are all pacifists in that we abhor war . . . (but) the sword must be wielded in defense of liberty and to curb iniquity, else the only persons who would be safe would be gangsters and international burglars." Other pacifists have added to their old hatred of force a new hatred for Hitler, which is mental unneutrality and essentially as dangerous as the physical type. "Choose ye this day . . ." between complete pacifism and militarism for there is no logical middle ground: the Red Cross nurse or army chaplain is as much a part of the war game as the machine-gunner. Consistency is as necessary as forthrightness: a peace-time pacifist is as useless as a vegetarian between meals.

\* \* \*

*Wit and Wisdom.* In a scholarly address at Ridgecrest which will appear in two subsequent issues of THE COMMISSION, Dr. D.G. Whittinghill described the big three of Italy. "The King has lost his backbone in the past five years," he said; "the Pope has right much backbone, and Mussolini has still more. One day Il Duce and the king were talking; the king dropped his handkerchief, and Mussolini started to pick it up, but the king said quickly, 'No, no! let me pick it up—it's the only thing they let me stick my nose into these days.'" . . . Said Dr. S.E. Ayers, who followed his missionary father in medical work in China: "We doctors spend most of our time digging American scrap iron out of the bodies of the poor Chinese."

# Studying Missions

MARY M. HUNTER  
Manager Department of Literature  
and Exhibits



H. A. Tupper



R. J. Willingham



J. F. Love



T. B. Ray

## *Rejoicing In Hope* Romans 12:12

BLANCHE SYDNOR WHITE, *Secretary Woman's Missionary Union, Richmond, Virginia*

My new missionary ALBUM is open before me, resting upon the Minutes of the Baltimore meeting of Woman's Missionary Union. There seems to be a strong affinity between pages 109-110 of the Minutes and the second page of the ALBUM. Try the two together and see if you find this to be true.

As I look upon the faces of the five secretaries, pictured on page two of the ALBUM, I wonder if ever there lived a group of men who could claim more perfectly the Scripture quoted above. As I study the 1940 Christmas Offering list in the Minutes, line by line, item by item, I wonder if ever there has been a movement which has justified more certainly the hope of four of those men.

If they could speak to us today, those four secretaries, whose administration was so materially affected by the Christmas Offering, would tell story after story of hopes deferred by falling receipts, and hopes realized through this annual Christmas Offering of Woman's Missionary Union. "If they could speak?" did I say. But they *do* speak to us through files of bygone days.

### HOW IT BEGAN

In fancy, I can hear Dr. Tupper saying:

"It was in 1888, five years before the close of my service with the Board, that one October day I opened a letter from Miss Lottie Moon. She, who usually wrote so hopefully, poured upon me such bitterness, such sarcasm that I shrank from its sharp edge. I am glad now, that she wrote as she did. But

it cut me to the heart that morning. I bowed my head to hide the tears. I am her secretary. I stood between her and the denomination. She would never know how I had prayed and pleaded for the four men—perhaps five—whom the Board had promised to send to China. She would never know the joy—yes pride—in my heart when I wrote the missionaries, asking them to rejoice with me that reinforcements were coming. In her letter she referred to the Presbyterian Mission, with thirty-six missionaries already in Shantung Province, who, seeing the great need there, were appealing for twenty-seven additional workers. Meanwhile *Southern Baptists*, with six missionaries, blew their trumpets because 'four, possibly five, more men will soon be sent.'

"As I wept, I remembered that there was another letter on my desk, still unopened, which might require my immediate attention. With burdened heart, I opened the letter. It was from Miss Annie Armstrong, secretary of the Woman's Missionary Union of the Convention, an organization just six months old.

"'My dear Dr. Tupper,' I read, 'As you know, the Union has adopted a special effort to advance the work of our Home Mission Board in Cuba and, since we represent both Home and Foreign Missions, it seems to me fair that we should have, also, a special foreign mission object. Have you a suggestion?'

"It is of the Lord, I know! I exclaimed, and again I bowed my head to hide the tears—now tears of

STUDYING  
MISSIONS



hope and of gratitude. So I sent Miss Moon's letter on to Miss Armstrong and prayed that the Spirit of the Lord would guide to the right decision. That decision was the call to prayer and the call to make that first Christmas Offering of Woman's Missionary Union. Only a secretary of missions can ever appreciate my anxiety until the gifts were actually in our treasury. But never again did I lose hope. Like the ringing of bells to usher in each New Year, so was the Christmas Offering to me in the succeeding years of my service with the Board. I rejoiced in the confident hope which each Offering brought to me."

#### DEBT AND THE CHRISTMAS OFFERING

There never lived a man who hated debt more than Dr. R. J. Willingham, the third corresponding secretary of our Foreign Mission Board. Yet he faced debt when he entered the service of the Board, and when the Master called him home, debt still cast its shadow upon the work of Southern Baptist Foreign Missions. There were many years between, when the cause was free to grow, with no debt to hamper its expansion, but the Christmas Offering shone most brilliantly during those years when debt rested heavily upon the heart of the beloved secretary.

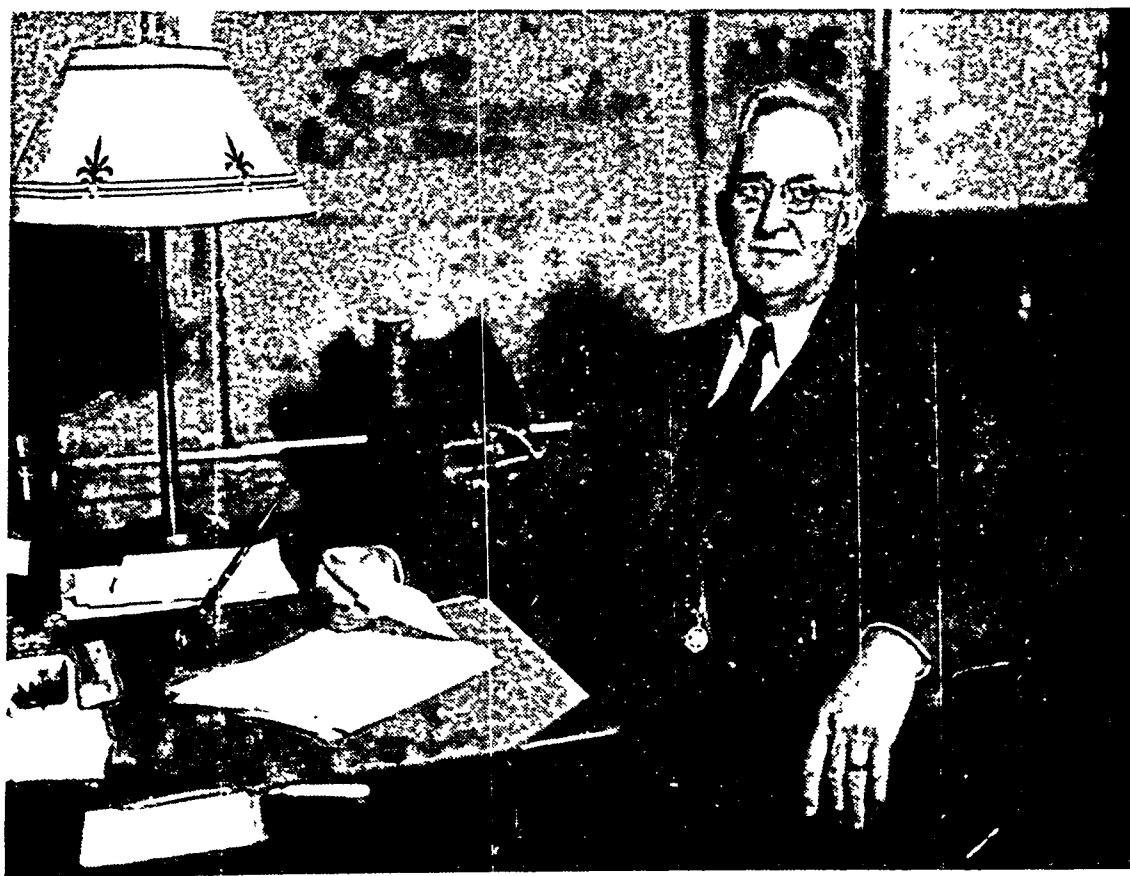
One of the stenographers in his office remembers those annual anxious hours when, on the last day of April, the books of the Foreign Mission Board were closed. The secretaries, the treasurer and one stenographer waited through the evening hours until, at the stroke of midnight, the books were closed and the year's receipts totalled. On that night the great secretary walked the floor of his office, rejoicing as this telegram brought good news of larger foreign mission collections from one state, then groaning in spirit as another telegram took from him the hope of a debtless closing. Early in the evening, Virginia, Maryland, North Carolina, South Carolina, Tennessee, Kentucky swung into line. Other states reported as the evening hours wore away. Then, we waited for the State of Texas. As Texas goes, so goes the denomination. The wire came, the columns of receipts were added, the expenditures placed over against the

total receipts, and the telegrams were sent out over the South telling the story of the year.

The next day the secretary was in his office early to receive congratulations. Upon entering, he closed his door while the Cause and the secretary were humbly committed to the guidance of the One who never failed. Then the entire office knew the news, for if there was no debt, the mighty, glorious voice of Willingham was heard all over the Rooms, singing, "From Greenland's Icy Mountains." If debt, like a spectre of gloom, must walk beside him, there would be no morning song. By afternoon, however, the secretary would be able to look beyond the debt and find courage to "rejoice in hope" as he took up the work of another year. For, always, the Christmas Offering was there, to replace missionaries who had fallen, to provide residences or to build modest chapels. From \$3,596.48 in 1894, the Christmas Offering grew to \$38,035.00 in 1914, the year the Master called Dr. Willingham to his eternal reward.

#### THE HEIGHTS AND THE DEPTHS

Dr. Love, the fourth secretary of our Foreign Mission Board, like Dr. Willingham, inherited debt. But Dr. Love served through those mad, glad days of the Seventy-five Million Campaign, when Southern Baptists knew the heights and the depths of missionary support. With money flowing into the denominational treasury like water over Niagara, the Christmas Offering was almost forgotten. Down it went until, in 1922, it struck bottom, with only



*Dr. Maddry waiting at his desk in anticipation of the returns from the 1940 Lottie Moon Christmas Offering*

\$28,615.00 from the entire Southern Union. Too soon there came the crash of many high hopes and debt, which had seemed formidable when it reached \$30,000, climbed quickly to one million dollars. One star shone in the dark sky of Southern Baptist foreign missions—the Christmas Offering.

It was in 1926 that Dr. Love risked everything on the appeal of the Christmas Offering. Calling upon the denomination, as a whole, to join Woman's Missionary Union, throwing the strength of the denomination behind the Union, the secretary waited anxiously for the returns. From \$41,751 in 1925, the 1926 Offering from Woman's Missionary Union soared to the mighty total of \$306,376. Our Foreign Mission Board was saved again and work moved on.

#### RETREAT OR ADVANCE?

It was in 1928 that the Board lost Dr. Love, and Dr. Ray came to the helm to struggle with the debt. In that year he made his greatest effort to prevent retreat by asking Woman's Missionary Union to designate the Christmas Offering toward the current support of all the fields. The Offering was \$235,274. Another crossroads had been passed, with Southern Baptists still on the foreign mission highway.

#### THE CHRISTMAS OFFERING COMES INTO ITS OWN

In 1933 another secretary came into office, to face the burden of debt and the multiplying opportunities which beckoned Southern Baptists to advance in their foreign mission work. Dr. Charles E. Maddry faced a dwindling force, a great depression, a denomination with morale seriously threatened. With a spirit of optimism, he rejoiced in the promise of Christ's presence, and persistently planned for advance. The Christmas Offering reflected his spirit

of hope and steadily, in the very midst of the depression, it climbed from \$143,331 in 1933 to \$328,798 in 1940. Other receipts began ascending, and the debt started on the descent, and Southern Baptists *knew* that retreat was not according to the will of God. Dr. Maddry never doubts that the Christmas Offering will reach its goal. His anxiety is how far *beyond the goal*, Southern Woman's Missionary Union will go in her birthday gift to her King.

I can see Dr. Maddry today, as he reads letters from the missionaries, letters telling of needs unmet, letters telling of great opportunities—needs and opportunities which he is absolutely unable to meet except for the “star of hope”—the Christmas Offering. He *knows* that 125 of our 455 active missionaries will have their salaries in the treasury of the Board at the beginning of the year. He *knows* that the twelve Training Schools for women will have their current support assured for the entire year. He *knows* that the twelve Woman's Missionary Unions on foreign fields will feel the sympathetic financial help of American Baptists through the Christmas Offering. He *knows* that new buildings will be underwritten, urgently needed equipment supplied, new fields opened by funds which have never failed—the Christmas Offering of the Union. Best of all, he *knows* that this money comes saturated with prayer.

It is true today as it was in those days of 1888, when the Woman's Missionary Union Executive Committee heard the letter from Miss Moon, that they turn, first to prayer. They vote to send out the appeal, they call their constituency to prayer, and then the offerings are poured out before the Lord in such abandon that highest hopes are justified and there is a sound of rejoicing throughout the world.

## NEWS FLASHES

GENE NEWTON

#### Sailings

On August 20, 1940, the S.S. PRESIDENT TAFT, American President Lines, sailed from San Francisco carrying Secretary for the Orient M. T. Rankin and a fine group of workers, for China. Miss Inabelle G. Coleman, former editorial secretary of the Foreign Mission Board, has gone to teach in the University of Shanghai. Rev. and Mrs. C. S. Ward will be stationed in Canton, where they are so desperately needed. Miss Cleo Morrison, Miss Fern Harrington, and Miss Grace Wilson will spend this coming year at the Language School in Peking before going to

their respective stations at Chinkiang, Pingtu, and Laiyang.

Rev. and Mrs. Robert A. Dyer and Rev. and Mrs. Hugo H. Culpepper sailed from San Francisco aboard the S.S. NITTA MARU on August 23, 1940. Mr. and Mrs. Dyer will study the Japanese language in Tokyo. Mr. and Mrs. Culpepper have gone to Peking for language study in preparation for their work in Kaifeng, China.

Aboard the S.S. PRESIDENT CLEVELAND, American President Lines, Rev. and Mrs. Rufus F. Gray sailed from San Francisco on September 6, 1940. Mr. and

Mrs. Gray will spend this year at the Language School in Peking. Their station is Chefoo, China.

Because of unsettled conditions abroad and since it is almost impossible to secure passage to West Africa, Dr. and Mrs. George Green cut short their furlough and accepted a reservation offered them on the S.S. ZAREMBO which sailed from New York, September 12, 1940.

#### *Arrivals*

A warm welcome is extended to the following missionaries who have come to the United States for their furlough periods:

Rev. and Mrs. J. L. Riffey, Rio de Janeiro, Brazil  
Home Address: 225 Judson Hall, Louisville, Kentucky

Rev. and Mrs. A. Ben Oliver, Curitiba, Brazil  
Home Address: 2514 Shelby Street, Dallas, Texas  
Miss Blanche Bradley, Pingtu, China  
Home Address: 501 W. Forest Avenue,

East Point, Georgia  
Miss Bertha Hunt, Bahia, Brazil  
Home Address: 628 East Elm Street, Hillsboro, Texas

Rev. and Mrs. A.R. Crabtree, Rio de Janeiro, Brazil  
Home Address: 1528 Floyd Avenue, Richmond, Virginia

Dr. William L. Wallace, Wuchow, China  
Home Address: Box 34, Knoxville, Tennessee

#### *Appointment*

At the meeting of the Foreign Mission Board on September 12, 1940, Miss Onis Vineyard was appointed a missionary to North Brazil. Miss Vineyard has been serving as an independent missionary in Brazil.

#### *Congratulations!*

From Rev. and Mrs. R. L. Carlisle, newly appointed missionaries to Uruguay, has come the following announcement:

#### *Newest Passenger for Uruguay*

Miss Jean Ray Carlisle arrived at Baptist Hospital, New Orleans, at 7:22 A.M., August 21. Weighed 7 lbs. 1½ oz.

#### *Marriage*

Miss Juanita Joe Wilcox, daughter of the late Rev. E. G. Wilcox, missionary in Brazil for nineteen years, and Mrs. Wilcox, was married to Rev. Charles William Dickson of Fort Worth, Texas, on August 15, 1940, at the First Baptist Church, Brownwood, Texas. The couple will make their home in Fort Worth where they will complete their work at the Southwestern Theological Seminary.

#### *Sympathy*

On August 21, 1940, the Board received news of the death of Mrs. Asa A. Baldwin, the mother of Miss Willie Kate Baldwin of Abeokuta, Nigeria. Loving sympathy is extended to Miss Baldwin in her bereavement.

A telegram was received on September 10, 1940, bearing the sad news of the death of little Gene Hill, son of Rev. and Mrs. Eugene L. Hill of Canton, China, who are now at home on furlough. The death of this child, nearly two years of age, resulted from a fall from a hotel window in Memphis, Tennessee. The body was carried to McAlester, Oklahoma, for burial. The tender love and sympathy of Southern Baptists go out to Mr. and Mrs. Hill in their loss.

#### *Transfers*

Rev. and Mrs. B. T. Griffin, who have spent the past year teaching in the Baptist Academy at Lagos, Nigeria, have been transferred to Abeokuta, Nigeria, where they are serving in the Baptist Boys' School during the furlough period of Rev. and Mrs. I. N. Patterson.

*William Bagby Harrison, son of Rev. and Mrs. W. C. Harrison of Recife, Brazil, and grandson of Rev. and Mrs. W. B. Bagby, pioneer missionaries to Brazil*



Greetings to you, dear "Commission,"  
You must think me mighty slow  
In announcing my arrival  
But I'm very young, you know.  
And besides, my daddy told me  
He had written weeks ago  
To somebody unofficially  
But perhaps that doesn't go.  
I am grateful for your notice  
Of my coming, back in June,  
And I hope you're not resentful.  
I don't like to offend so soon.  
Here's my picture, a peace offering  
Can you see my silver spoon?—  
Since I'm William Bagby Harrison  
Foreign Missions are my boon!

## Dr. George W. Sadler Reports on the Situation in Europe, Africa and the Near East

Dr. George W. Sadler, secretary for Europe, Africa, and the Near East, said that despite the war in Europe all our Southern Baptist missionaries, except those now in this country, have remained at their posts in Spain, Hungary, Yugoslavia, Italy and Rumania. "In Palestine," he said, "the family of Roswell Edward Owens had to leave Haifa because of the constant bombings there, but all are now safe in Jerusalem."

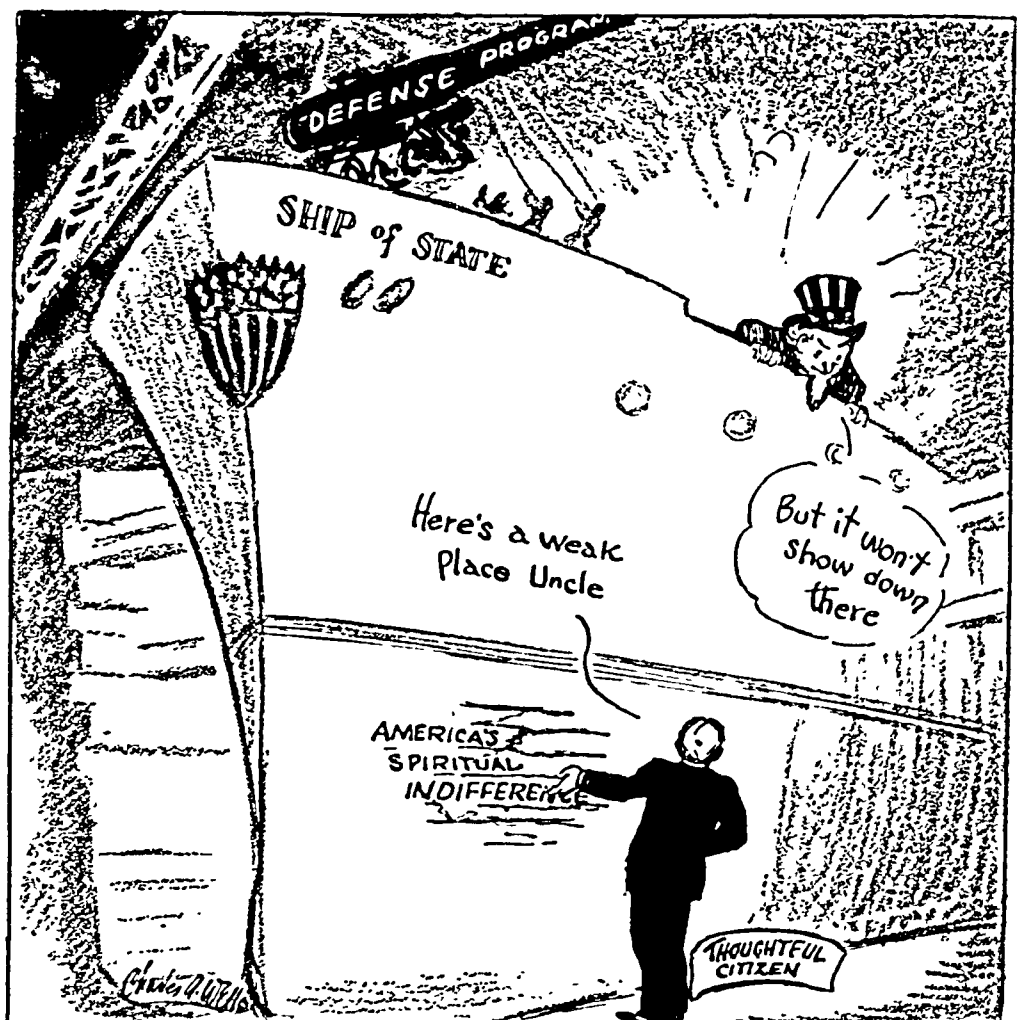
In order to get full information about sending mis-

sionaries to Nigeria in Africa, Dr. Sadler recently went to New York where he had conferences at the British Consulate—with shipping officials, and with Dr. Emory Ross, executive secretary of the Africa Committee of the Foreign Missions Conference. "Although women are not allowed along the Gold Coast," Dr. Sadler said, "we can probably get our women missionaries into Nigeria by having them go from New York directly to Capetown in South Africa, and thence by land or water to Lagos."

### BELOW THE WATER LINE

By CHARLES A. WELLS

Guns, tanks, dive bombers, flags, parades, and bands cannot of themselves make the heart of a nation strong. The structural strength of a nation's soul does not come out of blast furnaces and noisy forges but from the quiet places, the deep places, the calm unseen recesses of the spiritual life of the people. Thus far, our total defense program has almost entirely ignored this factor. We are so absorbed with huge appropriations, vast fleets in sea and air and the regimentation of more power, that any such suggestion would probably be brushed aside. It is not a thing that shows up much on commission reports or as a campaign issue. It is below the water line. That is the reason for concern. The religious forces of America have a task much more definite and important than the nation realizes. The danger is that this importance will not be recognized until we put out to sea and, amidst the waves of conflict, we discover a disastrous seepage. Do you think this danger is not real? Ask any Frenchman.



# Women and Their Work

## SOUTHERN BAPTIST REPRESENTATIVES IN SOUTHERN EUROPE

There are many anxious inquiries these days about our missionaries in Europe. Friends here in the home land are eager to know if those loyal workers are safe and if they are allowed to continue their missionary activities.

In southern Europe we have ten missionaries, four men and six women. Mr. and Mrs. W. E. Craighead were forced to leave when the Russian army invaded the section in which they lived, and they are at present in the United States. Their work was among Russian-speaking people who are now cut off from communication with other parts of Rumania. We do not know what conditions prevail in that section of Bessarabia nor what the future holds for our work there.

All the other missionaries are permitted to remain at their stations, and to carry on their work in as normal a manner as is possible under the distraught conditions that are prevalent throughout Europe. Though they labor in five different countries, preaching and teaching in six diverse languages, yet they express a common purpose to remain where they are, unless it shall become imperative that they leave. In that event they will be prepared to follow orders on short notice. Unmindful of self, they earnestly desire to continue their work of teaching and training men, women, and young people to proclaim the Gospel to their own nation.

At this critical time their one desire is to stand by those who look to them for guidance, help, and encouragement.

\* \* \*

Dr. and Mrs. W. Dewey Moore, with their three children, are safe in Italy, though they deemed it wise to move their residence from Rome. They write, "We are in the best of health, have good plain food in abundance, and plenty of sleep forced by lightless nights."

That missionary progress is being made in Italy is shown in the biennial convention of the women which was planned by Mrs. Moore and held in Rome. One or more women from every Baptist church in Italy met together for four days of worship, study, and fellowship. They brought with them gifts of money, clothing, and supplies of various kinds for the orphanage which is so dear to Italian Baptists.

Dr. Moore says, "They went back greatly encouraged and happy over the meeting, leaving us

very much warmed at heart and inspired by their faithfulness in difficult and uncertain times."

\* \* \*

Spain has experienced her destructive civil war. Now she is rebuilding the ruins and attempting to return to normal conditions. Mrs. Nils Bengtson is remaining in Barcelona, and has added to her own duties some of those which Mr. Bengtson laid down when he went to his heavenly home, in July.

She is treasurer of the Mission, has many responsibilities in regard to the literature, the translations, and the countless details pertaining to the work of the Mission. Some of the churches are recovering from the effects of the war; old members are returning; and many new converts are coming to join the small groups of evangelicals.

\* \* \*

Last winter Mrs. John A. Moore arrived in Belgrade to begin her life in Yugoslavia as missionary helpmeet and homemaker. Her first efforts were turned to language study; then soon she began to prepare some literature for the women to use in their meetings. At present they have only the Bible and the hymnal in their language—no tracts, magazines or books which can be used in their missionary societies.

\* \* \*

In Hungary we have only one missionary, Miss Ruby Daniel. However, she is closely associated with Dr. and Mrs. Bela Udvarnoki, so that we do not think of her as being alone. As treasurer of the Mission, she receives and disburses the funds; as principal of the Training School, she has oversight not only of the school life, but also of the vacation activities of some of the students. She tells that during the bitter winter, when coal could not be secured at any price, five of the girls were spending all their time visiting and working in the churches. Some of them were without proper clothing to protect them from the intense cold. She adds, "It is very difficult to look into the future."

\* \* \*

In Rumania Mr. and Mrs. Roy F. Starmer are finding it difficult to plan for the days ahead. They live close by the Seminary, in the James Memorial Training School building, where Mr. and Mrs. Peter Trutza also have an apartment. The presence of Americans protects this valuable piece of property. These young missionaries have now acquired the language sufficiently to enable them to begin taking part in the work of the schools and churches.

CURRENT  
CHRONICLES



Mrs. Trutza writes, "Since so many of our young men are away, we try to do as much as possible among the women and girls. I shall not be able to do as much as usual among the villages and provincial towns because of restrictions for foreigners. But I am in close touch with the graduates of our school, and shall work through them. Remember us in your prayers, for serious days are ahead."

Every missionary pleads for our prayers. From every mission field the people send their expressions of deep gratitude to Southern Baptists for sending the Gospel to them.

*Emma Parker Maddy*

## Foreign Mission Week

(Continued from page 311)

main points soil, seed sowing, growth, and harvest. Under the first point he spoke of hindrances and helps. Chief hindrances, he said, are polytheism and polygamy. Helps to spreading the Gospel, he added, were that the African is naturally religious and accepts God. "Most of us know," Mr. Powell remarked, "that hardly anyone enjoys his religion more than the Negro. There are practically no atheists in Africa."

As evidences of growth, the speaker cited the erection of about a hundred churches under his supervision and the character of native converts. "One of our native Christians was not very bright but was mighty steadfast in the Lord's work," Mr. Powell said. "He stuck by his post though even the local officials tried to get him out."

Isabella Moore, of Oyo, Nigeria, said, "I have never seen work better organized than in that section where Mr. and Mrs. I. N. Patterson work. Except for the Holy Spirit, I do not understand how so much could be done. . . . Young people, if you wait too long, the people of Nigeria will all turn to Mohammedanism."

H. Glenn Walker, engaged in medical work at Ogbomosho, gave a stirring testimony of the power of the Gospel in Nigeria and the way people's hearts are being reached through the ministry of healing. When Mrs. Boatwright, of South Carolina, visited this hospital, she took some pictures of an operation. When, later, these were shown in America, the women said, "We don't want to see that." Dr. Walker observed, "We see it every day."

L. Raymon Brothers, engaged in educational work at Ogbomosho, declared: "We need to speak more of the joys and less of the sacrifices. In Ogbomosho, we are fortunate in the co-operation of the British

Government, which requires the teaching of religion as well as moral instruction. We have a glorious opportunity of training our leaders. We are 'teaching them in the synagogue,' for so often their schoolrooms are also their churches. The Bible is taught there much more thoroughly than in the United States. In a Sword Drill or other Bible contest, these boys and girls would put our children to shame. Without an exception, all the 400 enrolled in our school are Christians, or give evidence of becoming Christians."

Mrs. Scott Patterson, a true Christian heroine, told how she was formerly in Africa, but now runs the "Patterson Orphanage Home" in Decatur, Georgia. She is the mother of seven children, three of them were born in Africa. Bad health forced their coming over to this country. "Ye are not your own," Mrs. Patterson quoted, "ye are bought with a price." "By our lives," she said, "we either halt or hinder the work of His kingdom. We do not want to hinder the work."

Mrs. L. R. Brothers, of Iwo, told of the need for trained nurses and doctors. "I have seen children whose backs were scarred where they had been cut to let out the evil spirits," she said.

Mrs. H. G. Walker told of her work as a book-keeper and clinic helper. The day at the hospital would start with a religious service at 6 o'clock, while the regular work began at 6:30, she said.

I. N. Patterson, of Abeokuta, Nigeria, spoke of the valuable contribution which has been made by the unmarried women missionaries in Nigeria. He quoted Dr. Maddy as having said: "We can find all the young women we can use who will go to the ends of the world, but we cannot find the young men." Mr. Patterson made a stirring appeal that the young manhood among Southern Baptists might heed the call of God to this neediest of all mission fields.

*Throughout the conference, morning watch was led in an inspiring way by Dr. W. T. Conner, head of the Department of Systematic Theology at Southwestern Baptist Theological Seminary, Texas, while an excellent series of sunset services was conducted by Dr. H. C. Goerner, assistant to Dr. W. O. Carver in the Department of Missions at the Southern Baptist Theological Seminary in Louisville.*

Thank God, notwithstanding the circumstances, difficulties, and the atmosphere in Europe, the Lord's work is going on. But we need very much your prayers. We hope you are well and the American brethren are conscious of the fact, that today is the time to work for the Lord more than ever.

—M. BARANYAY, Budapest, Hungary

# Our World Neighbors in Europe



*These Young Musicians in Yugoslavia Play Regularly at their Church and Sunday School*

## WORLD BROTHERHOOD

O brother of all the world am I,  
Over all the world I find mine own,  
The men who come from the lands that lie  
In the bitter belt of the frozen zone;  
The men who come from the dreamy South,  
Under the glowing sun's caress,  
With swarthy skin and smiling mouth—  
All brothers mine in a bond to bless.

I honor the land that gave me birth,  
I thrill with joy when the flag's unfurled,  
But the gift she gives of supremest worth  
Is the brother's heart for all the world.  
So come, ye sons of the near and far,  
Teuton and Latin, Slav and Jew,  
For brothers beloved of mine ye are,  
Blood of my blood in a world made new.

—WILLYS PECK KENT.

## YES AND NO

The nod of the head for "yes" and the corresponding shaking of it for "no" are usually thought of as part of the world language. But in Bulgaria the motions are just the opposite; the head is shaken for "yes" and nodded for "no."



*Rumanian Bible School Group*

## HONK! HONK!

I understand that with the exception of Belgrade, Yugoslavia, there is no capital city left in the world where, even at the busy cross-streets, traffic is directed one vehicle at a time. One honk means the driver wishes to go straight ahead, two honks that he wishes to turn right, and three honks that he wants to take the left. If the way is clear, the white-sleeved policeman motions for him to proceed. I'm afraid that if this system were tried in one of our larger American cities, there would be just one long honk, lasting from morn to midnight.

Not only the automobiles but all street-going vehicles, of whatever description have these squawky "duck horns." And what a motley group they are—great long limousines, small toy-like cars, bicycles, motorcycles, tricycles (of every conceivable form with motors or without), wagons, ox-carts, push carts, pull carts, and others that can't be described with a name. But every one must have its horn—all the same squawky type, but with every imaginable sound up and down the scale. Honk! Honk! And then some more honks in busy Belgrade!



## New Recruits for Mission Lands



Mr. and Mrs. Hugo Culpepper Take up Work  
in War Torn China

**HUGO H. CULPEPPER**—My parents were reared in Pine Bluff, Arkansas. It was there that I was born on January 5, 1913, and lived until my college days. From early childhood I attended the First Baptist Church where I was converted and became a member when I was eight years old. I was the only convert that particular Sunday night; the impression of the Spirit on my life that night has remained with me constantly since then. When I was about fourteen years old I felt that some day I would give my life in His service.

During my high school years I became ambitious to have a naval career. Accordingly, when I was graduated from high school in 1931, I attended Marion Military Institute in Marion, Alabama, for six months in preparation for Annapolis. In June, 1932, I was admitted to the United States Naval Academy. During the fall of my "plebe year," I felt very definitely that God was calling me for His Kingdom's work. However, I had no idea He was leading toward mission work.

After resigning from the Academy, my further preparation was made possible through the sympathetic interest and sacrificial love of my parents and sister. After a year and a half in Ouachita College, I attended Baylor University two years and received the A.B. degree in 1936. During my junior year a chapel speaker had directed my thoughts to China. A few months before graduation I definitely dedicated my life for service in China. In the spring of 1936 my parents moved to Little Rock, Arkansas; the Immanuel Baptist Church has been our church home since then.

The following fall I entered the Southern Baptist Theological Seminary from which I received the Th.M. degree in 1939. A few weeks later I married Ruth Cochrane, who has been an inspiration and help to my life since we became friends in 1933. During the past year I have been working toward a Th.D. degree in the Seminary at Louisville. Our desire to be used for His glory in China has been increasingly real and we are grateful for the rich privilege which is ours.

**RUTH L. COCHRANE CULPEPPER**—I was born in Little Rock, Arkansas, February 5, 1918, the first of three children. Both parents being good Christian church members, I have had the blessing of having a Christian home and practically growing up in the church.

Having had the background which was mine, I gave my heart to Christ and joined the Immanuel Baptist Church in Little Rock when I was nine years old. It was the closing service of a city-wide study course week when I first felt the call to do foreign service; that night I dedicated my life to Jesus for foreign mission work.

I was always very active in the church and its various organizations. When I was fourteen years old I spent five weeks working with young people in revival meetings. From this time on I felt that my life must be spent for Him as a "fisher of men."

After having had one year in the Little Rock Junior College, I was graduated from the Little Rock Senior High School; the freshman year in college also counting for the senior year in high school. The next fall I entered Baylor University from which I received my A.B. degree in 1937. To complete my preparation for my life's work on the foreign field, my next goal was the M.R.E. degree from the W.M.U. Training School; this I attained in April, 1940.

In June of the same year—on my parents' twenty-fifth wedding anniversary—I married Hugo Culpepper with whom I had been planning my life since college days.

To my parents who through the early years guided so closely my steps toward the Saviour I owe a great debt; whatever I shall be able to do in my Master's service will be as a reward to them. To my husband, who first opened to me the possibilities of a life lived at its fullest for Christ, I am deeply grateful. Together we rejoice in the glorious opportunity made possible for us by Southern Baptists.

\* \* \*

What shall I render unto the Lord for all his benefits toward me?

—Psalm 116:12

NEW  
RECRUITS

## Dyers Begin Work on Our Mission Field in the Orient

ROBERT ALLEN DYER—Realizing something of the power of the marvelous grace of God has been the most enlightening experience of my life. Increasingly, to make myself "a channel of blessing" has been the desire of my heart since first I felt the magnetic touch of the Master. All that I am and hope to be I owe to the transforming power of the Master, and in gratitude I consecrate my life to the task of helping Christ bring in His Kingdom in the hearts and lives of men.

For a fine Christian heritage dating from grandparents, directly and indirectly, I am thankful. The second in a family of seven children, I necessarily learned the true meaning of co-operation, while a wholesome and happy childhood was mine, learning the fundamentals of abundant living from my greatest teacher, my mother.

In the home community, Baton Rouge, Louisiana, I finished high school, sought my fortune in a grocery store and, by 1935, completed four years in Louisiana State University.

During the summer of 1930, at the age of seventeen, I gave my heart to God and became a member of the First Baptist Church. Even prior to this time I had felt that God wanted me to serve in some definite way; so after private prayer for many days I resolved to offer myself to the Master.

In the fall of 1935 the opportunity for specific Christian service came to me and I became assistant to the pastor in the First Baptist Church, Ruston, Louisiana—a position which I gave up the following September to enter the Southern Baptist Theological Seminary in Louisville, Kentucky.

Three years of study, supplemented by the activities of assistant pastor in the Shawnee Baptist Church in Louisville, transformed my conception of abundant living. During the latter part of the second year I definitely decided that God wanted me to serve as an ambassador for Him in a country other than my own.

With an A.B. degree from Louisiana State University and the prescribed seminary training, I received the degree of Master of Theology in the spring of 1939. My Th.D. degree I received from the Southern Baptist Theological Seminary.

To Southern Baptists I am grateful for their confidence and trust in providing a means through which I can give my life in service for the Master, in Japan.

MARY MILLS DYER (Mrs. R. A. Dyer)—I was born in Winston-Salem, North Carolina, March 1, 1915. At the age of fourteen months I became quite ill but through the earnest prayers of my parents and the grace of God my health was regained.

I have spent practically all of my life in Winston-Salem. At the age of twelve I was converted and joined the Brown Memorial Baptist Church (now a part of the First Baptist Church). In 1932 I graduated from the local high school, and the following fall entered Salem College, from which I was graduated in 1936 with the degree, Bachelor of Music.

In the fall of 1937 I went to New York, seeking a musical career, but God had other plans for my life. Through this experience I realized how fully God could use my life, and most of all the voice which He had so graciously given me, if I would but give it all to Him. From December, 1937, to September, 1939, I spent many happy months working in the church I love so much, the First Baptist Church of Winston-Salem.

Last September (1939) I went to the Woman's Missionary Union Training School in Louisville, and it was there I received the call to give my life as a missionary. I rejoice that God has seen fit to send me to the challenging and needy field of Japan, and I also rejoice that He has found a companion for me—one so fine and noble as Robert A. Dyer of Baton Rouge, Louisiana. My prayer is that God may use us richly in Japan—that field which needs laborers so much, and that we may do our part to bring in our Master's Kingdom here on the earth.

\* \* \*



Mr. and Mrs. Robert A. Dyer

## Another Missionary Recruit



GEORGIA MAE OGBURN—On November 7, 1910, I was born in Selma, Alabama. Shortly thereafter my parents moved to Troy, Alabama. It was there that I have my first recollection of the Sunday school in the little Baptist church of which my mother was a member.

When I was eight years old my parents moved to Meridian, Mississippi, my present home. My father's people are Presbyterians, and for eight years I attended Sunday school regularly with them. During my early years I spent every summer with my grandfather from whom I received much of my Christian training.

Early in the year of 1937, a high school friend persuaded me to attend Sunday school with her at the First Baptist Church. Largely through the influence of one of the Intermediate teachers, I was led to accept Christ as my Saviour and Lord, and to unite with the church. I was baptized December 23, 1928, and became active in the various organizations of the church.

Upon graduating from high school in 1930 I secured a position as stenographer and bookkeeper. During those years I could not get away from the feeling that I was not fully doing the Lord's will. I tried to push that feeling aside, but constantly it kept coming back; and in 1934 at Y.W.A. Camp at Ridgecrest, Christ's constraining love, an irresistible Force, broke my resistance, and I yielded my will to Him.

In the fall of 1934, assisted by the W.M.S. of my church, I entered Blue Mountain College, working as an assistant in the dean's office. In June, 1938, I received my Bachelor of Arts degree. The following fall I entered Woman's Missionary Union Training School in Louisville, Kentucky, and received my Master of Religious Education degree in May.

It was during my junior year in college that I answered a definite call for foreign mission service, and my only desire is to serve the Lord in accordance with His will.

## A REMOTE SECTION

It is hard for the people back home to realize just how far and how difficult it is to reach Goiania, the capitol of the State of Goiaz. Today, for the first time in the history of Brazil, the President of the Republic visited the State, and her beautiful capitol. He came by plane, and that was a great event for us. Even the President of the Republic will know about our Baptist work out here in the interior, because our new construction is already showing up, and is only four squares from the palace.

—WALTER B. MCNEALY, *Goiania, Goiaz*

## OUR CO-OPERATIVE PROGRAM

(Continued from page 319)

### *Pastors and Churches*

The Co-operative Program calls for the co-operation of every pastor and church. Instead of having representatives of all the agencies constantly appealing to the churches, the pastor himself is expected to promote the whole Program. He is to represent and present every cause. Our state conventions and our Southern Baptist Convention have no constituencies except the members of our churches. If these churches fail we have nowhere to look. The churches have no one to lead them in this work except their pastors; if the pastor fails all our causes suffer. A non-coöperative church reveals a non-coöperative pastor.

### *All Organizations*

The Co-operative Program calls for the full co-operation of every organization within the churches. What are we to preach for except to win to Christ the lost at home and abroad, and to build them up in Christian faith, character, and service? That is the purpose of the Co-operative Program. What are we to educate the people for except that they may know Christ and make Him known? The Co-operative Program seeks to do this very thing. What are we to train people for except that they may more effectively carry out the wish and will of Christ? This is the heart of the Co-operative Program. What are all our missionary organizations for but to carry out the missionary program of Christ? Foreign mission work rightly receives fifty per cent of the distributable southwide dollar. It is the major item in the Co-operative Program. For what are the Baptist Brotherhoods but to enlist and train and utilize our men for the promotion of the causes included in the Co-operative Program?

What are the special days in our Calendar of Denominational Activities for but to strengthen the causes included in our Co-operative Program? What is the Baptist Hundred Thousand Club for but to wipe out the debts upon our denominational agencies, so as to end the necessity of paying interest and thereby strengthen the causes included in our Co-operative Program?

So it is evident that all the organizations and every member in every organization and church should co-operate heartily, prayerfully, generously, and continuously in promoting the Co-operative Program of Southern Baptists.

*We need all our people  
in all our work.*



# Our Missionaries' Birthdays

## NOVEMBER

*"Almighty Father, help us so to count on Thee  
that Thou mayest be able to count on us. Amen."*

- |  |   |
|--|---|
| 1 Miss O. Elizabeth Gray, Pingtu, Shantung, China  | 19 Miss Vada Mace Waldron, Maipu 104, Mendoza, Godoy Cruz, Argentina                        |
| 1 Rev. L. C. Quarles, Bolanos 262, Buenos Aires, Argentina                               | 20 Miss Hattie Stallings, Kweilin, Kt., South China   |
| 1 Miss Grace Stribling, Kweitch, Honan, China  | 21 Rev. James H. Wiley, Shanghai University, Shanghai, China                                |
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