

The Commission

A BAPTIST WORLD JOURNAL

December 1940

VOLUME THREE

NUMBER ELEVEN



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Southern Baptist Convention
Richmond, Virginia

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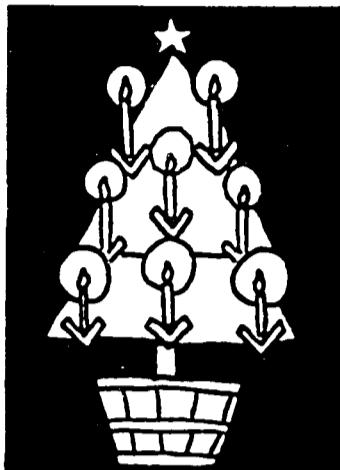


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THE COMMISSION

CHARLES E. MADDRY, *Editor*

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THE COVER: Through the gracious courtesy of Hale, Cushman and Flint, Boston, Massachusetts, we are able to present Margaret Tarrant's beautiful painting, "The Star of Bethlehem." Miss Tarrant, an outstanding English artist, has greatly enriched the world of art through her masterly portrayals of biblical events.

THE COMMISSION

VOL. III

DECEMBER, 1940

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Tried in the Fire

By Buford L. Nichols

THE PRISON house was dark and cold, and the prisoner for Christ's sake was bruised and beaten; but his happy heart found expression in his favorite gospel song:

"Nought that I suffer can compare
With my Saviour's pain and loss.
His life, His blood—nought did he spare,
But gave His all upon the cross."

Over and over again came this Scripture to his mind: "If we endure, we shall also reign with him: if we shall deny him, he also will deny us."

The occasion of the arrest of Chung was a sudden suspicion of his disloyalty to the government; but his detention in prison was expressly due to his belief in Christ. In the midst of a throng of people and in the presence of his wife and baby, Chung was seized by unmerciful hands, struck over the head with a chair, and beaten with a leather whip. Into prison he was cast. The pleadings of friends and the tears of his wife were of no avail.

A severe test came the first night. The accusers entered to question Chung. He told them that he was a Christian. "We'll see about that," they said in a threatening tone, and left the prison cell. This added fear to a trembling heart. The slow-passing moments were spent in communion with God, preparing mind and soul for anything that might follow. Prayer went up especially for the power of the Holy Spirit to guide and sustain.

In the cell with Chung that night there was an illiterate merchant, Mr. Fang, from a distant village. Mutual sympathy soon brought the fellow prisoners into friendship. "Mr. Fang had never heard about Jesus," said Chung, "and I tried to tell him about Christ and salvation. But he would walk off and leave me. Once, I thought I surely had his attention, but when I asked a question I heard him mutter over in the opposite corner. We had to keep moving or freeze stiff. I tried holding to his coat sleeve, but

he would shake me loose and refuse to listen to my words. Then I concluded that something must be wrong with my own heart. I tried to locate my trouble. 'Is it because my own heart is full of fear? Do I lack confidence in God's loving care of His own? Or is it because my heart is cold and indifferent?'

I thought how negligent I had been the past few months. I had not been praying and witnessing for Christ as I should have done. Then I sat down and wept, confessed my sins to the Saviour, and talked to God out of a broken heart. Peace and calm came to my soul, and I realized anew that Christ was with me in prison. My fear of death by torture fled from me. My prayer was turned to praise. I committed my case to the Lord and ceased to worry about what I might suffer at the hands of my accusers.

"Again I tried to talk to my fellow-prisoner about salvation. This time he listened attentively. We walked hand in hand about the dark cell and I told him of the glorious salvation in Christ. We knelt together and I prayed for him. We walked and prayed, prayed and walked. About midnight we were kneeling in prayer, and Mr. Fang was beginning to pray for the first time the prayer which I had taught him. 'Heavenly Father,' he prayed, 'forgive me. . . .'

"There was a noise at the door. 'They have come for you,' cried Mr. Fang. And so they had. In stepped two armed soldiers. I was led away to that terrible room."

The room to which Chung referred was the torture room. There one of the soldiers said to him, "I hear you are a Christian. Is that true?"

"Yes," replied Chung, "I am a Christian. I was reared in a Christian home. My father is a preacher. I am a third-generation Christian."

"Who is this Jesus you Christians talk about?" stormed the soldier. "What kind of God is he?"

"Jesus is God's only begotten Son, Himself divine," answered Chung. "He came to earth and took upon Himself human flesh and lived among men. He preached the doctrine of God, healed the sick, raised the dead. . . ."

"Raised the dead?" interrupted the chief soldier. "If I kill you can he make you live again?"

"Yes, He will give me everlasting life in heaven

with Himself. Jesus has the power of resurrection."

"We shall see whether this Jesus can bring you back to life after I get through with you," sneered the soldier. "If He can keep me from killing you, then He is more powerful than I; but if you die under my hand, then I am more powerful than He. Do you believe I have the power to take your life with this sword?"

"I am defenseless before that sword," said Chung. "You have power to cut my body into pieces. But that power was given to you by God, and surely you would not use it against one of Christ's humble servants. Please grant me two requests before you lift that sword against me. Let me know what wrong I have committed against you or anyone else, so that I may pray to God for forgiveness; and give me an opportunity to talk to you about Christ Jesus and salvation."

"I am dealing thus with you," said the soldier with the drawn sword, "not because of anything you have done, but because of your faith in Jesus. Renounce Jesus and I will set you free."

"Please tell me," pleaded Chung, "wherein it is wrong to believe in Jesus. In what way does belief in Jesus injure me, you, or anyone else?"

"I am not here to answer your questions, but to get out of your heart this Jesus faith, or else to take your life. Away with your idea of a Jesus more powerful than I! Where is this Jesus?"

"Jesus is in heaven at the right hand of God the Father. He is. . . ."

"You had better call Him down here to help you right away!" interrupted the soldier.

"Jesus is already here with me."

"You have contradicted yourself. How can Jesus be in heaven and here at the same time?"

"He is everywhere. He is, like God the Father, spiritual in nature and thus present everywhere."

"Under this building is a vat of water. If I put you in there and close the lid and submerge you, will Jesus be with you there?"

"Then I shall rest happily in the arms of Jesus, my Saviour, and be free from any further pain and persecution. Whether you put me back in the cell, drown me in the vat, slay me with the sword, or send me back to my wife and baby, the Lord Jesus will be with me, and I with Him. He has promised never to forsake His followers."

"What a strange sort of God you believe in! Let's test Him out!" Having said this, the soldier took a red hot iron out of the stove. Holding the hot iron before Chung's face, he said, "I have heard that your sacred book says that if an enemy strikes one cheek you should turn the other cheek to him. I'll sink this hot iron into one cheek and then you may obey your sacred book and turn the other

cheek."

"Please do not do this thing to me. The Bible says that you should do unto others as you would have others do unto you."

"Put out your hand!" commanded the soldier. S-z-z-z—into his hand went the red-hot iron, again and again. Each time as the iron seared into Chung's flesh he was asked scornfully, "Will you renounce your Jesus?" When the trembling hand was thrust forth the sixth time, someone said, "Look, he is about to faint!" A soldier left the room and quickly returned with an ink bottle. Chung thought to himself, "That is poison which I shall be forced to drink." But it was a sort of medicinal ink, and when poured into the wounds the pain was greatly relieved.

"Go back to your cell and think over your erroneous beliefs!" shouted the soldiers. "We shall come tomorrow night and try you again. You must either give up your faith in Jesus or die under our hands. Make up your mind."

Back in the prison cell, Chung began to search quietly about the room for Mr. Fang. "Have you not yet fallen asleep?" whispered Chung.

"No," replied Mr. Fang, "I could not sleep. I knew those men had evil plotted against you. I was afraid I should never see you again in this world. And I wanted you to tell me more about Jesus. All this time I sat here trying to pray for you who taught me to pray. I believe God has answered my prayer and delivered you."

"Thanks to God. Let us kneel together again and pray and praise His holy name." There was a glorious prayer meeting in the prison house that night. When morning dawned the two were huddled together on a wheelbarrow, fast asleep.

For two days Chung did not see the face of a friend. Late in the evening of the second day an old 'ricksha coolie, passing unnoticed by the prison cell, called out to Chung and learned that the prisoner was still there and well. This news brought hope and comfort to Chung's wife. She went immediately and obtained an audience with the accusers. They said to her, "If you will renounce Jesus we will set your husband loose tonight."

TO BE CONCLUDED NEXT MONTH

* * *

Will Chung's wife deny her religion and free her husband? What would you do? Don't miss the second and last chapter of this thrilling story of present-day Christian heroism, appearing in the January 1941 issue.



The Ayers family of Chengchow, China—all spread out but not mad at each other

PROBABLY the greatest atrocity, in this atrocity-laden generation, is the attempt that is being made by the invaders to make narcotic addicts of the Chinese population.

The Chinese Nationalist Government, in the years immediately prior to the beginning of the Sino-Japanese War, had done much to eliminate the illicit use of opium. But now, just behind the invading Japanese Army, comes an army of drug peddlers, intent upon the purpose of spreading opium and heroin all over the country. These drugs are often given away to encourage addiction, "heroin cigarettes" are sold, pretty girls (often Japanese or Korean) are used to lure young men into opium dens, and sometimes even salaries are paid in part with opium. In almost every way imaginable attempts are made to make of the local populace a group of drug addicts. Why? The only reasons that can be assigned are that drug addicts are not potential warriors and the Imperial Treasury benefits greatly from taxes on the cultivation, sale and manufacture of opium and its derivatives.

It has been estimated that Peking now has 305 opium dens and 61 opium shops; Tientsin 195 dens and 39 shops; Tsinan (Shantung Province) 140 dens and 28 shops; Tsingtao 90 dens and 18 shops. Opium can be gotten in almost any section of Shanghai, Canton, or Nanking, as well as in smaller towns and villages throughout occupied China. Some cities report that addiction to opium or heroin include as much as 40 per cent of the population. A large part of the revenue of the puppet governments comes from taxes on narcotics. Some idea of the enormity of the revenue received from these drugs can be gained by studying the means of taxation. While the tax system is not identical in each section, a tax of about \$10.00 local currency is the usual basic tax per *mou* (about 1/6 of an acre) for cultivation of

Opium Traffic in China

By S. E. Ayers, M. D.

the poppy, and the county government is allowed to collect an additional surtax not to exceed 15 per cent of the basic tax. In most parts of North China every opium den must pay \$50.00 monthly tax to the Consolidated Tax Bureau, and every opium shop must pay between \$100.00 and \$150.00 monthly. Then there are profits and taxes on the intermediaries that get the raw opium from the growers to the shops, on heroin manufacturing, and others. Even with all these taxes, however, with the wholesale business that is done, it is possible to sell the drugs very cheaply.

It is interesting to note that the Japanese do not allow their own soldiers to use the drug. A quotation from a literal translation from a booklet which the Japanese Military Command has distributed to Japanese soldiers on service in Manchuria reads:

"Paragraph 15. The use of narcotics is unworthy of a superior race like the Japanese. Only inferior races, races that are decadent like the Chinese, Europeans and East Indians, are addicted to the use of narcotics. This is why they are destined to become our servants and disappear."

Using China as a base of operations, Japan is also fast gaining control of the illicit drug traffic of the world, affecting almost every nation. For instance, Stuart J. Fuller, United States delegate to the League of Nations, declared before the League's Opium Advisory Committee that one single group, operating from Tientsin, over a period of fifteen months, had exported to the United States 650 kilograms of heroin,—enough to make addicts of 10,000 Americans. A short time after this statement was made, a twelve million dollar drug ring was caught in Kansas City which confessed that most of their drugs came from a Japanese group.

As Christians we cannot simply shrug off this blighting and debauching of a whole generation of Chinese, and the use of China as a base for narcotics, by saying it is none of our business. Opium, and heroin even more so, make men often worse than beasts,—men who will steal, murder or go to any length to secure their drugs. Throughout the world, Christians should join in a great fight against this drug evil.

Anticipated Assistance Through Lottie Moon Christmas Offering

By Kathleen Mallory

ASSURED" might humbly and gratefully be used instead of "anticipated" as the adjective in the title for this article, because, for many years the goal for the Lottie Moon Christmas

Offering has been far exceeded, although it was a high one each year. The total for the fifty-three offerings has reached the gratifying sum of \$4,295,773 or an average of over \$82,300. But just as the 1888 offering of \$3,315 was but a promise of this excellent average, even so has the amount given each December for the past fifteen years been far above the average, being for several years more

Miss Kathleen Mallory, executive secretary, Woman's Missionary Union, Auxiliary to the Southern Baptist Convention.

than three times the average. Last December it was nearly four times the average or a marvelous all-time total of \$328,798. Experience, therefore, seems to justify the assurance that God will again use the Lottie Moon Christmas Offering as a mighty channel for the promotion of His Kingdom in many lands.

Another reason for the confident hope of an abundant offering this December is the fact that it is the centennial of the birth of Miss Lottie Moon, whose missionary fervor and self-abnegation the Offering's name seeks to commemorate. Thus it is anticipated that many individuals and circles and societies will lift their offerings to \$100.00 each, while others will save and sacrifice until their offerings are each two or more multiples of \$100.00. There are many societies that give each year \$800.00 to the Lottie Moon Christmas Offering, thus providing the full salary of one of the missionaries in the list of 125 included in the Offering's goal. Will it not be a worthy incentive to each of these societies to give an additional \$100.00 this centennial year, thus increasing the possibility of advancing work that could not be gotten into the list for the \$220,000 goal?

One means of encouraging and securing these additional \$100.00 gifts and otherwise lifting the average contribution to the Lottie Moon Christmas Offering will be through the rather prosaic means of study. *First:* the study as soon as possible of the preparatory book, *Publishing Glad Tidings*. The title is no more alluring than is the material assembled by its missionary-trained author, Mrs. Foy Johnson Farmer of Raleigh, North Carolina. The Foreign Mission Board has wisely supplied the state W.M.U. headquarters with enough copies of *Publishing Glad Tidings* for each W.M.S. and each Y.W.A. organization to be given one free copy. Coupled with the study of this book it is highly appropriate, in this centennial year, to commend afresh the study of the biography, *Lottie Moon*, as written by Mrs. Una R. Lawrence. These books are to be secured from any State Baptist Bookstore, their prices in paper binding being 25¢ and 40¢ respectively. *Second:* any such study will heighten the desire to portray to others the exceeding riches of Miss Moon's investment for life in the cause of missions. Anticipating all such eagerness, there has been published a play which was written by Mrs. D. A. Howard, the wife of the pastor of the First Baptist Church at Gaffney,



Lottie Moon

South Carolina. This play, entitled "Her Lengthened Shadow," graphically sets forth the chief events in the remarkably missionary life of Miss Lottie Moon. Only sixteen persons are essential to the presentation of the play, which requires not more than an hour. The suggested time is an evening during the December Week of Prayer. Order the play at 10¢ a copy from W.M.U. Literature Dept., 1111 Comer Building, Birmingham, Alabama.

Essential as is study, it is stripped of its vital power in a missionary organization, if it be not permeated with prayer and if it bear no fruit in abundant giving. The December week's programs for the young people and women place large emphasis on prayer at each service. The W.M.S. service for Friday, December 6, is arranged for a "Day of Prayer Around the World." From war-torn Italy last year there came the following word from the Southern Baptist Convention missionary, Mrs. Dewey Moore of Rome: "More of our societies than ever before observed the Day of Prayer Around the World this year; their reports were very enthusiastic and encouraging." Rather similar statements came from other lands, notably Nigeria and China. If women in mission lands can arrange to give a day to missionary intercession, surely we in our favored Southland can and will do so.

One of the most definite commands to pray, as set forth by Jesus, is the one in Matthew 9:38 where He reveals the fact that the sending forth of workers into the harvest field awaits prayer to "the Lord of the harvest." Statisticians have recently published that there is only one missionary to 80,000 people in Africa; only one missionary to 170,000 in Japan; only one missionary to 470,000 people in China. For the teeming millions in the many lands in which the Foreign Mission Board has established work, Southern Baptists have only 455 missionaries. December 6 is designated as the "Day of Prayer" in behalf of these missionaries, their work, and the vast unmet opportunities around the world.

If there be prayer and study there will be freewill giving. Thus will be assured the assistance appealed for through the Lottie Moon Christmas Offering.

In the January Issue

"Italy and the Gospel"
by D. G. Whittinghill

In his articles, beginning next month, this able and earnest Christian leader shares with his readers the wealth of knowledge gained during his thirty-nine years of missionary service in the land of the Pope.

* Senator Josiah William Bailey, now chairman of the Committee on Commerce, and one of the most influential members of Congress, was for twelve years, editor of the Biblical Recorder in Raleigh, N. C. He is a brother of Mrs. Wesley N. Jones, president emeritus of the W.M.U. of North Carolina. For our special issue of THE COMMISSION on the Orient, he has written his convictions about the part Southern Baptists should play in the conflict, military and moral, now going on in the Far East.



Baptists and the Crisis in the Orient

By Senator J. W. Bailey*

It is conceivable that the totalitarian powers might undertake to extinguish the Christian effort in the Orient. It could not succeed. The deposit of our faith having once been made, it is sure that it will grow like the mustard seed or like the leaven which the woman hid in the measure of meal.

It might grow faster under more favorable conditions, but I believe it is a serious question whether we should undertake to affect political conditions in the interest of the spread of the Gospel. This is precisely what one great religious organization has undertaken to do. It has conceived that a certain amount of interference with politics is an aid to the spread of religion. I am inclined to the view that the Baptist policy is rather to avoid this conception.

We depend solely on the power of the Gospel and upon no earthly influence whatsoever, other than the man or woman of faith. The regenerated man is the basis of Baptist missions. We consider the testimony of one redeemed soul more powerful than all the kingdoms of this earth.

"Intercessory Prayer and Missions"
by Mrs. W. J. Cox.

The author, beloved throughout the Southland, sounds the keynote of success in Kingdom work.

* * *

Up-to-the-minute articles by several of Southern Baptists' missionaries to Latin-America.

GOD REIGNS IN JAPAN

By Foy Johnson Farmer

Our former missionary to Japan and author of the 1940 Lottie Moon Offering study book, "Publishing Glad Tidings," writes an authoritative, up-to-date article on mission prospects in "The land of the rising sun."

"The Lord God Omnipotent reigneth!" With this blessed assurance we are strengthened in these days of uncertainty and trial." So concluded a recent letter from an English missionary who has given nearly fifty years of service in Japan.

"We are not cast down. We are going on. God still rules and we are confident of the ultimate victory of His Kingdom in this world" is the note of faith ending a letter from an American missionary, much younger in years and service. With this faith, with this blessed assurance, must Southern Baptists be strengthened in their prayers and plans for our work in Japan.

"World events have not taken the God of Missions by surprise," wrote a veteran of the Cross in Europe two years ago, and the words are equally true of recent events in the Orient.

The Japanese Government decided that all Protestant denominations should unite into one organization, to be known as "The Genuine Japanese Church"; that all foreign missionaries resign from directive positions, and that all Christian activities in Japan be financially dependent upon the Japanese themselves. The date set for the accomplishment of these drastic measures was October 16, 1940.

Concerning this movement the Japan News Week, published in Tokyo, commented editorially. The American editor said in part: "The scores of religious, social, and educational institutions which exist in Japan today as a result of Christianity's unselfish universality have more than proved their value to the development of the nation. Japanese in all walks of life have benefited spiritually or materially by the opportunities and advantages they have offered. The glory of God and the service of humanity have been the only reward expected for this work. The various churches and those connected with them have never harbored the intention to build up through their organizations a foreign conclave in the Japanese population. It should be noted that virtually all the Christian churches in Japan have prepared for their eventual transfer to Japanese management. Already this process has made considerable progress, and today there are Japanese bishops, hospital superintendents, and educational directors who control and supervise Christian or-

ganizations." The editor, stating that the New Political Structure of Japan, envisioned no more than bringing the "position and activity of the churches as corporate entities into harmony with their work," continues, "unfortunately, however, less responsible and less national elements in the Japanese population have regrettably confused the problem by their ill-advised suggestions and demands. A narrow, nationalistic element, ever eager to attach the most sinister meaning to anything with a trace of foreign influence, has advanced the claim that all foreign elements in the Christian churches—pastors, teachers, and social workers—must at once be expelled; and the work thoroughly 'Japanized.' No true religion with any claim to universality can be exploited in this callous fashion.

"Despite Japan's political conflicts with other nations in recent years, the Christian churches of Japan have not failed to receive the admiration and support of Christian organizations abroad. But any attempt to create a nationalistic, Japanized type of Christianity by tampering with Christian doctrines to bring them into conformity with a nationalistic ideological formula will not only be resented and opposed by Christians throughout the world, but by followers of all faiths who believe that religion was intended to serve mankind and not to be made the political instrument of a state."

There have been varied reactions to the attitude of the Christian leaders and denominations. Toyo-hiko Kagawa, recently released from prison, where he was thrown by the government, has retired to one of the beautiful islands of the Inland Sea, to care for some tubercular patients. Mr. William Vories, of the splendidly organized, world-famed Omi-Hachiman Brotherhood, has become a naturalized Japanese citizen. The men missionaries of one large denomination are being sent to India and Africa to start afresh. Some denominations immediately joined "The Genuine Japanese Church," whose government chosen leader is Bishop Abe, of the Methodist Church.

Dr. Ayers told a W.M.U. group in a meeting not long since of Miss Addie Cox's decision when ordered by the United States Ambassador to leave China, or stay at her own risk. Putting side by side



A Baptist group in Japan, where the author served for 11 years as a missionary

the official letter, and the New Testament opened at the Great Commission, she said, "Here are two sets of orders. Which shall I obey?" She chose to obey the command of her Lord, and in the months since has won more people to Christ than in all the preceding years, though she has always been a fruitful soul-winner. The Foreign Mission Board, in semi-annual session, October 16, 1940, chose to obey the orders of the King of kings. They declined to withdraw from Japan, or to merge into "The Genuine Japanese Church"; but voted an unusually large apportionment to Japan, and made Dr. Maxfield Garrott treasurer.

From its very beginning, fifty years ago, the Southern Baptist Mission in Japan has adhered to the policy of putting Japanese, as rapidly as possible, into all places of responsibility and authority. The missionaries are firmly convinced that it is best for the ongoing of the work that the missionaries decrease and that the Japanese nationals may increase. For years the president of Seinan Gakuin and of Seinan Jo Gakuin, the dean of the Seminary, the majority of trustees of these schools, the president of the Woman's Missionary Union have all been consecrated, capable Japanese men and women. So, under the new order, there will be no drastic changes along this line. More responsibility will be thrust upon these who are already serving, and more efforts must be made toward self-support, which will likely entail hardship and privation. But independence in regard to support has been coming,

slowly to be sure, but steadily, and this crisis may be used of God to hasten the attainment of the goal of complete self-support. It would not be strange should there be strong temptation on the part of some of the Japanese to follow the easier path, and fall in with man-made plans, not realizing the urgency of the King's orders.

"Times of trouble are times of testing," and through this most serious crisis which has ever confronted organized Christian work in Japan, comes a clarion call to Southern Baptists to pray as they have never prayed before, for our missionaries, that they may be "wise as serpents and harmless as doves," having ever uppermost in their thinking and praying that honor and glory may come to our Lord: for the Japanese Christians of "like precious faith with us" that they may be steadfast, comforted by a keen consciousness of the indwelling of the Holy Spirit: for the Japanese Christian leaders who are perforce assuming heavier responsibilities and graver authority, that they may ever be true to their Lord and be spirit-directed: for all these brothers and sisters, that in whatever temptation, trial, hardship, persecution or suffering which may come, they may be unwavering in the faith. May they indeed be "steadfast, unmovable, always abounding in the work of the Lord."

Following the example of our Chinese Christian co-laborers, may we not be constrained to pray for *all* the Japanese, even for the militarists who are so in need of the Saviour?

Kingdom Facts and Factors

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

GOD HAS HIS PLAN OF HISTORY

In Ephesians 3:11 Paul tells how the Church in its stewardship of the Gospel is disclosing to the intelligent universe God's many-sided wisdom "according to his plan of the ages which he purposed in Christ Jesus." God has His purpose, and His plan for carrying out that purpose. This is affirmed again and again in the Scriptures, at every strategic turning-point in history. Over and over men are warned that they must fit into this plan and take their part in it or be cast upon the rubbish-heap where one may always see "the dead bodies of the men that have transgressed against me." This purpose and plan of God in human history may be taken for the theme of the entire Bible. Its history is the story of the progress of that plan and of the wreckage of men and nations, religious and social orders that antagonized that plan or ignored God's purpose.

Our religion of grace through faith takes its specific rise with Abraham. It is the custom of Christians to talk much of "the call of Abraham," to rejoice in "the promise to Abraham and his seed." Some Christians stress "the covenant of Abraham." What is very generally overlooked is that call, promise and covenant are all means to carrying on the purpose of God, and are all conditioned and dependent on the called people understanding, accepting and working within the plan of God for the executing of His purpose.

The objective is "to bless all the families of the earth." This purpose is declared and reaffirmed and reiterated "in all the Scriptures" from Genesis 12 to Revelation 22.

The plan is equally stressed: to call out "a seed" who will be the messengers and martyrs, the evangelists and constructive workers in this plan, among all nations. To these elect bearers of the plan God is ever saying: "Ye are my witnesses, and my servants whom I have chosen; that ye may know me, and believe me, and understand that I am he; before me was no God formed, neither shall there be after me. I, even I, am Jehovah; and besides me there is no Saviour."

As God sits upon the circle of the heavens and controls the forces of history, making new heavens and a new earth, He declares that always before Him are the blueprints of this plan by which He will realize His purpose in the human race.

* * *

Our missionary endeavor gives the world a chance to see God at work in the midst of the chaos wrought by human strife and greed.

WORLD
TELESCOPE

"ORPHANED MISSIONS"

This heading is the term used by the International Missionary Council which is serving as agency for special concern in behalf of missions and missionaries, in many of the earth's areas, who are by this most hellish of all wars cut off from the churches and boards under whose auspices they went out. All the Scandinavian countries, Germany and Holland, in larger degree France also, have been subjected to the unspeakable conditions of Nazi destruction and domination. The missionary work is left with almost no resources and with only rare and most difficult connection with their home constituencies. Nor are the home churches permitted to send money if they could get it. It is a holy work to try to save the lives and in some measure to save the work "orphaned" by man's mad destruction of these highest values.

As Southern Baptists, we have made a fine beginning toward relieving the terrible distress of British missions. It is now evident that we can do nothing finer for Christianity and for human hope than to consecrate ourselves to a long-range program of sacrificial enlargement of missionary support, so that we can sustain the major part of the British Baptist mission budget and save their work.

* * *

BRITISH GOVERNMENT ON MISSIONS

It would be well if all American Christians could ponder deeply the following words of Lord Halifax, British Foreign Minister, in a letter to Dr. Paton, missionary leader in England:

"I have received your letter of July 29th in which you say that some of those who regularly support the work of foreign missions are in doubt whether it is right, in time of war, to send money out of the country, and also whether war charities and war work ought not to take precedence over everything else.

"As you know, action already taken by several government departments has shown the desire of the British Government that the services rendered by Christian missions should continue. I am myself quite clear that the support of foreign missionary work in time of war is an essential part of the Church's witness. I should much regret if the responsibility which Christian people rightly feel towards the special needs and charities that press upon us in war time should lead them to desert this permanent and universal Christian obligation."



Generalissimo and Madame Chiang Kai-shek

"Forgive Them . . ."

Recently one evening in Chunking a Canadian was invited to the Chiang home. While he was visiting there an air raid was made upon the capitol. When the air raid was over, this foreign friend was invited to share their family evening devotion. The following is what he wrote to the Canadian press:

"The Generalissimo began by reading some Scripture, then prayed with a simple expression of thanks for their safety. He added thanks for the courage of the nation under fire. Then he prayed for strength for the men in the field and along the firing lines; he prayed for strength for himself and added a most earnest plea for guidance and wisdom, that he should not fail the Chinese people.

"But the most amazing thing in his prayer was the plea that God would help him, and help China not to hate the Japanese people. He prayed for the Japanese Christians, and all the suffering multitudes of Japanese whose impoverishment was making the war on China possible. He prayed for the people who were bombed and for forgiveness for those who dropped the bombs.

"In the simplest and humblest terms he laid himself at the service of the Almighty God, and he begged that he might know the Divine Will, and do it on the morrow."

"Here I met the world's first two Christians," said the Canadian.

The Evangel

Our houseboat, *Evangel*, which was almost destroyed during the war, has been restored and most of its equipment has been replaced. You cannot imagine how happy we are to get this completed and to be in shape for outstation work again. The Wusih Station will be forever thankful to the Woman's Missionary Society of Rivermont Avenue Baptist Church, Lynchburg, Virginia, for the gift which has made this possible. The Foreign Mission Board, through the Executive Committee of the Mission, had already appropriated Chinese \$500.00 for this purpose. The gift of U. S. \$350.00 from the women of Rivermont Avenue has completed the repairs and the purchase of needed equipment, leaving a substantial balance. This balance, together with some balances brought over from 1939 from special native workers supported by the women of Rivermont Avenue Church, will be used for the erection of a much needed building for the home of Bible women and short term Bible school work.

I am happy to report that our evangelistic band who will travel on the houseboat, *Evangel*, to conduct revivals, evangelistic meetings and short term Bible schools throughout our country field, are all lined up and ready for sailing.

—P. W. HAMLETT, *Baptist Mission, Wusih, China*



"The Evangel" (boat at the back)

Christian Chinese Government Leaders

General Chiang Kai-shek: Chairman

Chang Po-Ling: Vice Chairman

Fung Yu-hsiang: Head military commission

Wang Chung Hui: Minister of Foreign Affairs—

Pastor's son 3rd generation Christian

Dr. F. C. Yen: Minister of Health—Pastor's son

T. V. Soong: Chairman of Bank in China

Hollington Dong: Minister of Propaganda—Pastor's son

H. H. Kung: Minister of Finance—Y.M.C.A. sec'y

C. T. Wang: Ex-ambassador to U. S.—Pastor's son

W. W. Yen: Ex-ambassador to Russia—Pastor's son

Sun Fo: Minister at large

Madame Chiang Kai-shek: The leader of them all

IN THE FAR EAST, By Dr. Robert E. Beddoe



Tragic events in Europe and uncomfortable disclosures closer home are forcing Americans to discard isolationist complacency in favor of jittery fear of enemies within and without. We are a nation of emotional faddists, subject to sudden changes of opinions and interests. This is unfortunate, for now is a time for calm, honest, analytical thought and sober judgment.

But there is no doubting the fact that we are faced with a crisis which is certain to become greater and more acute. In this crisis Far Eastern relations are destined to play a part which will become increasingly important day by day. So far as America is concerned, the World War will finally be decided in the Far East. Events are rapidly shaping up for that decision.

HONOLULU—

To one interested in Far Eastern relations it is reassuring to see our fleet of about 130 vessels of various types there in Pearl Harbor. There seems little doubt that the presence of this powerful fleet in the Pacific has caused hesitation on the part of Japan in carrying out her well known program. The defeat of France places vast and rich territory at the mercy of any power inclined toward aggression. One restraining influence is our fleet. The big question is, just what, if anything, would our government do should Japan occupy Indo-China? Feelers were put out, but so far no action has been taken.

FIELDS AND FACTS

Teacher Lauds Chinese Stand Against Tokio
Church Schools in Soochow Safeguarded by U. S. Seals
Duke Professor Tells of Raids
Guerrilla Army of 300,000 is Reported Forming in Yangtze Valley, not far from Shanghai.

JAPAN—

Much has

been written about the poverty, suffering, and disquiet of the Japanese people after three years of war in China.

One might be led to expect revolution very soon. Often the wish is father to the thought. It is true that there is some suffering in Japan. Thousands of urns—the ashes of soldiers—have been returned for burial. There are severe war-time restrictions. For example, one is allowed only three matches per day. Trade has decreased alarmingly. The whole nation is conscripted for war purposes. But it is vain hope to expect revolution or to think Japan is bankrupt.

MANILA—

What effect will changed world conditions have on our policy in the Philippines? Here we see an adolescent nation wanting independence without the burden of self-protection. All of those interviewed freely admitted that only the United States can prevent Japan from taking over the islands. Some took the attitude that it is the duty of America to protect them indefinitely, give total independence and grant free trade—quite an order indeed. Some wanted the status of "Dominion" and to be kept a part of our country.

Since our last visit to Manila there has been a marked decrease in American influence. While certain impressions have been made that will endure, I predict that most traces of American influence will disappear within twenty years of independence.

One surprising thing was noticed. There is a most effective Japanese boycott. Many Japanese shops are closed while those remaining have very little business. This is the first successful boycott ever carried out in the Philippines.

In this connection it was surprising to learn that refugee Jews in Shanghai and Singapore seem to be putting the Japanese out of business.

With respect to the Philippines, if the United States is to protect these islands, three-hour shifts had better be started making bases at Guam and other Pacific islands. Even then one doubts if such necessary precautions can be made before things break in the Far East.

HONGKONG—

There is something fine and clean about the Englishman. Millions are just beginning to realize what the British Empire has meant to the world for many centuries. One can hardly picture what the world might be, should the Empire crumble. Hongkong is an isolated bit of this Empire which has for decades been a refuge for Chinese, Americans, and other nationals. Just now it is filled with hundreds of thousands of Chinese. War has not changed the routine life in the colony. Business seems to be good. There is some excitement, but none is noticed among the British. Anyone can see the precarious situation caused by recent events in Europe. But, to observe and converse with the English, one would never know abnormal conditions exist.

A few days ago several thousand Japanese troops were landed near the Hongkong border. This was said to be for the purpose of cutting off supplies that were filtering through to China. Coincidently strong representations were made by the Japanese in London about supplies that enter China via Burma, so there must be some connection. This has caused a mild excitement among the Chinese and other aliens, but the English are calm, and continue their usual routine. The future of this beautiful and important spot can not be predicted, but America has a vital interest in that future.

CHINA—

There seems to be no let-down in determination to continue the struggle against Japan, and no lack of confidence in the final victory. The remark that Japan seems to be "closing all doors into China," is met with a shrug of the shoulder and the comment, "Some other way will be found." Even now oil and other vital supplies are being transported by coolies over hundreds of miles right to the heart of "free China." This is nothing new or hard for China. It has been done for thousands of years and it can be done again.

Twelve Things the Black Man Can Do Better Than Anyone Else

By J. C. Powell of Shaki, Nigeria, Africa

1. He can be the most penitent sinner who ever bowed at the feet of a forgiving Saviour.
2. He can become the most hilarious recipient of grace the world ever knew.
3. When singing in a minor key, he can express in song the deepest heart throbs of the soul.
4. When his religion is only mental, in idolatry or pretended Christianity, he is the keenest deceiver among the world's religionist.
5. When really redeemed, he becomes the world's most humble follower of Christ.
6. No one can rise higher in Christianity and at the same time maintain a keener respect for his heathen father in his loyalty to his idol.
7. He has surpassed the whole world in accepting the Scripture literally as God's divine message.
8. No race can suffer more humiliation and at the same time remain a loyal friend to his abuser.
9. No one can reject pagan polytheism and accept Christian divine monotheism more genuinely than he does.
10. The humility with which he unquestionably accepts divine chastisement is unsurpassed among the records of men.
11. No race possesses a kinder heart; even when treated unjustly or cruelly, his faith is unbounded and his love unfathomed.
12. The vividness of his imagination to picture Heaven's glory seems to be that of a super-human soul, pruning its wings for a higher flight.

THE HEART OF THE BLACK MAN

Let me take out the black man's heart,
That it may throb before your eye;
Now you look close into this heart,
And see if you find there a lie.

Grant you, some thug may have untruth,
Or stains of falsehood on his soul;
Even this heart has a secret booth,
That treasures truth as if it were gold.

His simple heart beats to the soul,
While yours, you see, beats to the mind;
His heart seeks Heaven as its goal,
Yours seeks a treasure great to find.

When up beyond our hearts' ways meet,
And souls are judged each by its craving;
Who will receive the honored seat—
He for his longing or you for your saving?

We are not judged by wealth's amount,
Nor our crude standards of success;
There, only things eternal count,
Planted by God our lives to bless.



The Chao Family

JUST outside the South Gate of Yangchow, near a beautiful small lake, Grandmother Wen owned a home. There with her lived her daughter and son-in-law, her grandson and his wife and baby.

One summer the daughter and son-in-law became Christians and were baptized, and their son and his wife became inquirers, very earnest in seeking the Lord. But Lady Wen continued to burn incense and worship her idols, and to keep the ancestral tablets in her home. The younger people knew idol-worship was wrong, and the grandson, Chao Ih Ching, was made spokesman to try to persuade Lady Wen to give up her gods. After much prayer he talked to his grandmother and told her about their changed attitude and their decision to worship only the one true God. Then he begged her to allow him to remove and destroy all those objects of worship.

She agreed that their gods and ancestral tablets had not benefitted them; and finally she consented to burn everything they had used in worship, the images, tablets, and even the handsome portraits of her parents which she had been worshiping. Bravely she gave all these to be cast into the fire; then she sat down and wept, for they were precious to her and she knew no other gods to worship.

After this cleaning of the home, Grandmother Wen began to attend the church services, and she too became an inquirer. She now says that she has peace in her heart, and the family has been reunited as followers of Jesus Christ, worshiping Him only.

FIELDS AND FACTS

Glimpses of the Orient

Home Missions in Japan

The story of the beginning of the work of Home Missions in Japan was told by Miss Naomi Schell. In their annual W.M.U. meeting, the women discussed the need for evangelism in their own land for, while there were some Christian centers in the cities, there were villages and great rural territories without number where there was no Christian witness; and these women felt that they should do something about it.

Out of their small means they made an offering, the money to be kept and added to, for the specific purpose of sending the Gospel throughout Japan. Following this action, the Convention created a Home Mission Board to carry on the work which had had its beginning in the realization of a need, then prayer, an offering—and finally a plan of procedure.

* * *

American-Chinese Youth

Before the present war in China, many sons and daughters of Chinese parents living in America were sent back to the ancestral homes in China for a period of time, in order that they might become better acquainted with the language and culture of their people. We saw such a group in the great city of Canton, in the Tung Shan Baptist Church, where seventy-five of these American-Chinese youth were members of the young people's organizations.

This was a most interesting company. Some faced difficult adjustments and real hardships in the new environment; some came into Christian families, others into idolatrous homes, and some of them were required to marry the unknown girls to whom they had been engaged since childhood.

When they were questioned by their missionary-teacher a startling truth was disclosed—one which was a reproach to every Christian in America. It was the fact that, with the exception of three who came from Christian families, not one of these American-Chinese youths had ever been invited to become a follower of Jesus Christ in their own land or in ours. All the way to China they went before finding one who sought to win them to our Lord.

Emma Parker MacLay

Being Dead Yet Speaketh



William Reynolds Spight

On September 25, the Foreign Mission Board received the following letter from the Trustees of the W. R. Spight Religious and Charitable Trust, Decatur, Alabama:

Trustees, Foreign Mission Board
Southern Baptist Convention
Richmond, Virginia
Gentlemen:

It gives me great pleasure to enclose you herewith check for \$20,000.00 which is your pro rata of the \$40,000.00 and third distribution to beneficiaries under the Trust created by my brother's will.

Please have the attached receipt executed and returned to me promptly.

With all good wishes, I am

Yours very truly,

Mrs. Annie Lou Spight Burr, Chairman,
W. R. Spight Religious and Charitable Trust.

This is the third yearly distribution of the earnings of the W. R. Spight Religious and Charitable Trust. The Foreign Mission Board received \$20,000.00 from this Trust in 1938, and \$20,000.00 in 1939, making a total of \$60,000.00 received from the estate of Mr. Spight since his death in September, 1936.

The will of Mr. W. R. Spight provided that one-half of his estate or one-half of the income from his estate should go to the Foreign Mission Board for the purpose of employing new missionaries year by year. The clause in the will reads as follows:

"for the immediate and prompt use of said bequest and legacy by the Trustees of the Southern Baptist Foreign Mission Board, as and when paid to said Trustees, in employing the services of new and additional and qualified missionaries for foreign mission work and services, and to paying the reasonable salaries, expenses and charges of such missionaries, it being distinctly directed that this gift and legacy cannot and is not to be used for the payment of any existing debts or obligations of the said Southern Baptist Foreign Mission Board, or the salaries and expenses of any of its present missionaries (except as may have been employed with funds from previous distribution of the Spight Estate), but that said fund is to be used as stated, exclusively in the furtherance and expansion of foreign mission work by the employment of new and additional qualified missionaries for foreign mission work, and their reasonable expenses and charges."

William Reynolds Spight was born near Salem, Mississippi, October 13, 1861. He was a graduate of Union University, Jackson, Tennessee. He moved to Decatur in 1896 and entered the retail mercantile business. In 1898 he and the late John L. Brock established the Brock and Spight Wholesale Grocery Company, one of the best known and most successful business concerns in Northern Alabama.

Mr. Spight established the Home Oil Company, a cotton seed mill, which grew through the years into a highly successful enterprise. He developed a number of other business enterprises and was greatly blessed in all of his undertakings.

The gift made by Mr. Spight to the Foreign Mission Board has enabled the Board to send out some twelve to fifteen new missionaries each year for the past three years. He loved the cause of missions and gave large sums through his church during his busy and consecrated life. He made big investments for his Lord in this life and his investments for eternity will increase and multiply until Jesus comes. We think the tribute of the writer of the Hebrews to the sacrificial gifts of Abel, apply with equal force to Mr. Spight:

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Heb. 11:4.

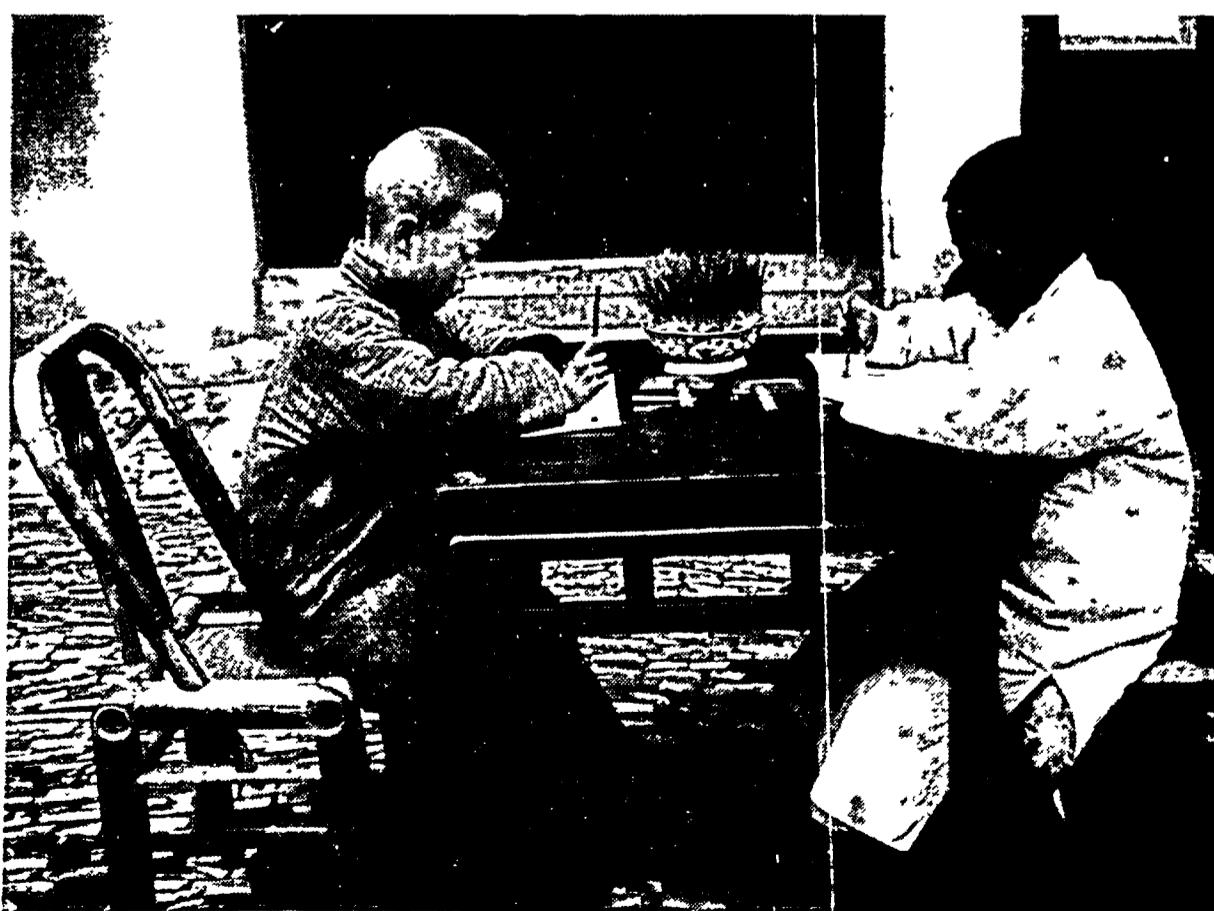
Will These Children Hear the Christmas Story?



This little Rumanian "goose girl" has the gate wide open, waiting for someone to come in and tell her the story.



The Hungarian children (above) ought to know the story; thanks to you, these Africans do (below).



By Burton Holmes from Ewing Galloway

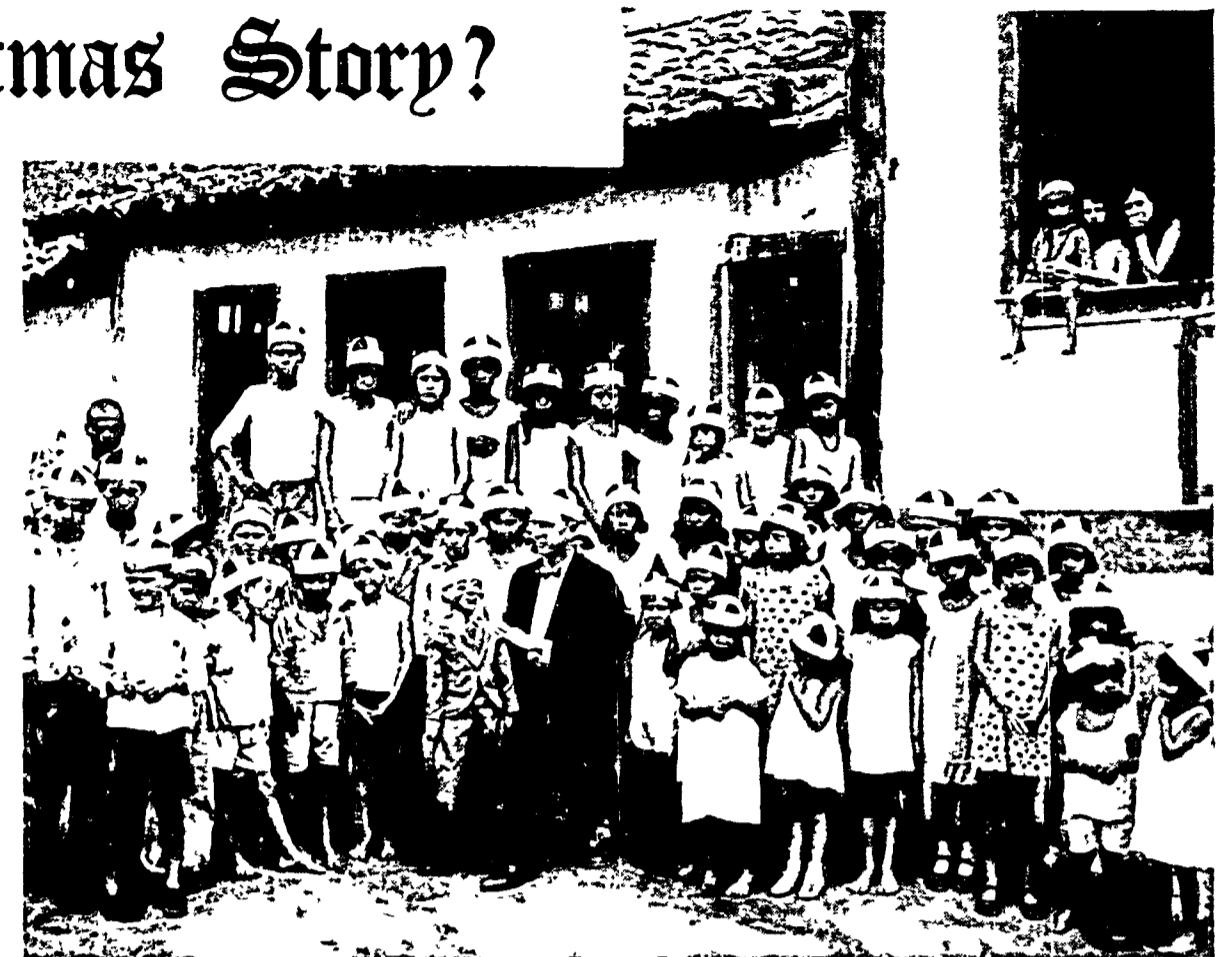
These Chinese lads are learning to read their difficult language; will they read Luke 2?



Everywhere the doors to the hungry children are open, as in China (above). Who will enter and tell the story?



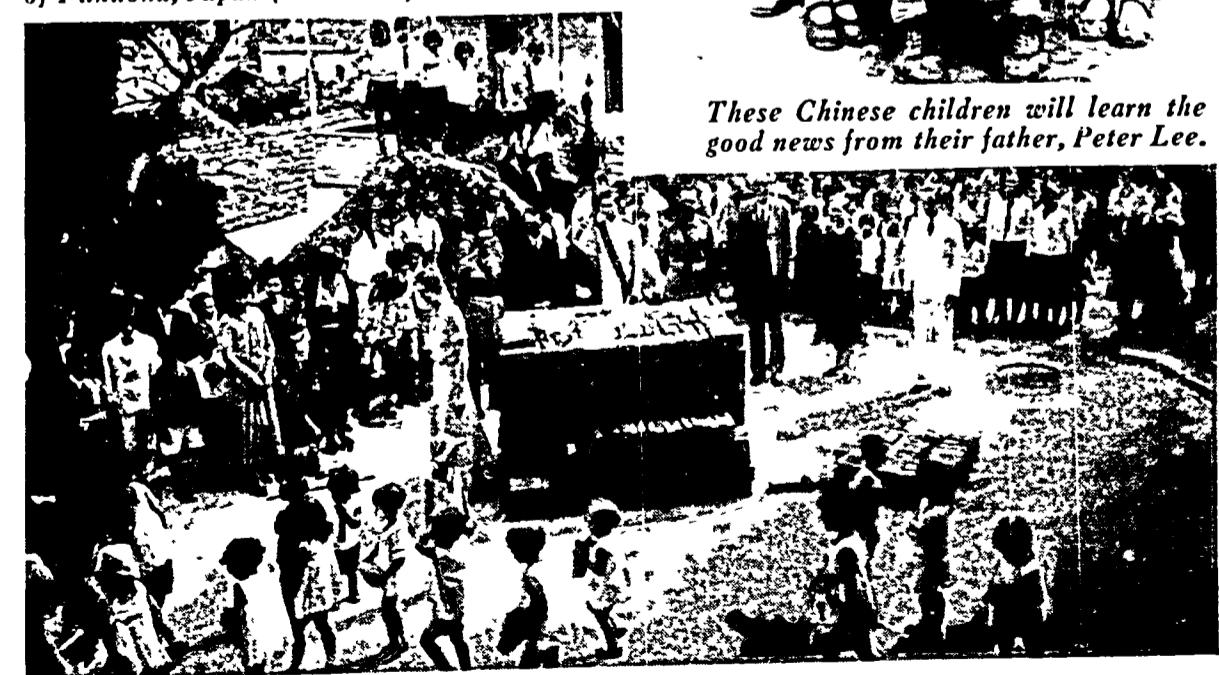
These children of Brazil (below) and China (above) have heard the Christmas story and can tell others, but they are looking to Southern Baptist children and their parents for more help & helpers.



An interested group of little Latin Americans listen to Sammy, the talking doll.



Happy at the thought of telling the story of the baby Jesus to her Japanese playmates is Sarah Ellen Dozier of Fukuoka, Japan (see above).



To help build a building where they can study the Bible, these Brazilians carry brick.



These Chinese children will learn the good news from their father, Peter Lee.

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ENGLAND AT THE CROSS ROADS

England has faced many dark hours since the days of Roman occupation. It was a dark and disastrous time in the year 1066, when William the Conqueror came with fire and sword to over-run and devastate the land. It was a darker hour in 1588, when Philip the II of Spain came, with the blessing of the Pope, to overthrow Elizabeth and Protestant England. The Spanish Armada consisted of some three hundred and fifty vessels of all sizes and types. Philip boasted that the Armada was invincible and that God Almighty Himself could not save England. The heroic and undaunted Englishmen of that day met the Armada in the English Channel and, aided by the storms from heaven, drove back and destroyed this mighty host—deluded men who would destroy the England of that day and all for which she stood.

Now, nearly four hundred years later, England faces perhaps the darkest hour in her long history. The light of liberty and religious freedom has gone out in every country of continental Europe, except perhaps beleaguered Switzerland. From Moscow to Gibraltar, and from Amsterdam to Constantinople there is a complete moral and spiritual blackout, and the destiny of four hundred million people has been brought under the domination of the most

cruel and desperate trio of international gangsters and bandits the world has seen since the days of Nero and Caligula. These ruthless dictators, insane with the lust for power and place, have gone out to bring the whole world under their oppression.

The last outpost of liberty and human freedom in all Europe is heroic, suffering England, standing alone with her back to the wall. She is fighting with courage and confidence, believing that the destiny of all liberty-loving peoples in the world is bound up with her in the outcome of this titanic struggle. Human freedom, honor among men and nations, and the destiny of free peoples for a thousand years to come is inexorably bound up in the outcome.

If England succumbs, it will inevitably be America's turn next. And we in America are unprepared in every way for the struggle. Our people have grown soft and love pleasure and ease more than they love God. Multitudes of professing Christians have deserted the churches and gone madly after the things of this world. Drunkenness and lust stalk openly through the land. Easy and frequent divorce in America has become an unblushing shame and scandal before the whole world.

In this tragic hour, America needs to repent and come back to God. We wish profoundly that the President of the United States, with the concurrence of Congress, would issue a call for a day of prayer and humiliation throughout the nation. We believe that our country's only hope of escape from the doom that has befallen the free countries of Europe, lies in this nation's turn to God in prayer, repentance, and confession. Unless our people repent of their sinful madness, humble themselves, and return to God, the terrible fate that has befallen Europe will be visited upon us. Such days of anguish and sorrow and suffering as this nation has never known await us, unless God Almighty in His mercy intervenes to avert this threatened doom.

We pray that our people, in humility and true repentance, may turn back to God, confess their sins, and dedicate themselves and this land anew to the worship of God and the service of all mankind in justice, equity, and truth.

If my people, who are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. (II Chronicles 7:14.)

* * *

LET US NOT JUDGE HASTILY

A dark hour has come for Christianity in Japan. The cruel and arrogant military clique has gained complete control over the government. The last vestige of liberty and tolerance for the downtrodden

masses is gone. The government has determined to eradicate all foreign elements in the state. The cult of Emperor Worship has grown tremendously within recent months, and the government will no longer tolerate a religion that exalts Deity above the Emperor.

The decree has gone forth from the government, for the organic union of all denominations into one government-controlled Japanese Church. The constitution and creed of the new church must have the sanction and approval of the government. The directing head of the church is to be the Japanese Methodist Bishop Abe, an ardent nationalist and a devoted shrine worshiper. In short, organic church union and doctrinal conformity are being forced upon the Baptists of Japan; and soon we shall see if there are any left in the land who will not "bow the knee to Baal."

Fifty years ago Southern Baptists began work in the Sunrise Kingdom. The progress has been steady but slow. Gradually through the last decade, the missionaries of our Board had turned over to the Japanese Baptists themselves the leadership and administrative responsibility of the work. The missionaries were content to remain in the background and work in harmony and close co-operation with our Japanese brethren. The work was growing and there was great promise of speedy gospel victory over paganism and spiritual darkness.

Then came the triumph of the military party and the tragic and disastrous war in China. The Island Empire, ruined economically, is doomed to ultimate failure in her efforts to dominate China and create a "new order in East Asia." But in the meantime, a wave of intense and fanatical nationalism has swept over Nippon, and the people have been caught in the grip of a war hysteria that is insane and maddening in its sweep and influence.

Out of defeat and despair a new and better Japan will one day emerge. The outlook for gospel freedom and triumph seems dark indeed today; but if we will work and pray and wait in patience, our day of triumph will surely come.

Let it be understood everywhere, that Southern Baptists are not going into any scheme of church union, organic or otherwise, in Japan or anywhere else on earth. If we have to withdraw our missionaries from the Sunrise Kingdom for the time being, we will do that. Be assured, there will be no compromise of our historic Baptist position in any particular in this unhappy hour.

But we must be patient, considerate of all concerned. And we must not judge until we are acquainted with all the facts. Under the strict censorship of war-time fear, we know little of what is taking place in Japan. When all the particulars are

known, the Foreign Mission Board will take whatever steps are necessary respecting our Mission. In the meantime, let us be much in prayer for our sorely tried Japanese Baptist brethren and sisters.

* * *

WE MUST UNDERGIRD THEM WITH THE GOSPEL

Within the next four months, hundreds of thousands of our young men from all the states will be called up for military service. If we should become involved in this rapidly spreading world conflict, many of these young men will be called upon to make the supreme sacrifice for freedom and our way of life. Army life, at its best, is not conducive to the highest development of moral and spiritual manhood. These young men will be exposed to all the temptations and evils that brutal war and unbridled lust always bring in their train. Unless the churches of America awake to the peril and do everything possible to undergird these boys with the power and sustaining grace of the Gospel of Christ, many of these fine wholesome boys will be swept to ruin in the awful whirlpool of sin that always follows in the wake of war.

Southern Baptists constitute one of the largest and most aggressive religious groups in America. Multitudes of these young men, going into the army camps within the next few months, will come out of Baptist homes. Our churches are responsible for the moral and spiritual welfare of multiplied thousands of these Southern boys who are going into the army camps for training for the defense of America.

What can we do about it? Well, for one thing, many of our young Baptist ministers ought to offer themselves at once for service in the army, as chaplains. The training camps and cantonments will offer an unparalleled opportunity for preaching the Gospel, and for spiritual counsel and guidance to throngs of young men who will wait upon the ministry of faithful and devoted chaplains.

Then, too, many of our active pastors who have the gift of persuading men in the things of the Gospel should be released by their churches, and for a season give themselves to the work of evangelism in the training camps and army centers. Jesus never saw the multitudes without being moved with compassion for them; and He always did something about it. Jesus is going to be present in every one of these places where men are gathered together. He will be there in compassion, and yearning to save. Our place is by His side. Moved by His compassion and dominated by His Spirit, we will do our best to save and hold these young men who are now being called out to serve their country in her hour of peril.

THE TRAGIC PLIGHT OF SPAIN

Twenty years ago, when the Foreign Mission Board began its work in Spain, there was the promise of a new day for religious freedom in that age-old stronghold of intolerant Catholicism. There had been an uprising of the masses and the King was overthrown. A republic was established and religious freedom was granted to the priest-ridden nation. Baptists and other evangelicals were warmly received by the people and our work was rapidly spreading throughout the land.

Then, three years ago, there arose the counter revolution led by Franco. It was inspired and financed by the Vatican. The active and substantial aid given by Germany and Italy made possible the victory of Franco and the Catholic Church. Today the whole country is again under the absolute domination of the Church of Rome, and the triumph of the Jesuits in Spain is complete.

From the *London Times* of last February, we quote:

"The clearest feature of the new regime in Spain is its Catholicism. . . . General Franco has lost no opportunity of proclaiming the allegiance of Nationalist Spain to the Holy Father in Rome and has rapidly restored the Church to her former position in the State. . . . The crucifix has been reinstated in school house and law court; catechism is an obligatory subject in primary studies."

The reign of the Jesuits and the intolerance and bigotry of Spanish Catholicism have returned to Spain. What this will mean to the work of Baptists, and other evangelicals throughout the land is indicated by the following quotation from a book by José Pemartin, the National Chief of University and Secondary Education in Spain. This book is known as the "Bible" of Franco's "New Spain." In it he writes:

"We must be absolutely intolerant of ideologies and opinions contrary to the Catholic religion, and their propaganda must be absolutely and decisively banished in all its forms, be it political, philosophical or proselytizing for false religions. . . . No public worship of any other religion will be permitted."

Four-fifths of all Protestant chapels and preaching halls have been closed and much of our property has been confiscated and put to other uses. We are still trying to maintain our precarious foothold in Spain, but the principles and teachings of Baptists are anathema to the cruel and persecuting regime now holding sway over prostrate and bleeding Spain. However, we are not going to give up. Democracy and religious freedom will, one glad day, return to Spain. In the meantime we will work and suffer and pray and wait.

AFTER TWO THOUSAND YEARS

Nearly two thousand years have come and gone since Jesus of Nazareth, the risen Christ of God, gave to a small group of His followers, made up of humble farmer and fisher folk, His Great Commission to make known to all nations the good news of His saving grace. It was eminently fitting that this meeting should take place in "Galilee of the Gentiles," that outlandish and despised province held in contempt by the narrow-minded leaders in Israel. There, in the presence of His wondering and worshiping disciples, He set forth in regal and majestic terms the purpose and method by which the widening circle of His Kingdom should one day embrace the whole lost world.

It is good for us, at the Christmas season, to pause and look back across the crowded years of nearly two millenniums and see what progress has been made toward the accomplishment of the task set for us by the risen Christ on the mountain in Galilee.

A Comprehensive Survey

In preparation for the meeting of the International Missionary Conference held in Madras, India, at Christmas, 1938, there was appointed many months before, a committee made up of representatives of all the Protestant churches. Their work was to make a careful and painstaking survey of the unfinished task of evangelism awaiting the churches of Christ across the world in this twentieth century. That committee spent many months visiting pagan and heathen lands. The report submitted to the Conference at Madras was illuminating in character and exhaustive in scope and detail. It brought to us, in a startling and arresting way, something of the magnitude and challenge of the task awaiting Christ's churches after nearly two thousand years of gospel effort.

Unoccupied Areas

It was revealed that Afghanistan, the Asiatic Soviet Republics, Bhutan, Inner Mongolia, Nepal and Tibet are wholly closed to the gospel message. These closed lands have a total population of fifty-three million. Within recent years, Protestant missionaries have been driven out of Turkestan and also from Abyssinia and other Italian African colonies.

In China, it is estimated that forty-five per cent of the country is entirely untouched by Christian forces. Half of Manchuria has never been reached with the gospel message. French Indo-China and the Dutch East Indies comprise vast areas yet untouched by the Gospel.

In India, there are nearly Five Hundred Indian States yet without missionary occupation. The fact

that there are only fourteen Protestant missionaries and seven thousand Christians to each million people in that country indicates something of the magnitude of the unfinished task of winning India's 350,000,000 to the Lord Jesus. In submerged misery and degradation there are, in that land, 60,000,000 untouchables waiting for the hand of the Christian missionary to lift them up. Also there are 70,000,000 Moslems in India wholly without gospel influence.

Aside from these there are Moslem and Buddhist lands such as Arabia, Iraq, Iran (Persia), Turkey, Burma, Siam and Japan. The heart of Asia is still one of the world's greatest unevangelized areas.

In Africa, there are many tribes yet unreached, and uncounted millions are still groping in the darkness of sin and superstition, unrelieved by a single ray of gospel light.

In Latin America, Mexico, and Central America, unnumbered thousands still wait for the messengers of "redemption and release."

Commissioned Anew

As we come to celebrate this glad Christmas time, our hearts rejoice with "a joy unspeakable and full of glory," that so much has been done toward the evangelization of the nations. On every hand, in spite of war and inestimable suffering in Europe, Africa, and Asia, there are evidences of the coming of Christ's reign in the hearts of men.

On the other hand, as we face the appalling magnitude of the unfinished evangelistic task, after nearly twenty centuries of gospel effort, we are bowed down with a humiliating sense of failure on the part of the churches of Christ in all lands. Too long we have waited in selfish disobedience and now, in many lands, the doors are closed to us. In other lands the doors still swing wide for the entrance of the Gospel. With a fresh sense of Christ's presence and with confident assurance that He will go with us every day, let us take up anew the glorious task of giving His Gospel of redemption to all the nations.

* * *

MISSION HOUSE DESTROYED

The Mission House, headquarters of the British Baptist Missionary Society, 19 Furnival Street in the very heart of London, has been destroyed by German bombs. Treasurer Taylor of the Society writes us that the precious records, going back to the days of Carey, were saved. The building is almost a total loss and it will cost a half-million dollars to replace it.

British Baptists are stout-hearted and undismayed, and the Missionary Society is carrying on in tem-

porary quarters near by. The sympathy and prayers of Southern Baptists will strengthen and undergird these neighbors of ours in the terrible hour of suffering and loss through which they are now passing.

* * *

WE ARE WORLD CITIZENS

The one name Jesus chose for Himself, more often than any other, was "Son of man." This clearly foreshadows the universal purpose and indicates the world-wide sweep of the gospel enterprise. This Gospel of the universal brotherhood of man is the only power on earth that can break down all barriers of race and language, and make men and women genuine world citizens. We are all more or less parochial in our sympathies and nationalistic in our loyalties. The Gospel of Christ comes in to sweep away the barriers of race and of nationalism and makes men one in Christ Jesus. It is the only antidote for race hatreds, and for the poison of greed and selfishness in national rivalries.

This universal purpose and intent of the Gospel is seen in Paul's statement in Galatians: *For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus.*

Again Paul sets forth the same great truth in Colossians when he declares: *Seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him; where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, free-man; but Christ is all, and in all.*

Southern Baptists, in a most gratifying way, are catching some of this world-embracing purpose of Jesus. This is manifest in the increasing support given to our whole program of world missions. In a very concrete and substantial manner this growing sense of world fellowship in the principles of Christ's Gospel is shown in the hearty and generous response of our people to the appeal of the British Baptist Foreign Missionary Society. Wholehearted has been the giving of aid for the keeping alive of their widely extended missionary enterprises during these tragic days when Britain is fighting alone for the rights and liberties of all mankind. To date, Southern Baptists have cheerfully given \$172,950.57 for our Baptist brethren of Britain. We are deeply grateful for this generous response on the part of our people because it indicates a new trend toward the ideal of world citizenship on the part of Southern Baptists.



Shown above are the members of the executive committee of the W.M.U. of the newly united Baptist Convention of Japan, including Mrs. Maude Burke Dozier and President Yamada.

Only a Chance. Many attest that none knows THE COMMISSION but to like it, "none names it but to praise." When someone becomes acquainted with our magazine, he is more than likely to join the ever-widening circle of subscribers. Though only a three-year-old baby, it is an old-fashioned Baptist journal with a ninety-year-old name, based on a 2,000-year-old command. Blending with its ageless character are a new dress and fresh approach. All this commends it to its many groups of readers: women, men, and children. Not to drain the Board of a single bit of money, THE COMMISSION needs twice as many paying readers. Each subscriber get another one, and it will all be done. THE COMMISSION must pay for itself. It can be done if those who appreciate its quality will introduce it to others. The need is not so much to sell THE COMMISSION as to give THE COMMISSION a chance to sell itself. The Woman's Missionary Union will help; so will the Sunday school, the Training Union, pastors and laymen, young and old. If we all get together we can go "over the top" and surpass our goal.

MISSIONARY INTEREST

A NEW FIELD OF SERVICE

Miss Jessie Ruth Ford, after nineteen years of devoted and efficient service to the Foreign Mission Board, recently accepted a position as secretary to Dr. W. O. Lewis of the Baptist World Alliance, with headquarters at 715 Eighth Street, N. W., Washington, D. C.

Coming to the Foreign Mission Board as secretary to the late Dr. T. B. Ray, Miss Ford served also as secretary to Dr. Charles E. Maddry. In 1938 she was promoted to the responsible position of executive assistant.

Her wide knowledge of Baptist work, coupled with her executive ability and her earnest devotion to the cause of missions, make her eminently qualified for the new and important position upon which she entered the first of November.

The heartiest good wishes of her friends and co-laborers in Richmond and throughout the missionary world are with her in her new work.

* * *



This third memorial marker to Lottie Moon (they already stand in China and Crewe, Virginia) is shown being dedicated in a special ceremony at Cartersville, Georgia. It was in this town, writes Edwin S. Preston, executive secretary of Shorter College in Rome, Ga., that Lottie Moon, then serving as a teacher, gave her life to missions. Following a sermon by her pastor, Dr. R. B. Headen, on the text: "Lift up your eyes and look upon the fields . . ." (Matt. 9:37-38), she rose from her place in the third pew near the front and made public her surrender. At the memorial service in October 1940 the following spoke: Mrs. Frank S. Burney, president of the Georgia B.W.M.U.; Mrs. W. J. Neel, president emerita; Dr. T. W. Ayers, emeritus missionary to China; Miss Janice Singleton, ex-executive secretary; Mrs. C. W. Pruitt of China and Atlanta; Rev. and Mrs. G. N. Atkinson of Cartersville, and others.

The inscription on the marker reads as follows:

"Erected by Georgia Baptist Woman's Missionary Union to the memory of Lottie Moon who went from the First Baptist Church of Cartersville in 1873, serving as missionary to China until her death in 1912. In losing her life did she find it eternally in thousands of lives of Chinese brought to the Saviour."

NEWS FLASHES

GENE NEWTON

Sailings

On September 21, 1940, aboard the S.S. DEL MUNDO, Mrs. A. L. Dunstan sailed for Rio de Janeiro, Brazil, and Rev. and Mrs. D. F. Askew sailed for Buenos Aires, Argentina. When, after their appointment in April, the door to Syria was closed to Mr. and Mrs. Askew, the Foreign Mission Board asked them to go to Spain. Soon this door also was closed; but at the same time an appeal came from Buenos Aires for a missionary couple for the Seminary. A note received from Mr. and Mrs. Askew, a few hours after they had sailed, expressed their happiness at finally being on their way to a mission field.

Mrs. M. T. Rankin, Mary Lee Rankin, and Miss Hannah Plowden sailed on October 5, 1940, aboard the S.S. PRESIDENT COOLIDGE, American President Lines, for Shanghai, China. Before the COOLIDGE reached Honolulu the turn of events in the Orient made it seem wise to ask these missionaries to leave the ship at Honolulu and await further instructions from Dr. Rankin in Shanghai. Mrs. Rankin and Mary Lee returned to Richmond October 30.

On October 17, 1940, Rev. and Mrs. James D. Belote sailed aboard the S.S. PRESIDENT TAFT, American President Lines, for Honolulu, Hawaii. Mr. and Mrs. Belote were scheduled to sail on this date for Kobe, Japan, and go on to Peking, China, to study at the Language School. In Honolulu Mr. and Mrs. Belote can work with the Baptist Mission until the way is open for them to go on to China.

Arrivals

Friends in the United States will be glad to know that the following missionaries have arrived on furlough:

Miss Naomi Schell, Tobata, Japan.

Home Address: 2109 Bayshore Blvd., Tampa, Florida.

Miss Alma Graves, Kokura, Japan.

Home Address: Franklinton, Louisiana.

Rev. E. O. Mills, Nagasaki, Japan.

Home Address: 3101 East Third St., Long Beach, California.

Sickness

After many weeks of serious illness in the hospital at Oklahoma City, Rev. L. L. Johnson has returned to his home in Shawnee, Oklahoma. His many friends will rejoice that Mr. Johnson is making progress toward recovery.

Congratulations!

On September 27, 1940, the following cablegram was received from Rev. and Mrs. B. T. Griffin of Abeokuta, Nigeria:

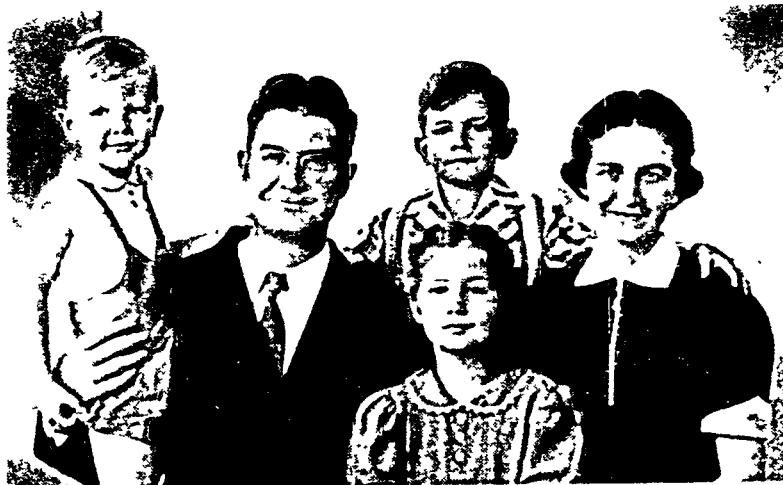
"BENNIE JUNIOR BORN THIS MORNING. WEIGHED EIGHT AND HALF POUNDS. MOTHER AND SON IN EXCELLENT HEALTH."

Marriage

Rev. and Mrs. David E. Weaver announce the marriage of their daughter, Marjorie Elizabeth, to Rev. Hendon Mason Harris, Jr., on Thursday, September 19, 1940, at the Baptist Temple Church in Louisville, Kentucky. Mr. Harris is the son of Rev. and Mrs. H. M. Harris of Kaifeng, Honan, China.

Sympathy

Dr. Mary L. King, emerita missionary to China, passed away on September 14, 1940. Dr. King first went to China as a Methodist missionary in 1892. She married Mr. King in 1898, and in 1908 they were appointed missionaries of the Foreign Mission Board of the Southern Baptist Convention and were stationed in Tengchow, Shantung. After the death of her husband in 1909, Dr. King returned to America until 1920 when she was reappointed to work in Pochow, Anhwei. She rendered valuable service as a medical missionary. Her daughter, Harriette King, is carrying on in our Master's work.



Rev. and Mrs. R. Elton Johnson and children, Ettie Jeanne, Ernest and Elton, formerly of Recife, Brazil, now of Victoria, Brazil.



Dr. Maddry reads the Far East Committee a recent cable from China

SEMI-ANNUAL MEETING OF FOREIGN MISSION BOARD

For one who had never before attended a full meeting of the Foreign Mission Board, the session that was held in the Board rooms in Richmond on Wednesday, October 16, was an unforgettable experience. All of the representatives except nine attended this semi-annual meeting, the following answering "present" when the roll was called:

State members: John E. Briggs, District of Columbia, Leland Hall, Illinois, Otto Whitington, Arkansas; K. K. Falkenstein, Maryland; H. M. Fugate, Virginia; W. R. Pettigrew, South Carolina; Ryland Knight, Georgia; Mrs. George McWilliams, Missouri; J. H. Anderson, Tennessee; F. C. Feezor, North Carolina; J. D. Franks, Mississippi; T. W. Medearis, Oklahoma; *Local Members:* L. Howard Jenkins, president, J. C. Williams, Jesse F. Wood, C. C. Coleman, Reuben E. Alley, B. M. Gwathmey, R. A. Williams, J. G. Loving, Mrs. T. Justin Moore, Hill Montague, R. E. Gaines, Mrs. Simeon Atkinson, Theodore F. Adams, Wade H. Bryant and C. S. Prickett. Dr. Kyle M. Yates, of the Southern Baptist Theological Seminary, Louisville, Kentucky, was among the visitors present.

The Board voted to recall from Shanghai Dr. M. T. Rankin, secretary for the Orient, who will take up duties in Richmond next April.

To help relieve the burden now being carried by Dr. Charles E. Maddry, the Board's executive secretary, there is to be chosen in the near future a secretary for Latin America, also with headquarters in Richmond. The committee appointed to nominate this representative is composed of Dr. Ryland Knight, Dr. F. C. Feezor and Dr. C. C. Coleman.

Dr. George W. Sadler, for seventeen years a missionary to Africa, was re-elected as secretary to Europe, Africa and the Near East, with headquarters in Richmond.

A committee composed of Wade H. Bryant,

CURRENT CHRONICLES

Carlton S. Prickett and R. Aubrey Williams was appointed to draw up resolutions expressing the great loss sustained by the Board in the home-going of Dr. Sidney T. Matthews, who was for several years one of its most faithful members. Dr. R. Aubrey Williams, pastor of the Tabernacle Baptist Church, Richmond, was elected second vice-president to succeed Dr. Matthews. Rev. Carlton S. Prickett, pastor of the Grove Avenue Baptist Church, Richmond, was elected to fill the vacancy caused by the recent death of Dr. Matthews.

The following officers were elected for next year: President, L. Howard Jenkins; first vice-president, F. F. Gibson; recording secretary, W. A. Harris; assistant recording secretary, Wade H. Bryant; auditor, Basil M. Gwathmey; medical director, Dr. J. G. Loving; attorney, Hill Montague; assistant attorney, J. C. Williams.

On motion of Hill Montague, the Board's attorney and chairman of its administrative committee, the 1941 budget of \$862,207.35 was adopted. This represents an increase of \$45,967.09 over the budget for 1940.

Of this amount \$69,654.69 goes to Africa, \$338,518.49 to Latin America, \$312,188.17 to the Orient, \$52,695.69 to Europe, \$10,345.00 to the Near East, and \$1,750.00 to Hawaii.

Rather than retreat from Japan, where the government has recently enforced church union, the Board at this meeting voted \$35,109.00 for its work in Japan and elected W. Maxfield Garrott, now engaged in mission work at Tokyo, as treasurer for the Japan Mission.

To help worthy medical students preparing for missionary work, the Board adopted resolutions prepared by a special committee headed by Dr. Reuben E. Alley, editor of The Religious Herald, proposing financial aid for such students. The resolution states: "The money will be advanced to such students in the form of a loan, pending the time when the candidate will actually enter foreign mission service. When the appointment is made the financial obligation to the Board will cease; otherwise the money advanced will be repaid with interest."



The Foreign Mission Board in session

An Installation Service

By Mrs. R. Aubrey Williams

To accept a position of leadership in any department of the church's task of evangelism is, in reality, accepting a call from God. It is a privilege to be entered into earnestly, prayerfully, and with wholehearted consecration to the Master and to his service. To stress the sacredness of such a privilege, the following service challenges the newly elected officers to be living, growing "laborers together with God."

PREPARATION:

Cover paper cups with green crepe paper. Fill them with sand, and in each one place a sprig of green. For quick handling, a strip of cardboard may be inserted to number each. Arrange these "potted plants" on a table, on which is an open Bible. In the Bible place a numbered marker at each reference to be called. A globe placed beside the Bible will aid in creating a missionary atmosphere.

At the singing of the hymn for the year, summon all newly elected officers to the platform where they should stand in the order in which they are to be called. Each officer, after she is addressed by the leader, should step forward, open the Bible, and read aloud the verse assigned to her.

LEADER:

Today we face a shattered world—a world that is sick and whose people are bewildered and afraid. To this world, filled with hate and war and fear, we would bring Jesus as the one remedy for all of its ills. Christian people everywhere are interceding for peace and for a great spiritual awakening.

Today, upon you, the newly elected leaders of our woman's work, rest real and challenging responsibilities. We may echo the question of Mordecai to Esther, "Who knoweth whether thou art not come to the kingdom for such a time as this?" Each of you has been elected not to an honor but to a service. To this we now install you. It is a service which calls for your best; and to do your best you must be happy in your task. I would suggest that for 1941, whatever we do for our church or society we do joyfully, that we "serve the Lord with gladness." As our work is vital and alive, I am giving to each of you a living plant, symbolic of the life and growth your work demands. In the open Bible you will find counsel and help.

To you, our newly elected president, whose task it is to lead us in world evangelism, I bring this pot of arborvitae. It symbolizes "the tree of life," whose leaves are "for the healing of the nations." As you accept this task may you find in Philippians 4:13, the secret of strength for your undertaking.

(The new president opens the Bible at marker number one and slowly and clearly reads aloud Philippians 4:13.)

LEADER:

Our first vice-president, you are in charge of the important task of enlistment. For you we have this pot of ivy. As ivy grows and spreads and holds to all that its tiny tendrils touch, so your task is to reach out, to touch and to hold our Baptist sisterhood. For our Master's statement in regard to methods, read Luke 14:23.

(The first vice-president, opening the Bible at marker number two, reads aloud Luke 14:23.)

LEADER:

To you, our second vice-president we bring sprigs of holly. This tree, whose name was first "holy" tree, is sacred to the Christmas season and domestic mirth. It is most gay and cheerful in cold weather and most colorful in adversity. When the snows of winter rest on it, it stands hardy, alive, and lovely. So, as program chairman, may you catch the lesson of the holly, seeking ever to present to the organization that which is attractive and appealing. For your task you need that wisdom from above, and may I suggest that you echo in your heart the prayer of Solomon as recorded in I Kings 3:9.

(The second vice-president locates the place indicated by marker number three and reads the passage.)

LEADER:

Our third vice-president, you have charge of the work for and with our young people. To you we bring a pot of cedar. Cedar was the wood used in building the temple of Solomon. It is hardy, evergreen, and fragrant, and best typifies your work which calls for strength and steadfastness and winsomeness. Your verse is Joshua 1:9.

(The third vice-president turns to the place indicated by marker number four and reads aloud the verse assigned.)

(Continued on page 365)



The Christmas Holy Days

Do we think of Christmas decorations merely as a way of making our home or church or missionary luncheon table attractive, or do we regard those decorations as a means of honoring worthily Him who is King of kings?

To do this it is not essential that we go to undue expense. With the countryside abounding in nature's treasures, time and thought and talent and work are the only necessary investments. Why should crepe paper and tawdry tinsels and bells dazzle and distract, when royal nature's stores abound with the handiwork of the Master-Artist?

Mrs. R. L. McMillan, past president of the Garden Club of North Carolina, shows us in her lectures and writings and photographs how our decorations may possess the dignity and charm worthy of the birthday of a King. In an article, "Let's Decorate for Christmas," she says in part:

"Studying the symbolism of our usual Christmas decorations affords an interesting hobby for a group. For example, we know that every Christmas star is a symbol of divine guidance in the individual life; that the vivid reds of the decorations and wrappings speak of courage and love; that the fadeless greens of spruce and pine tell us of hope and endurance; that the white expanse of snow and the sheen of silver whisper of purity of heart; that the deep blue of the Christmas night-sky reveals loyalty and truth, and that the gleaming candles carry the message that helpfulness is the privilege of every one of us."

ALL THE WORLD AT CHRISTMAS

As a reminder of the far-away members of God's world-family, garlands and "goodies" may unitedly call our attention to Christmas in other lands. In

**WOMEN'S
WORK**

this connection Mrs. McMillan offers the unique suggestion that there be camel-shaped cookies as reminders of that long-ago pilgrimage to Palestine; stars symbolizing Poland whose legends teach that their gifts come from the stars; "The flowers and cotton snowflakes of the Chinese Tree of Light, the golden pig of Czechoslovakian children, the *leprecaun* (or little people) of Denmark, the yule log of England, the advent wreath of Germany, the *karkantzari* of Greece, the wooden shoes and white horses of Holland, the rose-petal sugar cakes and candies of India, the pyramidal *ceppo* of Italy, the colored lanterns and *pasebra* of Mexico, the rock candy of Norway, the lovely nativity scenes of Peru, Rumania's *steana* or wooden star covered with gold or colored paper and ornamented with bells and pictures of the Holy Family, the lovely marzipan fruits of Spain, the goat-shaped cookies of Sweden, the Bethlehem cave of Syria, and equally interesting features from other lands.

"Good things to eat are a part of the Christmas tradition, too. From the Germany that gave us "Silent Night," we get the *stollen* which is a fruity loaf. From France which gave us "The First Noel," we get rich flaky cakes made of alternate layers of pastry and sweet spicy fillings. Our Christmas party tables may be graced with the delicious *engels koek* (angel cookies) of Belgium; poppy seed pastries of Hungary; the currant loaf of Italy; the *julekake* of Norway; the horseshoe cookies of Hungary; and the *koutia* of Ukrانيا, symbolizing the holy crib."

In these and many other ways may Christmas be made a season of pleasure and information and inspiration.

* * *



Christian symbolism from all over the world is used in this Christmas tableau.



Dora Lee

By Martha Strather
of Pachau, China

My name is Dora Lee. I am just a tiny Sunbeam. I haven't been very long in this big world, but I want to tell you how good God has been to me.

On October 26, in the midst of war—and suffering, I came to this world. I was very happy all snuggled close in my mother's arms, and for ten days just winked and ate and slept. There was much noise around me to be sure, but those loud roarings overhead and then shrieks of fright from others in the home didn't bother me, for I felt safe with my mother.

Then after ten days everything changed. I was put on a pallet, hard and cold, instead of the nice warm arms of Mother. Food that I did not like was crammed into my mouth at any time. Now no longer was I content just to rest and grow—I was uncomfortable, cold, dirty, and hungry. I cried much to make my people understand what I wanted. Then I listened and heard my father crying bitterly. I looked and saw my mother lying white and still. The other children, my brother and three sisters, just sat. Then, in the stillness of the room, I slept and, for a while, forgot my hunger.

When I waked again I was still hungry, still uncomfortable. My mother was gone, never to return. My big sister, twelve, was now trying to feed me. She was kind, careful, and tried hard to comfort me. But I just had to cry because the food was not right. It was so hard to swallow. Everyone was patient and soothed me, but I couldn't tell them my stomach hurt as again and again they forced more bread into my already sore mouth. Thus, day after day, for fifty whole days my father and sisters tried to take care of me, but I grew weaker and weaker, until I couldn't cry loud.

Then I heard my father say to a lady, with a long face, "Tomorrow, when you go back to the city, you will take this little bundle and put it in the snow by the roadside. To keep it here longer is useless. Better for it to follow its mother quickly than to suffer many more days in this way."

"Oh," replied the lady, "I don't want to throw her away—let me have this one day to find her a home."

It was agreed that I should remain where I was for one day, while she sought a new home for me.

The old lady went to all the "hopeful places" that had come to her mind; but when they heard her say I was so young and just a girl, no one would have me. Then suddenly she thought of one more place—the foreigners, perhaps they would have pity for the father and the poor little baby. So she asked the Christian missionaries to give me a home. Then one of the little white children said, "Father, this is Christmas Eve. If you will let us have this little Chinese baby, we will not even want any other Christmas gifts." Thus it came about that, instead of my being put by the roadside for the dogs to eat me, I was taken to the big mission house.

As soon as I arrived, I was bathed and warmly dressed. Then I was given some food I enjoyed so much. It was, oh, so good I took it all! I was tired, very tired, and being fed and warm I slept for hours.

After several days had passed I began to take notice of my surroundings. My new home was different. Scarcely was I ever picked up. But when I was bathed I would see four little white children crowded around me, and how they laughed to see me smile and enjoy my bath and bottle! They called me "Dora," and they said I was their Christmas gift from God. I grew and was very happy.

Then again I was uncomfortable. My throat hurt and it was hard for me to breathe. I was kept in a room alone with my new mother. For days I was very, very sick. The grown folk said I had pneumonia. But after taking much bad tasting medicine and much rest, food, and tender care, I became well and strong again. How I grew! How happy I was! I loved and was loved. My new father often took me out in the warm sunshine and fresh air. All this kindness and care made me grow stronger.

Now I am nineteen months old. I can walk, talk some, eat many good things, bow to my friends, and say a Chinese "thank you" with my hands. I love to sing when the rest of the family sing. When they all kneel to pray, thanking God for His goodness to all of us, I kneel by my chair and I pray too.

I understand that soon I am going to a second new home, not a foreign family, but to a happy Christian Chinese family. My new father is principal of our fine, Christian school. My missionary father and mother are anxious that I have every chance to grow up in my native land and with my native people. They pray much for me and I hope you will all pray that I shall always be a bright, sweet, obedient Sunbeam—that all my life I shall be one of Jesus' helpers.

Studying Missions

MARY M. HUNTER
Manager Department of Literature
and Exhibits

Our Secretary for Europe, Africa and The Near East

By Blanche Sydnor White, Executive Secretary of Virginia W.M.U.

I wondered if I would recognize my friend when I heard him introduced as Secretary for such a great section of our Baptist field. But when the new "Secretary" stepped out in response to the introduction, he had not changed at all. He was the same fine, humble man who, in May, 1914, stood with other volunteers on a platform facing our Southern Baptist Convention and asked Southern Baptists to accept his life—a life already accepted by the King—for special service.

He had so much to give, that young man who faced his brethren twenty-six years ago at Nashville, Tennessee, and offered it all to his Lord and his denomination. He was "well born," son of parents "who feared God and kept His commandments." In old Glebe Landing Church, Middlesex County, Virginia, he had learned to appreciate the true ministry of the Church of Jesus Christ. He had a magnificent physique, this football star, this leader of men. He offered a disciplined mind, this college and seminary graduate. Best of all, he offered a wholly-surrendered will. He knew God had called him to Africa and he knew he was ready to go.

As he stood there, one remembered that one day another young man came to Jesus and that the Master, looking at him, loved him. He, too, had much to offer, but he lacked one qualification for discipleship. Surely, then, Jesus loved George Sadler, so sincere, so steadfast, so fully surrendered. And the Master used him that night to rally Southern Baptists to a forward step.

The Convention was not entirely agreed as to the wisdom of sending more missionaries at that time. Then it was that George Sadler stepped forward and coined the missionary classic which moved Southern Baptists as they are seldom moved—"Our lives against your money!" was his challenge; and strong men recognized their co-operative privilege and responsibility and provided the money for salary and outgoing expenses of the entire group of volunteers.

Africa was a difficult field in those days. The death toll had been especially high among our women missionaries. The young volunteer had read of the graves which marked every foot of our

advance into West Africa—so he went out as one of the few single men ever sent to Africa by our Board. His first service period, however, taught him that medical missions had largely overcome the physical handicaps under which our earlier missionaries labored. He learned, too, that even his great strength must be shielded by obedience to certain simple rules.

When George Sadler came to America on his first furlough his friends were shocked, so broken he seemed to be. But in the friendly climate of his native land, his health was regained and he was ready to return.

A missionary conference at Blue Ridge, North Carolina, brought Annie Laurie Maynard and George Sadler together. She was a volunteer for foreign service. He had been cured of his apprehension concerning the Nigerian climate—no more arguments against the state of matrimony were heard. And so they were married.

But first, there came the World War, which cut off all furloughed missionaries from Nigeria. Soon we find George Sadler in the trenches, serving as Army chaplain. Over the top with his men he went—"Where duty calls or danger" he has never been found out of God's place for him. He does not wear the decoration which a grateful nation bestowed upon him for his war record. Mrs. Sadler may be keeping it for the children. I have never seen that decoration, but I know of many "decorations" which he cannot hide.

There are his college boys in Africa who look back to those years when Dr. Sadler led the Nigerian Baptist College to its highest point of efficiency. There are the many Nigerian pastors who long for Dr. Sadler's return to Africa. There are his fellow-missionaries who have missed sorely his companionship. These are the "decorations" he loves best.

In 1932, when the doctors agreed that George, Junior, could not live in Nigeria, Dr. Sadler resigned as our missionary and returned to America.

As pastor at Liberty, Missouri for seven years, he was given what an alumnus of William Jewell College has called "a post graduate course" in preparation for the work the Lord was preparing for him.

In 1939 the Foreign Mission Board called him to take up his foreign commission again—Europe, Africa, Asia Minor—every field with the delicate complications which war has brought upon them. He has visited Palestine and Syria. He was in Europe when War cast his hideous shadow across the world again. He hopes to go out to Africa whenever God opens the way and speak the Word.

In the meantime, this good soldier, this seasoned missionary, this loyal co-worker of ours waits and watches and prays and pleads, knowing full well the weary road our missionaries walk in these troublous times, but knowing, too, that the Man of Galilee is walking with them up the steep hill which leads to victory.



Dr. George Washington Sadler

An Installation Service (Continued from page 361)

LEADER:

To each of you, our corresponding and recording secretaries, we bring a pot of pine. Pine is healing and health-giving. The work of the corresponding secretary brings healing to hearts that are burdened or lonely or sad. The duties of the recording secretary are of inestimable value in making the organization run smoothly and efficiently. Each of you needs to be exact, faithful, tactful, and patient in your task. So you require the healing, health-giving

oil of love to keep our organization in a wholesome, thriving condition. To you both I commend the last clause of Revelation 2:10.

(The two secretaries read the passage in unison.)

LEADER:

As treasurer, will you accept this trailing vine? May it be an emblem of that growing trail of our work which, through stewardship, links up every woman to our task. To you we commend I Corinthians 4:2.

(The treasurer, turning to the place indicated by marker, number five, reads the assigned verse.)

LEADER:

We have an auditor who works with our treasurer. We do not often see or hear much of her work, and yet it is of great importance. Her approval brings us joy and satisfaction in the knowledge of work well done. To you, our auditor, we give this sprig of laurel, the token of faithfulness and victory. As a challenge to you in the carrying on of your work we suggest Psalm 100:2.

(Auditor turns to assigned passage and reads it aloud.)

LEADER:

For our pianist we have a carnation—the flower of beauty with a spicy tang to its fragrance. It typifies the harmony and beauty and zest which you will bring to our meetings. Your keynote verse is Psalm 147:1.

(Pianist finds and reads the verse.)

LEADER:

To you, our circle leaders, we bring tiny corsages of everlasting. On you rest the health and activity and permanence of all our work. Through summer's heat and winter's cold your task is to develop your circle numerically and spiritually and to build it up in missionary knowledge and zeal. In I Corinthians 15:58, you will find God's call to you to give to Him your best.

(Group leaders, each having a Bible, read together the reference assigned to them.)

LEADER:

As an expression of your wholehearted dedication to your service, will you, our newly appointed officers, sing the first stanza of the consecration hymn? Then, as a pledge of our loyalty to you and to the work, we will join with you in the second stanza.

HYMN: "Take My Life and Let It Be." (Stanzas one and two.)

PRAYER.

**STUDYING
MISSIONS**

Our Missionaries' Birthdays

DECEMBER

- 2 Miss Roberta Pearle Johnson, 466 Rue Lafayette, Shanghai, China
- 2 Mable E. Saunders (Mrs. J. R.), Shiuchow, Kt., China
- 3 Miss Mary Lou Dunn, c/o Box 116, El Paso, Texas
- 4 Miss Lydia Greene, Canton, Kt., China
- 6 Alice Roberts LeSueur (Mrs. D. H.), Chihuahua, Mexico
- 6 Bettie Abernathy Ricketson (Mrs. R. F.), Box 1581, Shanghai, China
- 8 Rev. R. E. Pettigrew,* Route No. 1, Corinth, Mississippi
- 9 Louella H. Beddoe (Mrs. R. E.), Wuchow, Ks., China
- 9 Rev. T. B. Hawkins, Calle Bolivar y la Madrid, Rafaela (F.C.C.A.), Argentina
- 9 Elizabeth F. Mein (Mrs. John), Caixa 178, Perambuco, Brazil
- 9 Janet G. Ray (Mrs. Rex), Wuchow, Ks., China
- 10 Edith Ayers Allen (Mrs. W. E.), Caixa 2655, Rio de Janeiro, Brazil
- 10 Rev. Joseph Arnol Harrington, Rua Pouso Alegré, 605, Bello Horizonte, Brazil
- 10 Rev. John Allen Moore, 264 Kralja Aleksandra ul., Belgrade, Yugoslavia
- 11 Rev. M. G. White, Caixa 184, Bahia, Brazil
- 14 Pauline Gilliland Patterson (Mrs. Frank W.), Mexican Publishing House, El Paso, Texas
- 15 Emma Louise Doyle Brantley (Mrs. M. E.), Sapele, Nigeria, West Africa
- 15 Miss Sallie Moss James, Yangchow, Ku., China
- 16 Frances D. Tumblin (Mrs. J. A.), Caixa 111, Natal, Brazil
- 17 Rev. Z. Paul Freeman, Rivadavia 750, La Rioja, Argentina
- 18 Miss Isabella Moore,* c/o Walnut St. Baptist Church, Louisville, Kentucky
- 18 Gertrude W. Morgan (Mrs. R. A. F.), Caixa 2971, Sao Paulo, Brazil
- 20 Dr. B. J. Cauthen, Hwanghsien, Shantung, China
- 20 Thelma Florence Frith Bagby (Mrs. Albert I.), Porto Alegre, Brazil
- 20 Rev. L. L. Johnson,* 304 W. Georgia Street, Shawnee, Oklahoma
- 22 Rev. W. H. Tipton, Shanghai, Ku., China
- 22 Rev. John L. Riffey,* 225 Judson Hall, Louisville, Kentucky
- 22 Ruth Newport Carlisle (Mrs. R. L.), Calle Cunapiru 2253, Montevideo, Uruguay
- 22 Dr. T. W. Ayers,* 978 Juniper Street, Atlanta, Georgia
- 24 Ossie Price Littleton (Mrs. H. R.), Iwo, Nigeria, West Africa
- 24 Olive Baldock Walker (Mrs. H. Glenn),* 723 Broadus, Seminary Hill, Texas
- 25 Elizabeth Jackson Johnson (Mrs. R. Elton), Baptist Mission, Victoria, Brazil
- 27 Ara Burton Manning David (Mrs. V. L.), Ramon Falcon 4100, Buenos Aires, Argentina
- 27 Rev. W. H. Carson, Sapele, Nigeria, West Africa
- 27 Miss Ruth Lucille Ford,* 2080 Jackson St., Memphis, Tennessee
- 28 Miss Pearl Dunstan, Caixa 826, Rio de Janeiro, Brazil
- 28 Mary Brown Brittain (Mrs. M. C.),* 1311 Cherokee Rd., Louisville, Kentucky
- 28 Sarah Frances McCaw Goldfinch (Mrs. S. L.), Calle Cunapiru 2253, Montevideo, Uruguay
- 29 Rev. A. R. Gallimore,* 104 Sixth Ave., East, Lexington, N. C.
- 30 Miss Eva M. Sanders, Ogbomosho, via Lagos, Nigeria, West Africa
- 30 Mary Long Ware (Mrs. J. H.), Box 1581, Shanghai, China
- 31 Rev. Walter Bayliss McNealy, Goyania, Goyaz, Brazil
- 31 Rev. Bennie Theodore Griffin, Abeokuta, Nigeria, West Africa

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1. That we put on a sustained and determined effort to build up the subscription list of THE COMMISSION to 20,000 by January 1, 1941. The goal for January 1, 1942, is to be set at 30,000. We further recommend that the State Members of the Foreign Mission Board apportion the quota among the pastors of the state and be personally responsible for urging each of these pastors to reach his individual quota.

(Note: The subscription list of THE COMMISSION has grown from 15,128 as of August 31, 1940, to 17,852 as of November 7, 1940, a gain of 2,724 for the past ten weeks.)

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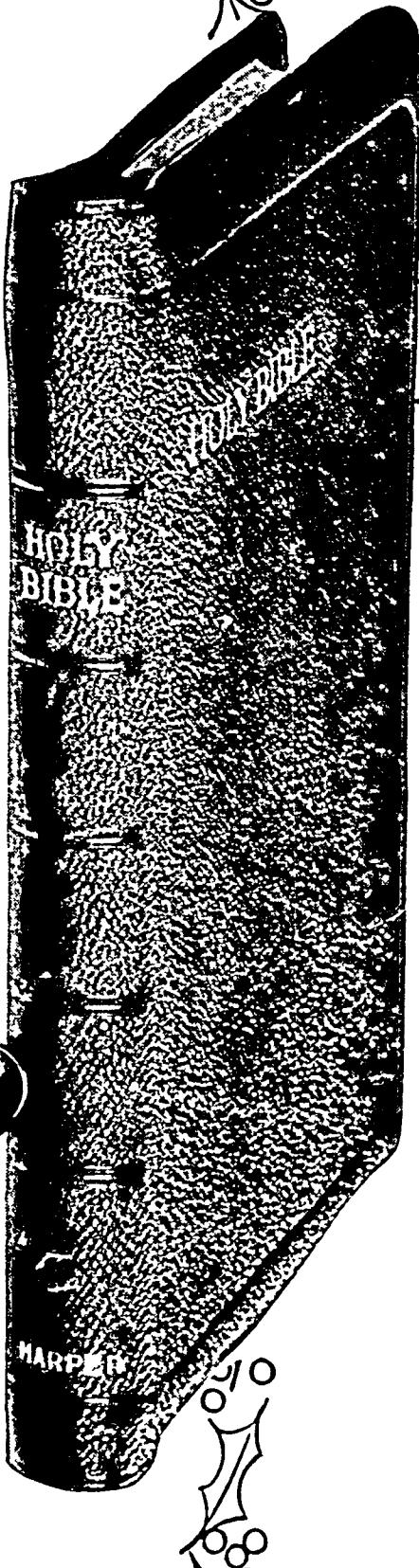
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