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DR. THOMAS LUTHER HOLCOMB
He will preside at the Sunday School Board's
golden anniversary

MAY 1941

BAPTIST FOREIGN MISSION BOARD
Richmond Virginia

FEATURING THE SOUTHERN BAPTIST CONVENTION IN BIRMINGHAM

GREETINGS . . .

SOUTHERN BAPTISTS

Welcome to Birmingham

. . . WE INVITE YOU TO VISIT
US DURING YOUR STAY IN OUR CITY

BIRMINGHAM TRUNK FACTORY

1909 North Second Avenue

NEW IDEAL

1813 North Second Avenue

J. BLACH & SONS, Inc.

1928 North Third Avenue

NEW WILLIAMS

1911 North Third Avenue

BROMBERG & COMPANY

218 North 20th Street

PARISIAN, Inc.

1924 North Second Avenue

BURGER-PHILLIPS

1914 North Third Avenue

PIZITZ

1821 North Second Avenue

S. H. KRESS & COMPANY

1900 North Third Avenue

PORTER CLOTHING COMPANY

221 North 20th Street

LOVEMAN, JOSEPH & LOEB

216 North 19th Street

SEARS-ROEBUCK & COMPANY

1801 North Second Avenue

J. J. NEWBERRY COMPANY

200 North 19th Street

F. W. WOOLWORTH COMPANY

221 North 19th Street

RETAIL MERCHANTS DIVISION
BIRMINGHAM CHAMBER OF COMMERCE

Welcome to W.M.U. Headquarters City

KATHLEEN MALLORY, *W.M.U. Executive Secretary*



COMER BUILDING

Courtesy of Birmingham Chamber of Commerce

Birmingham is a beautiful city. In the early spring its many stately elm trees and graceful maples add to the majesty of its surrounding mountains and to the charm of its well cultivated valley. In May its magnolias are full of fragrant white blossoms, many of the trees being also arbors for wisteria festoons. In the summer-time the highways and hedges as well as the homelike yards are brilliant with roses, mingling in the fall with its colorful dahlias and chrysanthemums which the snow seldom catches. Truly Birmingham has beautiful flowers and homes and surroundings.

Birmingham is a big city. Stretching twelve miles from east to west in Jones Valley and extending several miles from the top of Red Mountain to the highway leading north, it furnishes abundant space for large and small business enterprises, for almost countless homes, for many apartment houses, for about two dozen hotels, for numerous evangelical and Catholic and Jewish churches, for a goodly number of schools for white and colored people, and for large outlying and also centrally located parks for both of these races. The population is about 286,000 but the general spirit is as friendly as that of the countryside.

Birmingham is a Baptist city. Before other denominations are heard to the contrary, it can be accurately stated that in the Birmingham Baptist Association there are 102 churches with a membership exceeding 50,000. In the city, with its many large as well as small Baptist churches, there is also Howard College, which is on the eve of its centennial.

In this beautiful, big, Baptist city in its largest office building Woman's Missionary Union has had its headquarters for the nearly twenty years of its life in Birmingham. The location is quite well known—1111 Comer Building. To these headquarters in the hostess city and to the W.M.U. annual meeting program for May 12—14, Woman's Missionary Union most cordially invites Southern Baptists.

The opening W.M.U. session will commence at 7:30 o'clock on Monday evening, May 12; the last session will close Wednesday noon before the Southern Baptist Convention opens that afternoon.

THE FOREIGN MISSION BOARD

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THE COMMISSION

CHARLES E. MADDY, *Editor in Chief*

VOL. IV

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No. V

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THE COVER—Dr. Luther Thomas Holcomb, executive secretary of the Sunday School Board, which was founded fifty years ago at the first Birmingham Convention. The border illustrating the Great Commission was drawn by Miss Ann C. Wood, daughter of Mr. Jesse C. Wood, a Richmond member of the Foreign Mission Board.

Compliments of L. HOWARD JENKINS, President



L. H. JENKINS, INC.—Richmond, Va.

THE COMMISSION

VOL. IV

MAY, 1941

No. V

Missions Saved Us

*William W. Barnes**

Christianity is essentially missionary. The method of expressing that spirit is in itself not essential. The method has varied, but if the New Testament be rightly interpreted and applied, the spirit abides. English Baptists were the product of missionary endeavor. In England, in the seventeenth century, renewed study of the Bible produced the Baptist movement. In America from the three great centers in Rhode Island, Carolina, and the Delaware Valley, zealous evangelists (missionaries) ventured forth and planted churches and formed associations. Individuals, churches, and associations were missionary. The anti-missionary Baptists are not the *primitive* Baptists. Primitively American Baptists were missionary. This can be abundantly proved from the records for the seventeenth and eighteenth centuries.

Beginning about 1670, Baptists in southern New England began annual meetings for preaching and evangelism. In the Delaware Valley such meetings were begun in 1689. They were introduced in the Southern colonies during the next century. Out of these annual gatherings grew organizations, called associations, whose purpose was a more efficient missionary and evangelistic program. By the end of the eighteenth century there were about forty associations.

After the close of the French and Indian War (1763) some of the colonial leaders began to think in terms of inter-colonial solidarity. As a result of such thinking the colonies combined and won independence from England. Some Baptist leaders also thought in terms of a larger Baptist organized life. In 1767 Dr. Samuel Jones, writing to James Manning, for the Philadelphia Association, approved the formation of a new association in New England (the Warren) and suggested that as churches combined into associations so "a union of associations will still increase the body in weight and strength and make good the statement that a threefold cord is not easily broken."

*Dr. Barnes is Professor of Church History at Southwestern Baptist Theological Seminary, Texas.

In the third quarter of the eighteenth century Baptists in Virginia and New England were suffering persecution. A national meeting was appointed to be held in Virginia, October 17, 1776, to call together the whole strength of all Baptists in America, in order that their united influence might be brought to bear on the authorities in Virginia and New England. This meeting did not convene, probably because of the troublous conditions leading toward the revolution. But the movement for national unity among Baptists would probably not have succeeded. The achievement of religious liberty was a worthy objective, but it was rather selfish, at least it was somewhat for self. In 1799, the Philadelphia Association suggested a national union—one to be made up of all of the associations. A memorial was sent to the other associations, asking them to consider the project and report to the Philadelphia organization. Nationalism was in the air. The Federal Government had just completed ten years of functioning on the basis of the new constitution put forth "to form a more perfect union." But again the movement among Baptists failed for lack of a constraining force. A selfish motive could not accomplish the objective. Only the propulsive power of giving the Gospel to others, to the whole world, could weld American Baptists into a sense of national unity.

This impelling motive began in the lives of individuals—ministers, laymen, and women—who, on their own individual initiative, went on missionary tours or, as in the case of Rachel Scammon of New Hampshire, who worked by personal visitation and in distribution of literature. It began with churches that singly or collectively sent their pastors on missionary tours of a month, six months, through the colonies to spread the knowledge of the Gospel and to found churches. In the decade preceding the Revolution several churches in the Delaware Valley region released their pastors to go as a missionary company into the destitute regions. This was the first combination of American Baptist churches for denominational work. This impelling motive of missions resulted in associational activity. The Shaftes-

bury Association in Vermont and New Hampshire appointed a Mission Committee (Board) of five to raise the funds, select the mission field, and appoint the missionaries. This committee actually sent subscription papers among the churches (every member canvass). One member of the committee, Lemuel Covell, resigned his pastorate and was appointed by the other members as a missionary to Canada. The Charleston (South Carolina) church and later the Charleston Association sent missionaries to the expanding colonial settlements, and to "the Civilized Nations of Indians" in the Carolinas, Georgia, and Alabama. The present strength of Baptists among the Indians of Oklahoma (more than half of the Christian Indians in the state are Baptists) dates back to the missionary work of the Charleston Association. When the Federal Government moved the Civilized Nations to the Indian Territory, Baptist churches and Baptist missionaries were in the move. The Philadelphia Association sent missionaries into New York and into Virginia and the Carolinas.

This great missionary activity of the colonial and early national periods prepared the way for the tremendous expansion of the first half of the nineteenth century. The Fuller and Carey movement in England and India was stirring American Baptists through the leadership of the pastors like Johnson and Furman in the South, Stoughton and Rogers in the middle states, and Stillman and Bolles in New England. The door of world-wide missions was thrown open to American Baptists by the conversion of Rice and Judson. Rice was a flaming evangel and the personification of missions, literally calling his brethren to the unselfish task of giving the Gospel to the whole world. National unity, long sought by many Baptists, leaped into being. The General Convention and State Conventions by the dozen

were brought into existence. The reflex influence of foreign missions in the home land was tremendous. State Conventions were formed as auxiliaries to the General Convention (foreign missions) and also for missions within their own borders. The need for training leaders for missions at home and abroad called forth the colleges and universities. The thirty-four associations existing in 1790 became more than three hundred by 1828. The unselfish motive of giving out to others, accounts for all of our denominational organization. May I add, that while organizational life is not an end in itself, nevertheless if our organizational life of today is not serving in the extension of the Kingdom, the whole mechanism should be rebuilt.

The Southern Baptist Convention resulted from the spirit of missions. Our Fathers of 1845 considered that the decision of the Active Board of the General Convention in 1844 prevented them from carrying the Gospel far hence to the Gentiles. (See the appeal to the public included in the minutes of 1845.) During the terrible era of reconstruction following 1865 there were suggestions of quitting. But the appeal of missions led the Southern Baptist Convention, in 1879, to declare that the Convention should go on.

Missions led American Baptists into a sense of national unity. Missions led Southern Baptists to form their own organization. Missions determined Southern Baptists to go on in the midst of a period of sectional semi-destruction. Missions have led us in every forward movement and have made us what we are. Missions made us and saved us!

* * *

JEWISH

It is good to have Christian workers in Shanghai who understand that as they help the Jewish refugee, they help China.—*World Outlook*.



Baptist Hospital, Birmingham, Alabama

Who Will Go For Us?

Bessie Farmer Davis

All who have reached or passed the half-century mark must realize that in a short while their places will be taken by younger workers; that the tasks they leave unfinished must be brought nearer completion by their successors.

This causes a deeper concern for youth, on whom this burden must fall—a more careful scrutinizing of the younger generation as a whole and as individuals. It brings also an added sympathy and a more eager desire for their progress.

With regard to world evangelization we look searchingly at young Christians while our hearts and minds ask the question of the angel in Isaiah's vision: "Who will go for us?" The answer is to be found among them, but the choice is not ours.

Not long ago, one deeply concerned about missions and missionaries asked, "How can we be sure that those we send to foreign lands will not tire or become discouraged and return home, leaving almost nothing to show for the time spent in studying and the expense borne by our Board for transportation and living during that period?" He declared that at times he found the situation discouraging.

Never having been connected with any committee on such decisions, I could not venture to say how one may be sure a volunteer will stick through the trials and hardships that go with service on many, if not all, of our foreign fields. Neither can I be sure when witnessing a marriage that the contracting parties will live together till death shall part them. The same is true when converts are received into church membership. In each case much must be taken on faith.

In an effort to learn the opinions of others, I asked a number of persons, differing in age and occupation, what they regard as essential qualifications for a missionary, granted, always, that the one who would go feels called of God. Answers varied; but with impressive regularity two traits were stressed: strength and patience. To quote a young woman who gives more than one-fifth of her personal income to church work: "No use sending somebody who may break down in a year or two." And in the words of a man who has seen much of disappointment: "They need the patience that will enable them to sow for others' reaping; the power to labor and to wait." A call to special service does not mean that the way will be smooth and free from earthly irritations. One must continue to live with his kind, who often seem unkind. And concentration on one major theme has been known to cause neglect of minor chords that go to make harmony in living. Add to this the tension and strain of adaptation to

Mrs. T. B. Davis who is connected with the Zebulon, (North Carolina) Record is an able writer whose material is widely quoted in both religious and secular periodicals.



strange lands and stranger people, and we need not wonder that some cannot endure it. But returns furnish argument for all opposed or indifferent to the evangelization of the world. And the fact remains that Dr. Maddry and others of our Board feel a keen responsibility to senders as well as goers.

It is required of the latter that they be faithful to contributors of mission funds, for those funds are sacred. Given in part from abundance, they also come in part by way of sacrifice from scarcity. I once had a neighbor in whose dining room there were only a homemade table, two plain chairs, and two long benches on which the six children sat to eat. By dint of long and careful saving they had accumulated enough for another table and six chairs, and they were hopefully on the way toward a sideboard. Then, one night at a self-denial meeting, they gave the entire sum to foreign missions, rejoicing that they were able to do so much. This instance is not unique. Countless consecrated Christians are making heroic sacrifices.

No wonder our leaders seek to exact from each dollar, dime or nickel its utmost for missions. They dare not do less. Nor can the missionary forget that he represents not only the Master, but faithful servants who "stay by the stuff."

It may be that some day we shall have a clinic or preparatory field where those who would go to countries afar may first test themselves; may live apart from friends and kindred, depending for companionship solely upon those they serve, thus determining more nearly whether they can face further deprivations.

However, the greatest decision must always be made by the volunteer. The Board can never fully know the heart. "Let a man examine himself"; let him count the cost, shaping his final and irrevocable action by both the fear and the love of God.

Kingdom Facts and Factors

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

FACING THE DEBAUCHERY OF WAR

War conditions arouse elemental passions. Organized vice takes advantage of the condition to inflame, exploit, and perpetuate the animal instincts and the socially destructive "pleasures" through which release is sought from the strains of abnormal living.

Lowered Standards

The older of us know all too well how gambling in manifold forms sought and procured legal status in the wake of the last war. We know how prostitution flourished and was condoned. We know how, after the war closed, the lowered morale was further depressed by an orgy of artificial material prosperity, by unrestrained promotion of animalism through the movies, through commercialized recreations, through a vast volume of lewd, licentious printed matter. We know how this lowered morale was seized upon by the liquor interests to re-establish themselves in legal standing, until now drunkenness and brazen coarseness have reached an unprecedented degree in our history. Yet the ethical conscience is still too low for many people to be horrified by conditions.

There was, in the previous war, an altruistic and world idealism that stimulated and sustained the American spirit—an idealism which is largely lacking in this war. Where it is accepted, it is as a grim and depressing necessity. There is a sense of incongruity with Christian principles or even a decent humanity that robs us of all the buoyancy of romance and heroism with which in 1916 we went forth to "make the world safe for democracy."

Our Personal Task

There is consequently a great need that Christian people guard our own character and our social ideals as we share in this supreme disaster. And, first of all, must every one guard his own integrity. Personal morality, purity, honesty, and good will are the first demand.

Then the peace, harmony, fellowship, and fairness in our human relations are of supreme importance.

Community cleanness and public morality will need attention and determined support. Already legislation is being proposed further to extend the grip of institutional vice and corruption. We must expect efforts to set up a national lottery, and state

lotteries and the further legalizing of multiform gambling. Such restrictive legislation as we have will be ignored by the police administration unless organized and insistent pressure shall support faithful officers and rebuke the unfaithful and venal. In my

Professor
William O.
Carver



own city the law enforcement agency has boldly announced that no effort will be made to adhere to a recent decision of the highest court that bingo and theater bank-nights are illegal.

We are forced into a situation that encourages immorality, crime, dissipation, and degradation. All possible force of moral and ethical consciousness in the people must be encouraged, strengthened, and supported by religious sanction.

DANGER OF THE CHURCH UNION MOVEMENT

In his able book, expounding *A Working Faith for the World*, Dr. Vernon White points out the danger that the effort to achieve a united, centralized "Protestant Church," after the pattern of the Roman Catholic Church, will lose sight of the essential meaning of Christianity and the central function of the Church. The whole effort at institutional unity proceeds on too superficial a view of the nature of the Christian Gospel and the function of the institution to the Gospel. What is needed is not institutional solidarity but spiritual experience, clear vision of the purpose of the Gospel, and full dedication to the universal witness to the grace of God working through all genuine Christian men and institutions to proclaim and practice the will of God revealed in Christ Jesus. We are not here to "share" and exchange values, but to proclaim the sovereign grace of God to all men.

Dr. White says that there is so much of the world in the churches that the contrast between the Church as God's spokesman and the world as to which the prophetic word is directed is seriously dimmed; and that formal, institutional union of these worldly churches would further obscure the contrast, for the reason that the union would be achieved by stressing the least Christian aspects of the churches. Not institutional union but spiritual fidelity is the hope of the world mission of Christianity.

"GOOD OPPORTUNITY: NO OPPORTUNITY"

In a time of difficulty and danger, when Nero was hindering and suppressing Christianity, Paul wrote to Timothy a strong word of hortatory coun-

sel. "Preach the word," he said, "stand up to it." Our versions add "in season, out of season." The original phrase says, as in the heading of the paragraph: "With good opportunity, with no opportunity."

That is the word for those who see in current conditions over so much of the world, reason for suspending the pressure of the missionary work. Surely the adverse conditions only emphasize the need for "the word of the Gospel." And the course Paul enjoined upon Timothy, he himself exemplified, even "unto death."

He precedes the charge by its powerful sanction: "I charge in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his Kingdom." In the name of God, in the name of the Christ who appeared, who judges, who must reign, let us not falter. "Stand up to it when it is easy and when it is impossible."

JAPAN, AS A YOUNG MAN SEES IT

"Now must surely be the time for a great Christian offensive in the spreading of the Gospel of peace and love. For those who have once seen it there is no substitute—not in Japan or any other nation." This is the courageous message of Southern Baptists' new missionary, Mr. Oz Quick, who continues: "I cannot fail to take account of the great, silent, social pressure whose supreme aim is clearly nationalistic; yet I am confident that we have here some great Christian leaders whose faith in God will enable them to stem the rising tide. Then, there is a fearlessness with which Christians are meeting the present crisis that is very comforting. It is encouraging to find that bills advertising a revival are posted without apology, where the public may read them. What could be expected from such a faith but the results which the study of God's Word has brought in changing the hearts of many? Although hecklers were there one night to disturb the sermon, the pastor wisely led his congregation to out-sing the hecklers until they left.

"Then that *The Messiah* should be sung to a full house in one of the largest halls of Tokyo is significant. There is much good going on which, I fear, we too often overlook or take for granted.

"Of course this group of people is certainly in the minority when Japan, with her millions, is considered, but it is the backbone for the work which must eventually be done in Japan.

GOD'S WORD ENDURES

Jesus Christ has not left Japan. His work is continuing and his Word is enduring.

Mrs. Maude Burke Dozier has written about a Japanese boy who became a Christian and was baptized Christmas Sunday. The boy's father is a devout Buddhist; his mother an earnest Christian.

On the day of her son's baptism the mother, her face radiant with joy, was at the service. In her hand she carried her Bible. "My thirty-fifth Bible," she said as she held it up. Her husband had destroyed thirty-four copies, thinking that thus he could keep her from studying God's Word. But always she had managed, in some way, to secure another, and much of its teaching she had already hidden in her heart.

* * *



Kindergarten Children in Japan

Baptists and Birmingham

Archibald M. McMillan

At a tidy brown desk a little lady with aristocratic features receives reports that the one hundred thousand women who read the magazine she edits have "gone over the top" and led in raising \$360,000 for foreign missions, though their goal was only \$220,000. The fact that the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, exceeded by sixty-four per cent its goal for the 1940 Lottie Moon Christmas Offering, is eloquent tribute to the wise planning of such leaders as its executive secretary, Miss Kathleen Mallory of Birmingham.

Throughout the Southland countless Baptists have their beliefs reinforced by hearing over the radio a Sunday afternoon sermon by the Rev. John H. Buchanan, pastor of the Southside Baptist Church, Birmingham.

The news goes out that this great city's First Baptist Church hopes to have its interior completely renovated, perhaps by the time of the Southern Baptist Convention. Hosts of friends rejoice with the church and its pastor, the Rev. John L. Slaughter.

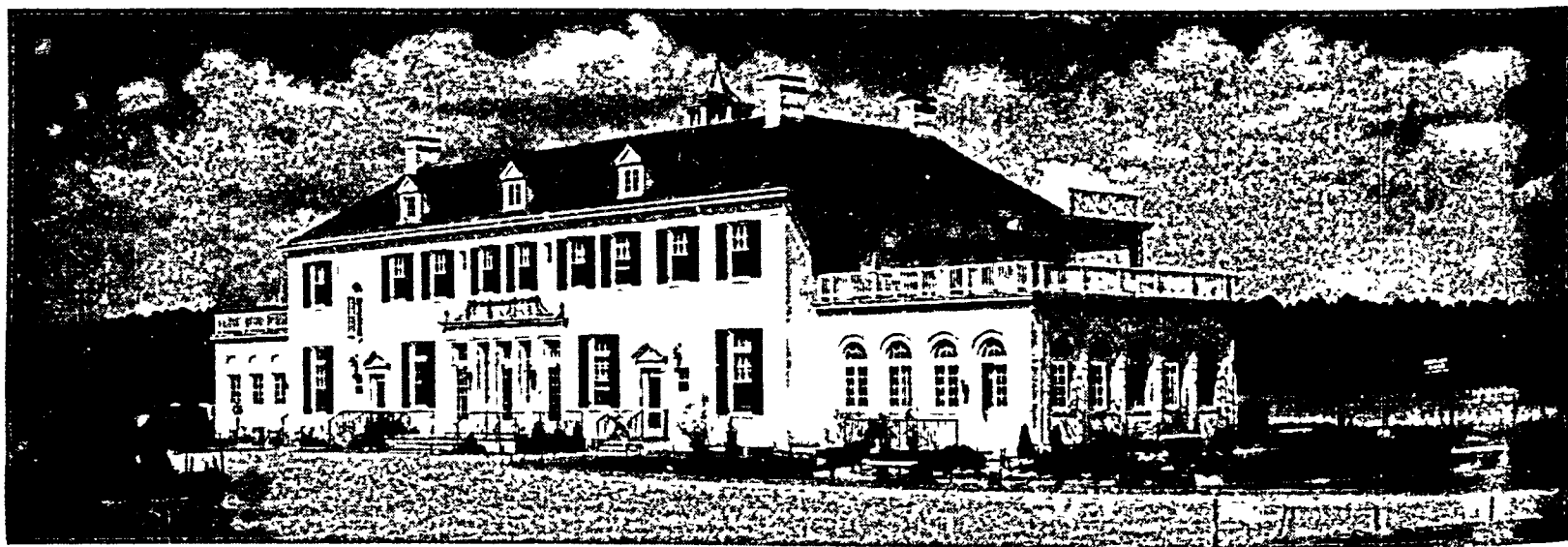
So from Birmingham, where Baptists outnumber those of any other denomination, go out waves of influence that vitally affect all Christendom, encompassing the South and encircling the globe. Here are located such leading Baptist churches as First, Southside, Ruhama; the W.M.U. headquarters; and laymen like John H. Holcomb, prominent Birmingham business man.

The Southern Baptist Convention is meeting in Birmingham for the third time in its history. In

1891, when this booming city was only twenty years old, the Convention assembled here for its first visit. At this historic meeting Southern Baptists organized the Sunday School Board, which is celebrating "fifty fruitful years" by overflowing into another building at its Nashville headquarters. Forty years later, in 1931, they paid their second official call; and now, after an eventful decade, Southern Baptists are returning to a place that is dear to their hearts and close to the life of their farflung domain.

A century ago the site of Birmingham was wilderness, except for the little settlement of Elyton, visited by hunters with long squirrel rifles and coon-skin caps. Before a house was built, the city fathers laid out the streets, broad and straight. Seventy-year-old Birmingham proved at its birth on December 19, 1871, to be a bustling baby, and now it is the Southland's third largest city, county seat of the second largest county in the South. Nearby are reminders of the mound builders of three thousand years ago and of the Choctaw Indians who roamed the woods there less than a hundred years ago; nearby are ruins of "Old Tannehill," a rock furnace now abandoned, and typical of those used before the Civil War when Birmingham had not yet been born.

Baptists will find that the systematic way in which Birmingham's wide streets are laid out will make it easy to locate addresses in any section of the city. The avenues, beginning with First, run east and west, and the numbers get higher the further east



The Administration Building, Municipal Airport, Birmingham, Alabama



OLD TENNEHILL FURNACE

This was constructed in 1847. During the War Between the States the Confederate Army was provided with implements of war from this furnace.

you go. If you don't think it's easy to find your way around here just keep this issue of THE COMMISSION till you come to Birmingham, and use it to aid you in locating those fine churches, merchants, editors, and cafeterias that are advertised herein. There are approximately five hundred miles of paved thoroughfares within the city limits. A system of paved highways leading in every direction throughout the state makes the city easily accessible to those driving in for the Convention and offers many scenic highways for sight-seeing.

Birmingham is a city of beautiful homes, some of which are built on the slopes of Red and Shade Mountains, with the bustling city on one side and fertile, green valleys on the other. Perhaps the most unique residence in the world is "Vestavia," home of former Mayor George Ward, though this reminder of a pagan goddess is surpassed in beauty by the surrounding flower gardens. Truly "a city of roses," Birmingham's thirty-nine public parks and playgrounds are beautifully brightened by rose gardens, tulip beds, and iris fields. Of Birmingham's incorporated area of fifty-three square miles, a full thousand acres are given over to such places for play, which include three municipal golf courses, many swimming pools, and tennis courts.

Symbolic of the industrial supremacy of Birmingham, perhaps the only place in the world where the three necessary ingredients for steel-making exist abundantly together, looms the mighty figure of Vulcan, second largest statue in America, which is surpassed only by the Statue of Liberty. This iron man, built by the Chamber of Commerce for the



"VULCAN"

The largest iron man in the world and the second largest statue in America. Made from iron ore mined in the district of Birmingham, it typifies the natural resources of that section.

1904 St. Louis Exposition, weighs sixty tons, is fifty-three feet tall, and stands on a one-hundred-twenty-foot tower atop Red Mountain, overlooking the city.

More truly brooding over the city, however, is a spirit of Christian charity engendered by such choice spirits as those of "Brother Bryan of Birmingham," now passed to his reward, and others who labor night and day to help make Birmingham indeed "the dwelling place of the Most High."

* * *

A Rare Blossom

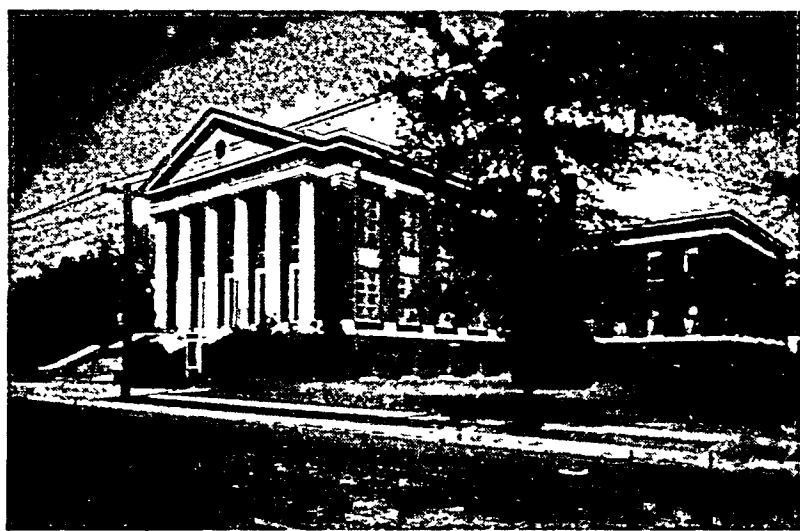
Sometimes amid the sordid stories of devastating war and consuming hate now sweeping over a war-mad world, one finds a rare and beautiful flower sending forth its perfume to sweeten the hate-laden atmosphere that is all about us.

—Exchange.

GREETINGS



*First Baptist Church
Birmingham, Alabama*



*Ruhama Baptist Church
Birmingham, Alabama*



*Southside Baptist Church
Birmingham, Alabama*

WELCOME SOUTHERN BAPTISTS TO ALABAMA

The entire host of Alabama Baptists join in welcoming the next meeting of our Southern Baptist Convention to Birmingham. Our people are completely united in every good work dear to the heart of Southern Baptists. It was in Birmingham, fifty years ago, that our Sunday School Board was started. In its marvelous history during these years, our own state has had a worthy part. We welcome every Sunday School Board worker back to this birthday celebration.

Our two great mission boards, burdened with responsibility, will be here to make report of a good year's work and to plan for greater things in the future. From every nook and corner of our Southern states will come pastors trained in one of our three great seminaries. They will welcome President Hamilton, Dr. Scarborough, and our own John R. Sampey, together with the faculty and alumni of each institution. Our Executive and Promotional Committees, both headed by former Alabama pastors, will be heard with great interest as they make their reports and plan for future activities.

From New Orleans will come a report of our Southern Baptist Hospital headed by Dr. Bristow, a former citizen of our state. Our people already rejoice in the great work of the Relief and Annuity Board, which will make its annual report during the Convention. The men of Alabama look with much concern to the report of Brotherhood work, and they will attend in great numbers.

Preceding our Convention will be the meeting of the Woman's Missionary Union of the South in the city of their headquarters and in the home state of Miss Kathleen Mallory.

So to the entire Southern Baptist host we extend a most hearty welcome to Alabama. The hotels of Birmingham are within easy walking distance of the Municipal Auditorium, and everything possible will be done to make your visit to us both pleasant and profitable.

—F. M. BARNES, *Secretary-Treasurer,
Alabama State Convention.*

We Salute You

This morning the sun is shining with an unusual brightness. Not a cloud is to be seen in the sky. The beautiful birds and budding flowers have but one message, "Spring is here." The welcome that the Birmingham Baptist Pastors' Conference extends to Southern Baptists is just as clear, wholesome, and cheerful as this beautiful spring day. The Baptist pastors of this great industrial city, representing more than one hundred churches with a combined membership of more than fifty thousand, unite in a loud swelling chorus saying, "Welcome to you!"

We welcome you in the name of our common historic faith. Through the centuries men have died for this faith. More are yet to die. The faith "once and for all delivered unto the saints" lives on. The throngs of men and women coming to this Convention are the heirs and participants of this historic faith. Our challenge to totalitarianism of every shade and hue in all parts of the world will be—"Faith of our Fathers, living still in spite of dungeon, fire, and sword—we will be true to thee till death."

We welcome you as co-workers in our common task. The mission of Jesus was a planetary mission. The very universe lives in the heart of God. By loving, working, praying, and giving we hasten the coming of this Kingdom. All of us are "laborers together with God."

Our primary concern is that your visit in our city will be happy and profitable. We stand ready to serve at any time. During this Convention every effort will be made to make this magic city of steel glow with the magic grace and charm of our Lord Jesus Christ.

—MONROE F. SWILLEY, JR.,
*Chairman Pastors' Conference,
Birmingham, Alabama*

Christian Greetings

On behalf of Alabama Baptists, I send Christian greetings to the Baptists of the South and assure them of a hearty welcome to Alabama and to her metropolis, Birmingham, on the occasion of the meeting of the Southern Baptist Convention in May. Since its organization, the Convention has honored Alabama with five sessions, and we anticipate with pleasure the sixth visit. We are particularly glad to have the Sunday School Board come back to Birmingham, the city of its birth in 1891, to celebrate the Semi-Centennial of its organization. We welcome the Woman's Missionary Union to Birmingham, the headquarters city.

I assure you that the Baptists of Alabama are with you in the whole Christian scheme of things and have always co-operated with the entire program of Southern Baptists. Alabama Baptists, through the years, have been united and co-operative in spirit. They love one another and they love their brethren of the South. Baptists are more numerous in Alabama than all other religious groups combined.

Four hundred thousand white Baptists of Alabama and twenty-three hundred churches greet you and give you a cordial invitation and the assurance of a hearty welcome. Your presence will enrich the spiritual and cultural life of our state.

—J. C. STIVENDER, *President,
Alabama Baptist State Convention*

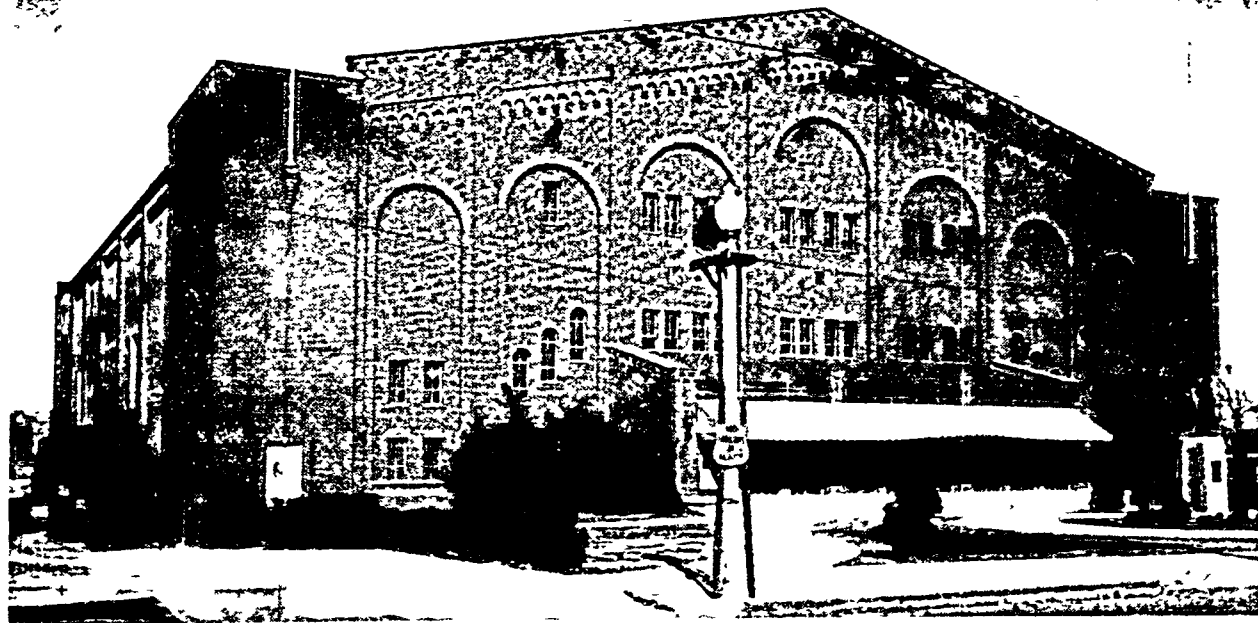
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L. R. SCARBOROUGH, *President*
Seminary Hill, Texas

*The
Municipal
Auditorium,
Birmingham,
where the
convention
sessions will
be held*





Congratulations

I congratulate THE COMMISSION and its editors on its special issue for May, in which is emphasized the work of the Southern Baptist Convention assembling in Birmingham, Alabama, May 14—18.

THE COMMISSION is a great factor not only in promoting foreign missions but is most helpful in vitalizing the missionary spirit among our people both at home and abroad.

The Baptists of Birmingham, and indeed of all Alabama, are delighted that the Convention is meeting in our state and they accord it a hearty welcome.

—L. L. GWALTNEY, *Editor,*
The Alabama Baptist



Welcome Southern Baptists

The 397,915 members of Alabama Baptist churches are looking forward with the keenest anticipation to the coming of the Southern Baptist Convention to Birmingham, May 14. Birmingham Association, consisting of 102 churches, with a total membership of 51,949 will be host to the Convention. A complete organization has been set up to minister to your comfort and convenience while you are our guests.

In a world in which the democratic ideal is battling for its life, our prayer is that the meeting of this the greatest religious democracy in America, shall demonstrate to all men that this ideal still affords the largest freedom of speech, of conscience and of life itself, that society has yet evolved. When the world is at its worst, the church should be at its best. When the light of the world is going out, the light of Christianity should shine its brightest.

We of Alabama, and of Birmingham, are looking forward with confidence that the coming of this session of the Southern Baptist Convention will make a potent and telling contribution to the life of our state and city. From our Baptist Governor to the humblest citizen, we invite and urge our fellow-Baptists from all sections of the South to gather in our city for this vital meeting. We await you with open hearts and a most cordial and sincere welcome.

—JOHN H. BUCHANAN,
Pastor Southside Baptist Church,
Birmingham, Alabama

Birmingham Beckons

Birmingham, the industrial center of the South, welcomes an industrious people called Southern Baptists! The magic city, strategically situated geo-

graphically, with over-night accommodations to most of our Southern cities, welcomes the multitudes from Maryland to Arizona, and from Illinois to Florida. The young, expanding, booming, Southern steel and iron center welcomes the Baptists from every quarter of the territory of the Southern Baptist Convention. If you have never visited our city, you will be surprised to find a great metropolis of more than 400,000 people. They have come from every state in the Union during the sixty odd years of Birmingham's history. You will come to see us in the beautiful springtime. The roses will be in bloom along the highways and the mountain flowers will add their fragrance to our felicitations and greetings.

Our people have shared largely in the great missionary program of the Convention. About a year ago, the Foreign Mission Board appointed twenty-four new missionaries, six of whom were Alabamians and graduates of Howard College. Only last week we gave Dr. Paul O'Neal and wife for service in Africa. Mrs. O'Neal was reared in the First Baptist Church of this city. Today they are preparing themselves to blow their silver trumpet in the Dark Continent. We have given our noble sons and daughters through the years for world service. We have matched their lives with sacrificial gifts through the Co-operative Program and special gifts. The Foreign Mission Board has already received from the estate of one Alabamian, the late W. R. Spight, of Decatur, \$60,000.00 In keeping with our missionary vision and spirit, our local committee is making May 18, Missionary Day in all of our churches. Foreign and home missionaries and secretaries will occupy our pulpits for the morning service. With joy and expectancy Alabama Baptists await your coming.

—JOHN L. SLAUGHTER, *Pastor,*
First Baptist Church,
Birmingham, Alabama

Italy and the Gospel

(The last of a series of articles.)

DEXTER G. WHITTINGHILL*

Giovanni Papini several years ago wrote a marvelous volume entitled "The History of Christ" which had an immense circulation in Italy. It has also been translated into many languages. The author, although nominally a Roman Catholic, gave to the world in this contribution the finest presentation of the Christianity of Christ which the world has known for years. Hundreds and thousands of Roman Catholics who hitherto have known little or nothing of the Christianity of Christ have become enthusiastic readers of this notable work. The author, as a poor young man in Florence, Italy, learned English in the Baptist church of that city and sometimes attended prayer services after the English lessons. He purchased his first copy of the New Testament in Italian from the same church. He was also an assiduous reader of "Bilychnis," our noted religious Review published in Rome for nineteen years. So, if this noted volume is permeated with the evangelical interpretation of Christianity, it is almost entirely due to the work and influence of our Baptist Mission.



Entrance to Catacombs

Baptists in Italy have given much attention to publications. The Publication House was organized in 1912. I immediately began the publication of "Bilychnis," a monthly review devoted to religious, philosophical, archaeological, and social questions. It was

*Dr. Dexter G. Whittinghill, Southern Baptists' missionary to Italy from 1900 to 1939, is now retired from active service and makes his home in Virginia.

founded at an opportune time when all Italy, in fact, the whole of Europe, was stirred by the modernist movement. We soon gained the attention of the intelligentsia and had as contributors members of the Senate and Parliament, professors in universities, lyceums, and other institutions, lawyers, doctors, authors, evangelical pastors, and even members of the Roman Catholic clergy (under pseudonyms). This periodical was unique and became the means of illuminating the public concerning what goes on in the religious world. Thousands of people in Italy and in foreign countries became better acquainted with evangelical and Baptist doctrines who otherwise would have known little about us, since our churches can reach only a limited number of people. For nineteen years this Review was published monthly without missing a single issue, even during the World War. It has been accounted one of the three best in Europe. Professor Lodovico Paschetto and I had the honor of editing this periodical.

One other Review and two newspapers published by us increased the influence of our work in Italy. We had the honor on two occasions of having our Review, "Bilychnis" put on "The Index" by two Popes of Rome.

Baptists have also been highly honored in being asked to take part in the revision of Diodati's Italian New Testament and Psalms. This work was sponsored by the British and Foreign Bible Society of London. A committee of seven worked for seven years on this revision. Dr. George Boardman Taylor represented the Baptists for two years. After his resignation, due to illness, I took his place for five years. This revision is now almost universally used by Italian evangelicals and by some Roman Catholics.

SPECIAL BAPTIST CONTRIBUTIONS

Three things stand out prominently as contributions of Baptists: (1) Believer's Baptism. It is a well known fact that the Roman Catholic Church does not require faith on the part of those who are baptized. Hence babies are christened when eight days old, and receive their names in that ceremony. Other denominations—the Waldenses and Methodists, for instance—practice the same rite. Consequently, the baptism of conscious believers in Italy is performed only by Baptists, who are more consistent than others in maintaining the practice of primitive Christianity, baptizing only those who believe in Christ as their personal Saviour. (2) Baptism by

immersion has always been one of our distinctive doctrines. For ten centuries, this form of baptism was practiced by all Christians in Europe with rare exceptions. It is still the form of baptism in the Greek Catholic Church. The large number of beautiful baptistries throughout Italy are monumental witnesses to the original rite. In Rome there are several baptistries in the catacombs. (3) Another special contribution of Baptists is the important doctrine of separation of Church and State. Great progress has been made along this line. Many evangelicals of other churches have accepted this doctrine. Political leaders have been largely influenced by it. Socialists, before the suppression of their party by Mussolini, had espoused this salutary doctrine and incorporated it in their political platforms. There is no greater curse to Christianity in Europe than the union of Church and State, and the separation of these two powers would contribute immensely to the progress of Christianity.

CONCLUSION

(1) The importance of evangelizing Italy cannot be exaggerated. She has had a tremendous influence in history. Twice Italy has been the leading nation in the world—during the reign of Augustus the first emperor, and during the Renaissance (fourteenth to sixteenth century). From a political and religious standpoint she still occupies a large position of influence in human affairs. The strategic position of this country gives much importance to missionary work. Italy may justly be considered the "Hindenberg Line" of missionary operations. If Luther and his fellow reformers had taken Rome and Italy for the Gospel, the work of the Reformation would have been complete. No city, since the fall of Jerusalem, has influenced the religious world so much as Rome. From this city went forth the Gospel in the early Christian centuries to every part of the earth. Today there are more than three hundred million people who look to the eternal city for salvation and guidance. What a blessing she would become today if pure Christianity, such as Paul preached, could be propagated once more from Rome!

(2) The great difficulties of missionary work in Italy are not easily understood. It has also peculiar problems. Italy has been the home of the papacy for about fifteen centuries. To every other nation it is a foreign institution. While thousands have little religious interest in the Roman Church, there are many who defend it on purely patriotic grounds. No other nation has a St. Peter's or a Vatican with its invaluable library and unrivaled art collections.

There is, besides, a remarkable contrast between the magnificent equipment of Roman Catholic churches and that of Protestant missions. The great

cathedrals and churches with their altars of gold, silver, and precious stone, with paintings and sculptures by the masters, with entrancing music and gorgeous vestments and everything which appeals to the love of the beautiful, form a wide contrast to our modest churches and scantily furnished halls of worship. Certainly no country has so many beautiful churches as may be found in Rome, Florence, Venice, Milan, Pisa, Ravenna, and Palermo. These structures still receive thousands into their bosom and have become a synonym of Christianity. Their long and undisturbed existence is, for the average Italian, an argument in their favor. The Reformation in the sixteenth century shook to the foundations some countries and in others it almost destroyed Roman Catholicism. But in Italy that mighty religious movement was only slightly felt. Hence, many Italians have come to look upon their Church as unchangeable and enduring as the coliseum itself. These things may account, to some extent, for the apparently limited number of conversions, but the influence of missionary work cannot be adequately measured by numbers.

(3) The future of Baptist work in Italy or in any other country of Europe cannot be foreseen. Work in totalitarian states is most difficult and in some cases almost impossible during this crisis. In Italy we have two totalitarian states—the Mussolini government and the Roman Catholic hierarchy. But these difficulties should not intimidate us. Rome, in Nero's reign, did not conquer the faith and courage of the early Christians, chief among whom was the Apostle Paul.

For about seventy years Southern Baptists have, with considerable success, carried on work in the land of the Caesars. The present world crisis calls for greater efforts and more faith in God. In view of the great needs of Italy and of its service to humanity in the past, a sense of gratitude should impel us to persevere in the work into which we have been led by the Providence of God.

* * *

EDUCATIONAL OPPORTUNITIES

Miss Lena Lair of Iwo, Nigeria, expresses the opinion that the school room offers the finest opportunity for evangelism and training in Nigeria. In December, 1940, there were eighteen students graduated from the Baptist College in Iwo. During a revival in the College and Day School every boy dedicated or re-dedicated his life to the service of Christ. Thirteen of the number felt definitely called to the ministry and three of these were among those graduated in December.

Among Recent Books

Living Where Jesus Lived. Emma Jewell Ross. The Macmillan Company. Price \$1.50.

Picking it up as just "another book to be reviewed," and feeling very sure that a minimum of time could be devoted to it, I set out from Cairo, Egypt, with the author. On and on in fancy I travelled with her, over the miles and across the centuries while the midnight oil burned low. It was such a delightful trip with its vivid word pictures, its fascinating linking of the then with the now, its reverent interpretations of passages which seem obscure until coupled with the oriental customs that are ages old.

Referring to that sacred spot, the Garden of Gethsemane, the writer says, "There are spots where one may sit in solitude, and I liked to go there near the close of day . . . and have a quiet half hour, for this is one place to which we know Jesus went for prayer and meditation."

The imaginary Palestinian journey which is both informational and inspirational, leaves one echoing in his heart the words of the song, "Today I Walked Where Jesus Walked."

N. F. W.

America Needs God. John Caylor. Broadman Press. Price \$1.00.

Over against the sordid background of life lived on lower levels, the author presents a challenging picture of life more abundant. Out of the pages of this volume rings the clarion call to a heroic investment of our capacities and talents in the service of the Man of Galilee. In this series of sermons the reader discovers that America's—or the individual's—quest for peace can be fulfilled only through Christ's presence and approval.

M. H. Z.

* * *

Grace Abounding. J. E. Skinner. Broadman Press. Price \$1.00.

Running the whole gamut of Christian experience, the writer sets forth convincingly that no area of life is denied God's grace, if only the channel be kept open to receive it. "The issues here involved are not fancied, but real; not temporal, but eternal." The conditions under which one receives God's favor and grows in grace are clearly described. Mastery of these principles would transform many half-hearted Christians into living witnesses of "the grace of our Lord Jesus Christ."

M. H. Z.

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B.A., B.S., and B.M. degrees are given with majors in Art, Music, Speech, Journalism, Education, Physical Education, Home Economics, Business Administration.

BECAUSE the whole pattern of living at Mary Hardin-Baylor is Christian, students find conformity to such a pattern easy. Participation in religious activities is the usual rather than the unusual thing and more than 150 students take part in the annual Easter Pageant and Christmas Carol service. In addition to the annual Religious Emphasis Week a full program of activities is carried on under the direction of a student secretary.

SPECIFIC ADVANTAGES—Small classes, high academic standards, scholarly faculty, a student body composed of young women of high ideals, excellent sports and varied student activities.

TUITION—Rates for residence students range from \$340 to \$490. Fine Arts charges vary with choice of instructor and number of lessons taken.

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GORDON G. SINGLETON, Ph.D.,
President's Office, Belton, Texas

Missions and Prayer

W. T. Conner*

Recently I heard somebody quote Dr. W. W. Hamilton to the effect that the greatest thing that any one of us could do for missions is to pray. This is in line with the New Testament. It is very definitely the lesson of a movement like the China Inland Mission. Many other examples of it can be found in the history of the modern missionary movement.

In Matthew 9:38 Jesus exhorts His disciples to pray "the Lord of the harvest that he send forth laborers into his harvest." This exhortation of Jesus, in the context in which it is set, is quite instructive.

We can see quite clearly from this passage that three things go together:

1. *Realize the need.*

Matthew tells us that Jesus was moved with compassion when He saw the multitudes. He saw them distressed and "scattered like sheep without a shepherd." He saw their need; and that need moved His heart. He was concerned about it. He did not look at these multitudes through the eyes of a cold, disinterested spectator. He felt that want as if it were His own.

He tried to get His disciples to see and feel that need. He said to them that the harvest was great but the laborers were few. He wanted His disciples to visualize the grain in the fields going to waste for lack of reapers.

One of our first needs is to see the wasting harvest, at home and abroad, the multitudes of men and women wasting in sin, with nobody to tell them about the Saviour. Somebody has said that the saddest spectacle in all the world is that of the wasted manhood of the world. And what a spectacle today—men being destroyed physically, mentally, spiritually by the destructive forces at work in our world. Are we concerned? Are we moved with compassion? Do we care?

2. *Pray God to meet the need.*

After calling attention to the urgency Jesus said: "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." Prayer follows a realization of need. When Jesus said, "pray ye,"

He used a word for pray that means to ask for a thing from a sense of need. The implication is that we ask for a thing because we feel the necessity.

He says that we are to pray to the "Lord of the harvest." We are to pray that He should "send forth laborers into *his* harvest." He is the Lord of the harvest and it is His and He is intensely concerned about it. The concern of Jesus was the interest of the Lord of the harvest. He also puts the concern into our hearts. We do not pray to enlist His interest. He desires to enlist our interest. That interest we express in prayer.

God has limited Himself in working out his redemptive program. He works through our prayers and our efforts. A few years ago I read a statement from a theologian in which he said that God was in no sense dependent on man. Such a statement is not in line with the New Testament.

That is what the "Hardshells" said about preaching in relation to the salvation of men. But they were wrong. God has limited Himself. He works through our prayers and our efforts. He waits for a willing people. He awaits our prayers. He works through them. Will we co-operate with Him for a great missionary advance?

3. *Work with Him to meet the need.*

After telling them to pray for workers, Jesus sent them forth. Following immediately, He sends out the Twelve on a mission of healing and preaching. Sometimes we miss the connection because of the chapter division. But we should go right on into chapter ten to see the relation.

Has one a right to pray God to send out workers unless one is willing to go when and where God wants him to serve? Has one a right to pray God to raise up workers to go to China or Africa, unless he is willing for the Lord to call him or his children?

It seems to me that among Southern Baptists, right now, we need three things: First, we need a deep sense of the world's tragic need of Christ and what He can do for men. Our world is plunging headlong into ruin. He alone can save it. Second, we need earnest, persistent prayers for God to come to our help. Only He can furnish the men and the resources to meet the situation. Third, we need to offer ourselves, our children, and our money to be used by Him. No half-way measures are sufficient for a situation such as we face today.

*Dr. Conner is professor of Systematic Theology in Southwestern Baptist Theological Seminary, Texas.

A Sure Test

*Whoso hath the world's goods,
and beholdeth his brother in need,
and shutteth up his compassion from him,
how doth the love of God abide in him?*

—I John 3:17.



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—Watchman Examiner*

Gifts sent to the Foreign Mission Board, Box 1595, Richmond, Virginia, will be forwarded immediately.



I AM THE WAY

E. P. Buxton*

We hear much these days about The American Way, referring of course to our manner of life here in the United States, and to our conceptions of order, of freedom, and of individuality. In fact, The American Way has come to represent a pretty well-established philosophy of life as expressed in our customs and institutions. Last year I had the privilege of hearing a Commencement address by Dr. Sockman, of New York City, in which he undertook to define and to interpret the American way of life, as opposed to that of certain other nations. After listening to his eloquent and arresting words, all of us felt proud to be Americans and grateful that our lot had been cast in this good land.

It is not of The American Way, however, that I want to speak, but rather of another way—that way to which Jesus referred when He said, “I am the way.” It is upon the Christ way that I should like to focus your attention for a little while,—the way of service, the way of sacrifice, and the way of love. For many years after the death and resurrection of Jesus his disciples constituted a sect known as The Way, showing that they recalled His words and that they identified Him with the way that He claimed to be. There are many ways of life and many would-be interpreters of life, but for those who have put their trust in Him there can be only one true way, and that way is personified in Jesus Christ.

It was on the night of the betrayal that Jesus uttered the significant words, “I am the way.” As

*Mr. Buxton, the efficient treasurer of the Foreign Mission Board, is a resident of Richmond, Virginia.

they sat around the table following the departure of Judas, Jesus said to his disciples, “I go to prepare a place for you . . . that where I am, there ye may be also. And whither I go, ye know the way.” To this Thomas replied, “Lord, we know not whither thou goest; how know we the way?” It was in response to this question that Jesus said, “I am the way, and the truth, and the life.” Then followed His wonderful discourse as recorded in the remainder of the fourteenth chapter, and in the fifteenth and sixteenth chapters of John’s Gospel.

May we think of Christ first as the way *out*. Before the coming of the Messiah the world was steeped in sin and shrouded in spiritual darkness. For four hundred years there had been no prophet in Israel, and the temple service had degenerated into empty form, devoid of spiritual uplift. Only a remnant was left of those whose religion was still vital and sustaining. The reign of force as exemplified in the might of the Roman legions was the authority by which the world was held under subjection. In such a time came that wonderful promise to Mary that she should have a son, and that she should call his name Jesus because it was He that should save His people from their sins. Through the ages that have followed His advent Jesus has been the Saviour of countless millions who have put their trust in Him—the way out for them from the depths of sin and darkness and despair into which they had been plunged.

By the same token, Jesus is today the only hope for a world that is in chaos, and is again threatened with the domination of force. For such a world Christ is the only way out of its confusion and fear. The spirit of Christ must be received into the hearts of men everywhere in order that His love may constrain them, and that His compassion may restrain their inhumanity to man. Only this way lies the road to understanding between the nations of the earth—that understanding which must form the basis for goodwill, for a lasting peace, and for an abiding brotherhood.

But Christ is also the way *in*. It is only through Him that we have access to the Father, and gain admittance into the Kingdom of Heaven. As Jesus expressed it, “No man cometh unto the Father but

by me." Again, He likens himself to the door by which the sheep enter into the sheepfold. It remained for Jesus to reveal to us the true nature of God,—to manifest in Himself the love and the tenderness and the yearning of our Heavenly Father over His earthly children. In the parable of the prodigal son Jesus has laid bare for us the very heart of God, and as we read it we can visualize the joy in Heaven "over the sinner that repenteth."

Through Christ we are brought into a true knowledge of God, and are enabled to enter into a more intimate relationship with Him. No longer do we think of Him as some great and terrible Being who is to be feared and shunned, but as children of a Heavenly Father we may look up into His face with the confidence born of that perfect love that casteth out fear. Moreover, as joint heirs of Christ in the Kingdom of God we become partakers with Him of that life more abundant that He came to impart to those who would receive it. Jesus is the way in to that divine fellowship, that spiritual joy which awaits those who will follow Him.

Once again, Jesus is the way *up*. As the Son of God, Jesus tarried on earth only long enough to fulfill His divine mission. Not only on the cross itself but throughout His brief span of years, He

poured out His life in loving, sacrificial service. But when His work was ended and He had paid the awful price of a world's sin, there was no power sufficient to keep Him in the tomb, or to prevent His ascension into the Heaven from which He had come. As He himself said, "I lay down my life of myself; no man taketh it from me; I have power to lay it down, and I have power to take it up again." On that same night of the betrayal Jesus said to the disciples, "And if I go and prepare a place for you, I come again, and will receive you unto myself." To Martha at the grave of Lazarus He said, "I am the resurrection and the life." And on another occasion he said to the disciples, "Because I live, ye shall live also."

As members of the Kingdom of God our permanent citizenship is, therefore, not of this world, but of Heaven. As Jesus said, "In my father's house are many mansions," full provision has been made for all who will qualify for a place among God's elect. The way of the cross does lead home, and those who take Christ as the Way out of sin, and into fellowship with the Father, will some day follow Him through the very gates of Heaven, to share with Him throughout eternity the joys that there await the children of God.

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Lunch hour between services, Rumania



Staff of Baptist Academy, Lagos, Nigeria



Miss M. D. McIlroy visiting a humble Baptist family in Argentina



On this "balsa" a group of Brazilian Baptists traveled six days, to attend their State Convention.

Twenty-first annual meeting of the W. M. U. of Japan



Some Y. W. A.'s of Hungary



SOUTHERN BAPTISTS around the WORLD

Cave dwellers who are members of the Baptist church of Valencia, Spain



Boys' Department, Daily Vacation School, Jerusalem, Palestine

Rev. B. W. Orrick baptizing candidates in Uruguay



Indian Sunday school maintained by Baptists of Chile



THE COMMISSION

A BAPTIST WORLD JOURNAL

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MAY, 1941

No. V

THEIR GOLDEN JUBILEE

We are dedicating this Convention issue of THE COMMISSION to Secretary Holcomb and the Sunday School Board. At the forthcoming session of the Southern Baptist Convention, the Sunday School Board will be celebrating *fifty years* of marvelous growth and unprecedented development in the field of religious education and the production of religious literature.

It was at Birmingham in 1891, that Southern Baptists, in the face of considerable opposition, decided to create and publish their own Sunday school literature. Today the work of the Sunday School Board has grown to such amazing proportions and touches the life of every Baptist church in the South in such a vital and wholesome way, we marvel that any one, even fifty years ago, should have opposed the creation of this great Kingdom agency.

The Sunday School Board in a very real sense was born in the fertile brain and consecrated heart of Dr. J. M. Frost. For more than two decades he guided the destinies of that Board and was followed in the executive secretaryship by Dr. I. J. Van Ness who, for almost a generation, gave to the expansion and enlargement of all phases of the Board's work the strength of his mature manhood and the business

ability with which God had so richly endowed him.

Upon the retirement of Dr. Van Ness, the Sunday School Board, after months of careful search for God's chosen man to carry on the ever enlarging work of the Board, selected Dr. T. L. Holcomb, a native of Mississippi, who for thirty years had been an outstanding preacher and pastor in some of the larger churches of the South.

The work of caring for the educational needs of 24,000 Baptist churches within the bounds of the Southern Baptist Convention is a challenging and compelling task. Secretary Holcomb is eminently fitted in every way for this, the biggest task among Southern Baptists. We salute him and his co-workers on this auspicious occasion, and pledge them our unstinted support throughout the crucial days ahead.

* * *

TRAVAIL OF A NEW GOSPEL ORDER

The Southern Baptist Convention, meeting in Birmingham May 14-18, faces the most critical and uncertain hour that we, as a people, have encountered since 1860. Then we faced a terrible Civil War, a struggle that was to leave its blighting effects upon the South for generations. Eighty tragic years of suffering, bitterness, and sorrow have followed in the wake of that deadly struggle between brothers.

Today, as the Convention meets, we face a world divided by power politics into two irreconcilable groups. Their schools of thought, ideologies, concepts of government, and estimate of human worth, are as widely apart as the poles. Already three-fourths of the peoples of the whole world are involved directly or indirectly in this fearful struggle which will settle, for a millenium, the destiny of mankind.

America is now, in a very real sense, allied with the democratic group that believes in the dignity and worth of the individual, and in the liberty and freedom of the human soul. Today, as never before, she stands at the crossroads of her destiny, and we believe that God Almighty created and founded this nation as an asylum for the liberty-loving and oppressed peoples of the whole earth. God has placed us in a marvelous position in regard to the other countries of the world. We profoundly believe that the Lord of the nations has committed in trust to America a rich deposit of idealism, and of sympathy, for all the upward climbing peoples of the world. We are the trustees of a mighty heritage from the supreme Ruler of the universe, for the salvation and uplift of all mankind. This is our challenging task in the most crucial hour humanity has faced since Jesus finished His glorious work of redemption and went back to take His place at God's right hand in the land of perfect freedom.

A Testing Hour

The Convention meets in this crucial and testing hour. It will be a tragedy—a crime—for us to prove ourselves little men and women in such a time as this. Surely this is a day for sanity, vision, and a consuming passion for the lost and helpless peoples of the nations, driven like sheep without a shepherd. For the months ahead, from every fireside and altar of prayer there should ascend daily to the God who hears and answers prayer, one united, fervent appeal that our people, gathered in annual Convention, may have insight and understanding of the times in which we are living and, like Israel of old, know what God would have us do.

A Suggestion

We have one practical suggestion to make. We believe that the Convention should appoint a continuing commission of not less than fifteen of the most progressive and thoughtful brethren and sisters, to make a thorough and complete study and survey of the whole conventional set-up and program. The year 1940 marked a decisive epoch and era for Southern Baptists. We face a world revolution. With our present programs and policies, are we ready to deal with a new world order in every phase of human endeavor? We must be prepared to meet our new responsibilities in the glamorous and challenging years that beckon us on into the unknown future with God.

In the new world order, now in the making, let us create a Standing Commission on Programs and Policies for Southern Baptists.

* * *

IT'S A LOT OF MONEY

Nine years ago, at the Washington Convention, the Foreign Mission Board reported a debt, to four banks in Richmond, amounting to \$1,110,000. During these nine years, the Board has paid a total of \$900,000 on the principal of this debt. The amount remaining to be cancelled is \$210,000.

During these intervening years, the Board has paid, out of its current budget, the sum of \$232,948.46 for interest on its indebtedness, making a total of \$1,132,948.46 for principal and interest on debt service. Nine years ago we were paying interest at the rate of six per cent. Today we are paying three and one-half per cent interest on our remaining obligation.

If all of our people who love missions will loyally support the Hundred Thousand Club, our entire debt can be wiped out by our Centennial in 1945.

The Foreign Mission Board is living within its income on the current budget and, at the same time,

the debt is slowly melting away. We are determined, God helping us, to discharge our obligations, to live within our income, and to stay out of debt.

* * *

THAT ADVENTUROUS SPIRIT

During these days of destruction and death there is a disposition on the part of many who are separated from the scene of strife to play the game safely. Many so-called isolationists have no convictions about a conflict of Christianity and war. Their chief concern is safety. They do not want America to become involved because involvement might mean loss of life and property.

Without glorifying war or even violating the spirit of neutrality, we can applaud the fortitude and faith which make innocent people endure unspeakable suffering and hardship. A few weeks ago when their homes were being destroyed, when their cathedrals were becoming debris, when their hospitals were being blasted, they were praying in England:

"O thou who art heroic love, keep alive in our hearts that adventurous spirit that makes men scorn the way of safety."

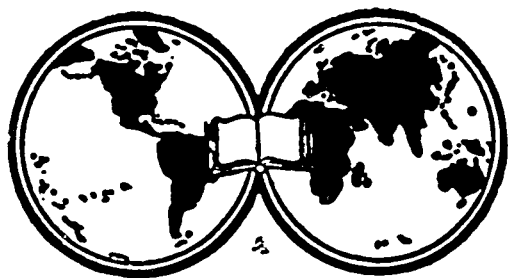
What a prayer! How desperately the Christians of this country need to pray it. Take counsel with fears when the outcome depends upon the venturesomeness and daring?

To us, one of the most inspiring features of these modern times is the manner in which missionaries have deported themselves. Men who know what war really is know also how easy it is to run when shells begin to burst, when machine gun bullets begin to whiz. It must be even easier for civilian foreigners in threatened areas to get away from the scenes of death, especially when members of their families and representatives of their government advise evacuation. But in these latter days in Shanghai, in Kweilin, in Chengchow, in Bucharest, in Budapest, in Belgrade, in Rome, our missionaries have literally scorned the way of safety.

How shall we who are safe in a land of peace and prosperity match their living sacrifice? There is only one way and that is to deny ourselves and take up *our* crosses. If these friends of God, these scorers of safety are willing to risk their lives, we should be willing to give of our substance that in lands of darkness and death they might continue to hold aloft the light. We could do no better than pray with our British relatives:

"O thou who art heroic love, keep alive in OUR hearts that adventurous spirit that makes men scorn the way of safety."

G. W. S.



World Trends

Items of Social and Missionary Interest

CHARLES E. MADDY

Surpassing All Records

The Lottie Moon Christmas Offering has broken all preceding records. The goal set by the Woman's Missionary Union of the South was \$220,000.00; but up to March 26, the Foreign Mission Board has received a total of \$359,488.73.

This—by far the largest Lottie Moon Christmas Offering ever contributed—will mean unspeakable joy to scores of our missionaries in foreign lands, and to hundreds of native leaders on our various mission fields.

Additional homes for missionaries can now be built in Africa. More adequate support and equipment can be given to schools, colleges, theological seminaries, and hospitals in foreign lands. It means the entire salaries for 125 missionaries—one fourth of our total missionary personnel. In short: in a hundred ways, the Foreign Mission Board can now rehabilitate and reinforce its hard pressed and over-worked missionaries in all lands. It will mean church buildings, chapels, seminary and missionary training school buildings, and the education and training of a native leadership for the growing and multiplying churches on our mission fields.

We are humbly and devoutly grateful for this unprecedented outpouring of the generosity of Southern Baptist women, girls, and little children.

* * *

Cheerful Giving

The First Baptist Church of Oklahoma City is one of the great missionary churches of the Convention. From the story that follows, Paul would have classed this church as a "cheerful giver":

"Last Sunday morning we witnessed an unusual missionary collection. For several years the First Baptist Church, Oklahoma City, has placed Mrs. Victor Koon's salary in the church budget, but that of Mr. Koon has been provided each year by a special offering. Last Sunday was the date set for taking this offering and the various organizations in the church had been getting ready for it. Pastor J. Howard Williams arose to announce the offering, but before he could speak, Mr. E. V. Washburn was on his feet calling out the names of departments and classes that would provide the salary for a month or a week or a day. These periods were rapidly marked

off on a blackboard indicating the days of the year. Mr. Oscar Davis, church treasurer, and others joined in calling off other lists and from every part of the auditorium subscriptions were called out—somebody kept the time—and in three minutes and seven seconds, the year's salary had been subscribed. Within three or four minutes more the salary had been oversubscribed there or four months. The surplus will go to missions also. Pastor Williams said it was the first time he had ever had a mission collection run over him. He and his family had planned to start the offering, but he was not given a chance until organizations and individuals had responded. It was a joyous occasion, manifesting the spirit of giving in a New Testament fashion."

—BAPTIST MESSENGER.

* * *

The Eclipse of Europe's Universities

From reliable sources, we gather sufficient information to convince us that the old and renowned universities of German controlled Continental Europe are all but destroyed, and those that are left are on the way to utter extinction. The purpose of the Nazis as to the universities in these European lands they have over-run, seems to be twofold: (1) to prevent students in the conquered countries from receiving university education, and thereby to deprive those lands of a trained and capable leadership; and (2) where universities are left open, to pour into them a stream of German influence, thus making them hotbeds of the Nazi way of life.

Here is a brief summary of the deplorable situation in which the great universities of Europe find themselves:

The University of Prague: This famous and historical Czech University has been closed and, in its place, commercial schools of low grade have been organized to prepare Czech students for practical work in trade and technical industry.

The University of Cracow: Poland's oldest University, founded in 1364, has been suppressed and the world stands appalled at the brutal and systematic campaign on to crush utterly, Polish culture throughout northern Europe. Recently the German occupation authorities invited 180 professors and

The Commission

teachers of the University of Cracow to a lecture on National Socialism. When they came together, they were told:

"You do not know what the basis of National Socialism is. You are not fit to be professors but only to go to a German prison camp to learn what National Socialism is like." All were arrested on the spot and sent off. Many of them were venerable professors of seventy and upwards and had made recognized contributions to science and the arts. Eighteen of them died in the Oranienburg Camp; fifty were transferred to Dachau to do heavy stone-breaking work; and eventually one hundred and three were released, to return as broken men to their own old city.

The University of Brussels: A process of complete Germanization of Belgian culture is going forward, and the University is but a shadow of its former greatness.

Leyden: In the closing of Leyden University in Holland, one of the most famous of Europe's cultural centers is removed.

If the present German leadership with its sadism and brutality is victorious, Europe is doomed to a social, moral, and educational status rivaling the degradation of the Dark Ages.

* * *

Foreign Mission Week

A splendid program has been prepared and leaders have been engaged for Foreign Mission Week at Ridgecrest, North Carolina, August 9-16. (We are expecting some distinguished speakers from some of the boards of the Southern Baptist Convention.)

Dr. George W. Sadler, secretary for the work of our Board in Europe, Africa, and the Near East, will have charge of the program. Make your plans now to be with us at Ridgecrest for Foreign Mission Week in August.



Students of the W.M.U. Training School of Buenos Aires with Mrs. L. C. Quarles and Miss Martha T. Ellis

May 1941

A Heart of Gold

Hight C Moore, golden-hearted servant of Christ, has reached the biblical milestone of "three score years and ten." We would not believe it except for



Hight C Moore

the fact that we saw in one of the Sunday School Board's publications that a celebration of this happy event had taken place. Fifty-one years ago Dr. Moore began preaching at Morehead City, down by the sea, in North Carolina. He was reared amid the towering peaks of northwestern North Carolina, and it is significant that the home community — church,

school, and post office, nestling under the shadow of majestic Grandfather Mountain—was known as *Globe*. Hight Moore, from early childhood, has loved and honored the Christ of Galilee and, like his Master, has carried the world in his heart. His is a genial, friendly personality, and in a Christlike way he loves every soul on the *globe*.

Dr. Moore has rare gifts as a writer and expounder of Biblical truth, and has made a large and enduring place for himself in the hearts of Southern Baptists. We salute you, our honored kinsman and fellow-servant in Christ, and wish for you many more golden years in the service of our Lord.

* * *

Among British Prisoners of War

"A letter from a British prisoner of war in Germany has reached the Oecumenical Commission for Spiritual Help to Prisoners in Geneva. He writes as follows: 'We fully recognize the difficulties you must have in obtaining English Bibles and Christian literature, and this adds to our gratitude for what you have done. I could almost say that the Bibles were distributed before we got them into our hands.'

You can be sure that any more that you can send will be joyfully received.

"Perhaps you would like to know how the camp chaplains carry on. Every Sunday we have a Communion Service and a morning service with sermon. As there are many denominations among the interned chaplains we have an Anglican Communion Service three Sundays in the month and morning prayer with sermon every fortnight. The fourth Sunday we have a Communion Service either after the rite of the Church of Scotland or of one of the Free Churches. We have been allowed to give a course of talks on doctrine and the Christian life, also on the Bible, during the week. Thanks to the Youth Christian Unions we have several theological books in the camp library."

* * *

Magnificen. Leadership

We joyfully salute the great friend to every missionary and mission cause, Dr. W. Marshall Craig of the Gaston Avenue Baptist Church, Dallas, Texas, who has completed fourteen years of glorious service with that ever expanding church. In these fourteen years the church membership has grown from 1,843 to 5,207. The total number of members received during these epochal years has been 6,070. The aggregate gifts during these years have been \$956,131.61, of which \$344,953.33 went to outside causes. The church, beyond the generous support given to the Co-operative Program, pays the salaries of Dr. and Mrs. R. E. Beddoe in China. Both pastor and church have a world vision of Christ's coming Kingdom.

* * *

Methodists Withdrawing

Recently Secretary Ralph E. Diffendorfer and Bishop Baker, of the United Methodist Foreign Mission Board, returned from an official trip to Japan. The Methodists—American and Canadian combined—have the largest work of any denomination in Japan. On their return to New York, these Methodist officials recommended to their Board, that all Methodist missionaries be withdrawn at once from Japan, Korea, Manchuria, and occupied China. Thus, as the political situation in the Orient becomes more acute and the long-dreaded crisis draws nearer, all American mission boards are falling in with the plans of the United States Government for the evacuation of all Americans from the danger zones in the Far East.

* * *

Hwanghsien Schools Closed

Information has just come to the Foreign Mission Board that our wonderful system of mission schools has been closed as a result of an order of the Japanese authorities in Shantung. Ever since the Japanese invaded Shantung three-and-a-half years ago, our Baptist missionaries have been allowed to go on with their work without serious interference. Recently, however, the Japanese military authorities have tightened their grip on every phase of Chinese life. Now they have invaded the mission schools and churches, and have demanded that all mission and church activities conform to the Japanese program for the so-called "New Order for East Asia." Rather than consent to anything savoring of shrine and emperor worship, our missionaries have closed the schools and are withdrawing from the occupied areas in Shantung.

The missionaries may be driven out, but the Gospel is firmly established in Shantung, and one day the missionary will return, and there will dawn a great and new day for the Gospel.



Christian Chinese tells the story of Jesus to a group of orphaned children in a Baptist Refugee Camp

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THE WORD OVERCOMING THE WORLD.

E. C. Routh. Cloth 75¢—Paper 50¢.

A discussion of Southern Baptists' work in China, Africa, Latin America, Japan, Europe, Palestine. An invaluable reference book for use throughout the years.

Young People

FRONTIERS FOR CHRISTIAN YOUTH.

O. T. Binkley. Cloth 75¢—Paper 50¢.

A portrayal of the progress and the needs of the work on Southern Baptists' mission fields around the world. On sale after May 10.

Intermediates and Adults

WORLD AIRWAYS FOR THE KING.

Florence Boston Decker. Paper 40¢.

A record of how Christ's message is being carried by Southern Baptists' missionaries to the Orient, Africa, Latin America, Europe, and Palestine. On sale after May 10.

Juniors

BY CLIPPER PLANE AND STRATOLINER.

Willie Jean Stewart. Paper 35¢.

All Juniors will delight in an imaginary trip to many lands in the study of this book. On sale after May 10.

Primaries

(Title has not been selected).

Paper 35¢.

Ruth Carver Gardner had written the greater portion of this book. Since her death, her sister, Alice Carver Cramer, is completing the manuscript.

The date of publication of the books in the series, not on sale at the Southern Baptist Convention in Birmingham, will be announced later.

VISIT THE FOREIGN MISSION BOARD EXHIBIT IN BIRMINGHAM

It will be with interest and profit that the delegates to the Southern Baptist Convention visit the Foreign Mission Board's exhibit.

In the attempt to feature World Missions—the foreign mission study theme for 1941—a wonderful display from all of the mission fields has been planned. The large number of missionaries attending the meeting are contributing curios, cultural objects, art pieces, pictures, and maps, making possible a more elaborate exhibit than we have had in any

previous year. More generously, perhaps, than ever before, the missionaries will devote time between sessions to the exhibit. They will be there to explain the curios, to discuss the work on their fields, and to confer with their friends about engagements for schools of missions, encampments, assemblies, institutes, and other meetings.

Visit the exhibit. Meet and enjoy your missionaries. See the fine display. We believe it worthy of inspection.

Copies of the Annual Report of the Foreign Mission Board and free tracts on all phases of foreign mission work will be on tables in the exhibit booth. Look them over, and place your order for a supply, or take samples and send later for more copies.

A representative of THE COMMISSION will be at the Foreign Mission Exhibit, whenever the auditorium is open, to take your subscription or renewal. A thirty-two page, illustrated, monthly magazine for only fifty cents a year.

In dealing with those advertising in this issue, please mention THE COMMISSION



Recent Missionaries



Meta LaTuille O'Neal (Mrs. J. Paul)—I was born February 5, 1915 in Birmingham, Alabama. I graduated from Phillips High School in 1931 and the fall of that year I entered Howard College in Birmingham.

I was converted at the age of nine and was baptized in the First Baptist Church in Birmingham. I was active in Sunday school and B. Y. P. U. On Christmas day, 1932, my pastor, Dr. J. R. Hobbs, gave an invitation to anyone who felt led to do so, to dedicate his or her life to do definite religious work; and I responded at that time. On January 9, 1933, at a ministerial meeting at Howard College while Dr. J. L. Moye was speaking, I decided that I would like to be a missionary to Africa, for I thought the need was greatest there. That same night, after the meeting closed, I met Paul O'Neal. Toward the end of the year—November 23, 1933—we were married.

In May, 1934, we entered the Seminary at Fort Worth and were there until May, 1935. My husband had charge of the mission work at the Seminary and we worked together in the jails, Old Folks' Home, and the downtown mission.

In the fall of 1935 we moved to Dallas, Texas, where my husband entered Baylor Medical College, and we united with the Gaston Avenue Baptist Church.

On September 25, 1938, a baby girl was born to us whom her father named Meta Annette after her mother. Little Ann has been a constant joy in our home.

In April, 1940, we were appointed by the Foreign Mission Board as missionaries to Africa, and we look forward with much delight to the work in the Dark Continent, for which we sailed in March, 1941.

J. Paul O'Neal, M.D.—I was born January 18, 1911, near Andalusia, Alabama, the third son of Mr. and Mrs. W. S. O'Neal. At the age of nine I was converted and joined the River Falls Baptist Church. By the time I was fourteen years of age I had committed myself to God for mission service and felt that He was calling me to Africa as a medical missionary. Later I learned that my parents had dedicated me to the Lord before my birth. They gave me the name of the Apostle Paul and prayed that God would use me mightily in His service. Through all the years of preparation their prayers have been my strength and stay.

At the age of seventeen the Fairmount Baptist Church licensed me to preach, and I conducted my first revival meeting before graduating from high school in May, 1929.

In May, 1933, I received the A. B. degree from Howard College, and in November of that year I married Meta LaTuille.

The two years following my graduation from college were testing years. I felt that God wanted me to go to medical school, but I was financially unable to do so. As I look back now I consider them two of the most valuable years of my life, for in them I learned to "wait on the Lord." I spent two profitable years in school; one doing post-graduate work in Biology at Howard College, and one in the Southwestern Baptist Theological Seminary.

For two and a half years while I was at Howard, I was pastor of the Sulphur Springs Baptist Church in St. Clair County. Through the kindness and generosity of a deacon and his wife in this church, I was able in October, 1935, to enter Baylor University College of Medicine. I received the M.D. degree in June, 1939.

Convention Program Highlights: W.M.U. meeting—Monday, Tuesday; Foreign Missions—Wednesday night; Sunday School Board—Thursday; Home Missions, Friday night; Baptist Brotherhood—Saturday night; Training Union—Sunday night.

NEWS FLASHES

Gene Newton

Arrivals

Rev. and Mrs. J. R. Allen of Bello Horizonte, Brazil are spending their furlough at 200 Ackley Street, Greenville, South Carolina.

Mrs. Rex Ray of Wuchow, South China is making her home at 207 East Fifteenth Street, Bonham, Texas.

Mrs. W. H. Tipton and Miss Velma McConnell, both of Shanghai, China, arrived in San Francisco on March 13, 1941, aboard the S. S. PRESIDENT COOLIDGE, American President Lines. Mrs. Tipton's address is Clinchfield Station, Marion, North Carolina, and Miss McConnell's is Green Forest, Arkansas.

Sailings

Rev. and Mrs. J. L. Hart sailed from New York on March 14, 1941, for Chile. On the way to their field they stopped over in Colombia to study the prospects of opening mission work in that country.

During recent months it has been very difficult to secure passage to Nigeria. In March a group of missionaries sailed from New York by three different routes. March 15, Rev. J. C. Powell sailed from New York direct to Lagos. That same day Rev. and Mrs. L. Raymon Brothers boarded a ship bound for the Gold Coast. On March 19, Mrs. J. C. Powell, Miss Elma Elam, Miss Isabella Moore and Dr. and Mrs. J. Paul O'Neal and their small daughter sailed aboard an Egyptian boat for Capetown, South Africa. From Capetown they take a coastal steamer to Lagos.

Transfers

Miss Kate Ellen Gruver of Haifa, Palestine, is working in Nazareth during the furlough period of Rev. and Mrs. H. Leo Eddleman.

Since the departure of some of the missionaries in Laichowfu, China, Miss Doris Knight of Hwanghsien has moved to Laichowfu.

The six newest missionaries to Japan are being transferred to other fields. Rev. and Mrs. H. B. Ramsour, who have been working temporarily in Hawaii, have recently come to the United States before going on to their new field in South America. Miss Floryne Miller and Rev. Oz Quick are in China—Miss Miller being located in Shanghai and Mr. Quick in Kweilin.

The College of Chinese Studies, formerly located in Peking, has been moved to Baguio, Philippine Islands. In order to complete their language study the following missionaries sailed March 25, from

Shanghai for Manila: Rev. and Mrs. H. H. Culpepper, Rev. and Mrs. R. A. Dyer, Rev. and Mrs. R. F. Gray, Misses Fern Harrington, Cleo Morrison, and Grace Wilson.

Free China

In March, Oz Quick flew to Kweilin, South China, the first new recruit for the work in Free China. Miss Mary Alexander of Shanghai has made plans to go to the same field in April. It is her purpose to spend a few months in W.M.U. work in this new territory. Rev. and Mrs. B. J. Cauthen and their two small children, of Hwanghsien, have long been interested in this work. Permission has been secured for Mr. Cauthen to go to Kweilin, but Mrs. Cauthen and the children must remain in Hong Kong or some other port.

Births

Rev. and Mrs. R. Elton Johnson of Victoria, Brazil announce the arrival of Virginia Ruth on January 31, 1941.

Eleanor Gwen, daughter of Rev. and Mrs. Deaver M. Lawton of Laichowfu, China, arrived on February 28, 1941, in Dallas, Texas.

Congratulations to both families!

Sympathy

On March 1, 1941, Mr. R. J. Howse of Hugo, Oklahoma, the father of Miss Ruby Howse of Temuco, Chile, passed away.

Mrs. W. E. Bobo, mother of Mrs. I. N. Patterson of Abeokuta, Nigeria, who had been ill for many months, died on March 19, 1941.

Our sympathy goes out to each of these families in their bereavement.

Illness

Miss Florence Jones of Pingtu, China, has had a severe case of bronchial pneumonia. She is expected to return to America in the near future.

Miss Edith West of Victoria, Brazil, has been disabled by a spinal condition and has gone to Rio de Janeiro for treatment. Since her furlough is due this year she will come on the United States as soon as passages can be arranged.

Missionary Breakfast

All foreign missionaries attending the Southern Baptist Convention in Birmingham, Alabama, are invited to be the guests of the Foreign Mission Board at breakfast at 7:30 on Wednesday morning, May 14, at the Tutwiler Hotel.

The Brotherhood, Sallee Memorial Baptist Church, Kaifeng, China

Mrs. W. Eugene Sallee

The Sallee Memorial Baptist Church is situated in the south suburb of Kaifeng where the people are either connected with our schools, with the missionaries, or doing day labor in the surrounding country. There are two distinct classes of men in the church: the educated men, and those who are not educated. To the latter class belong the day laborers, farmers, servants, and coolies. These two classes would not mix well in an organization. Of course, as the majority of the men are of the untrained, uneducated class, the church will largely be influenced by them. So, confronted by these facts, we saw that it was no use to wait for a large number of the educated. It was better to start our work with those we had.

The Brotherhood was established about three years ago. We had had missionary organizations for our boys, and girls, and women. It was, however, much more difficult to organize the men, and, because of this, they were being sorely neglected. This

was very evident on every hand.

On this page you see the picture of the Brotherhood. There are forty-six men enrolled. Many come clad very scantily. At first some came with dishevelled hair, unshaven faces; some with no socks on, and shirts open. Talks on how to glorify God in our appearance, in being clean, and kindred subjects, have changed the appearance of many of the members.

Tithing

To give the tithe brings a real spiritual blessing, and not to give it usually means leanness in the life. Most of the Chinese Christians, no matter how pitifully small their incomes are, will tithe when it is put to them in the right way. It was news to some of them that they ought to give each week as the Lord has prospered them. By so doing they have a part in all the enterprises of their church, the work at home, and the work abroad.

A picture of the Chinese Brotherhood Group, reproduced here through the courtesy of Secretary Lawson H. Cooke of Memphis



The Hope of the Future

W.M.U. Devotional Thought—May

The artist Copping painted a picture which he called, "The Hope of the World"—a picture showing Christ surrounded by the children of the five races. The casual observer remarks complacently, "Ah, yes! Children are, indeed, 'the hope of the world'"—a statement which may or may not be true. The child may be the world's hope or he may become the world's peril.

Mrs. Lamoreaux has aptly said, "Life comes from God complete in possibilities, having within it powers which may be trained either upward or downward." True it is that all the great Christian leaders, all the missionaries, all the philanthropists came through the gateway of youth; but it is equally true that all the criminals, all the prostitutes, all the thieves passed through that same gateway.

A more thoughtful study of Harold Copping's painting impresses upon us the fact that each child is pictured as being in close contact with Jesus Christ. Thus would the artist bring home to us the great truth that "the hope of the world" lies in youth's intimate, personal touch with the Saviour.

Today, in America and in mission lands, is the time to lead youth to that place where they can say in sincerity,

"O Jesus, Prince of life and truth
Beneath thy banner bright
We dedicate our strength and youth
To battle for the right.

We give our lives with glad intent
To serve the world and thee,
To live, to suffer, to be spent,
To set our brothers free."

—N. F.

THE ALABAMA BAPTIST

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Churches in the Birmingham Association Directory for May 18, 1941

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Pastor: EMMETT WILLIAMS

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1120 GRAYMONT AVENUE, BIRMINGHAM, ALABAMA

Speaker: W. E. CRAIGHEAD, Missionary to Europe

Pastor: CECIL S. WOOD

Central Park Baptist Church

BIRMINGHAM, ALABAMA

Speaker: GEORGE W. SADLER, Foreign Mission Board

Pastor: W. D. OGLETREE

Eighty-Fifth Street Baptist Church

BIRMINGHAM, ALABAMA

Speaker: W. W. LAWTON, JR., Missionary to China

Pastor: J. D. TOLLESON

First Baptist Church

517 NORTH 22nd STREET, BIRMINGHAM, ALABAMA

Speaker: DR. CHARLES E. MADDRY
Secretary Foreign Mission Board, Richmond, Va.

Pastor: DR. JOHN L. SLAUGHTER

Irondale Baptist Church

IRONDALE, ALABAMA

Speaker: DR. C. J. LOWE, Missionary to China

Pastor: FRED MARTIN

Norwood Baptist Church

1428 NORTH 26th STREET, BIRMINGHAM, ALABAMA

Speaker: A. M. McMILLAN, Foreign Mission Board

Pastor: HAROLD G. SANDERS

Pike Avenue Baptist Church

PIKE AVENUE, BIRMINGHAM, ALABAMA

Speaker: EUGENE HILL, Missionary to China

Pastor: THEO HARRIS

Pratt City Baptist Church

BIRMINGHAM, ALABAMA

Speaker: J. F. RAY, Missionary to Japan

Pastor: J. L. ADERS

Ruhama Baptist Church

7901 2ND AVE. SO., BIRMINGHAM, ALABAMA

Speaker: DR. EVERETT GILL, Missionary to Europe

Pastor: DR. J. C. STIVENDER

Sixty-Sixth Street Baptist Church

SOUTH 66TH STREET, BIRMINGHAM, ALABAMA

Speaker: A. BEN OLIVER, Missionary to Brazil

Pastor: HENRY L. LYON

Tenth Avenue Baptist Church

(ABOUT 10TH AVE. & 42ND ST. NO.), BIRMINGHAM, ALABAMA

Speaker: H. H. McMILLAN, Missionary to China

Pastor: J. D. WYATT

Thirty-fifth Avenue Baptist Church

25TH STREET & 35TH AVENUE NORTH
BIRMINGHAM, ALABAMA

Speaker: ASA R. CRABTREE, Missionary to Brazil

Pastor: GROVER C. WALKER

Vinesville Baptist Church

BIRMINGHAM, ALABAMA

Speaker: DR. H. GLENN WALKER, Missionary to Africa

Pastor: FRED W. POSTMA

West End Baptist Church

TUSCALOOSA AVENUE, BIRMINGHAM, ALABAMA

Speaker: MILNER C. BRITTAIN, Missionary to China

Pastor: DR. JAMES ALLEN SMITH

West Woodlawn Baptist Church

BIRMINGHAM, ALABAMA

Speaker: I. N. PATTERSON, Missionary to Africa

Pastor: W. C. CROWDER

First Baptist Church

ENSLEY, ALABAMA

Speaker: DR. JOHN W. LOWE, Missionary to China

Pastor: C. B. MILLER

Leeds Baptist Church

LEEDS, ALABAMA

Speaker: DR. T. W. AYERS, Missionary to China

Pastor: T. L. COLLINS

Boyles Baptist Church

TARRANT, ALA.

Speaker: DR. J. H. WILEY, Missionary to China

Pastor: L. L. HEARN

Central Baptist Church

TARRANT, ALABAMA

Speaker: DR. J. M. GASTON, Missionary to China

Pastor: R. F. Stuckey

Canaan Baptist Church

ROUTE 3, BESSEMER, ALABAMA

Speaker: R. E. PETTIGREW, Missionary to Brazil

Pastor: REV. CARL COX

Calvary Baptist Church

BIRMINGHAM, ALABAMA

Speaker: DR. J. B. LAWRENCE

Secretary Home Mission Board, Atlanta, Georgia

Pastor: REV. JOHN MAGUIRE

Center Point Baptist Church

BIRMINGHAM, ALABAMA

Speaker: WILSON FIELDER, Missionary to China

Pastor: REV. L. W. STAMPS

Eleventh Street Baptist Church

BIRMINGHAM, ALABAMA

Speaker: REV. M. W. RANKIN, Missionary to China

Pastor: REV. WARREN WALKER

McElwain Baptist Church

BIRMINGHAM, ALABAMA

Speaker: L. L. JOHNSON, Missionary to Brazil

Pastor: REV. O. L. HURTT

South Avondale Baptist Church

BIRMINGHAM, ALABAMA

Speaker: DR. JOHN W. INZER, Pastor First Baptist Church, Asheville, N. C. (A Former Pastor Here)

Pastor: MONROE F. SWILLEY, JR.

Woodlawn Baptist Church

BIRMINGHAM, ALABAMA

Speaker: DR. W. W. HAMILTON

President Southern Baptist Convention

Pastor: REV. D. I. PURSER

First Baptist Church

FAIRFIELD, ALABAMA

Speaker: L. M. BRATCHER, Missionary to Brazil

Pastor: REV. LEE ROBERSON

Gardendale Baptist Church

GARDENDALE, ALABAMA

Speaker: G. W. STROTHER, Missionary to China

Pastor: REV. GRADY MORRIS

First Baptist Church

HUEYTOWN, ALABAMA

Speaker: R. E. L. MEWSHAW, Missionary to China

Pastor: REV. R. F. HALLFORD

Pleasant Ridge Baptist Church

HUEYTOWN, ALABAMA

Speaker: W. HARVEY CLARKE, Missionary to Japan

Pastor: REV. O. L. LEIBERMAN

Trussville Baptist Church

TRUSSVILLE, ALABAMA

Speaker: LEO EDDLEMAN, Missionary to Palestine

Pastor: REV. JOE BANCROFT

Wylam Baptist Church

WYLAM, ALABAMA

Speaker: W. W. ADAMS, Missionary to Dairen

Pastor: H. L. TULLY

Show your appreciation to these splendid missionary-minded pastors by staying over to hear one of these speakers at the 11 o'clock worship service. Also stay for the remainder of the program Sunday.

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FROM THE FRONT

COMPILED BY
Archibald M. McMillan

The Birth of a Nation —In West China

The man* whose movie, "The Birth of a Nation," grossed sixteen million dollars stated to me recently: "The 'birth of a nation' in West China is one of the most thrilling chapters in modern history." That Southern Baptists would have a share in this titanic conception seemed assured when the Foreign



OZ QUICK
He has to be shown

Mission Board moved to open work in "Free" China. Expected to lead in this pioneer undertaking are three nurses: Misses Elizabeth Gray of South Carolina, Thelma Williams of Colorado, and Lucy Wright of Georgia; a dynamic evangelist from Texas, Baker James Cauthen and perhaps his wife, Mrs. Eloise Glass Cauthen, daughter of veteran North China missionaries†; a specialist in women's

work, Miss Mary Alexander of Texas; and Oz Quick, a curly-haired Missourian transferred from Japan, who has heard that "Free" China has great chances for missionary pioneering but "has to be shown."

Traveling by train and plane to Kweilin, these trail-blazers may use Southern Baptists' westernmost Chinese outpost for a "springboard into Free China." Help is needed not only in great cities like Chengtu and Chungking but among primitive peoples along the Burmese border, where Northern Baptists already have work. In a recent report "from the front," Dr. M. Theron Rankin, secretary for the Orient, said that if America's entry into the war seemed likely, efforts might be made to send more missionaries into Free China. Though present plans are being made prudently, he stated, they are being made "in a forward direction," adding that "at a time when millions of people are serving their countries in the face of terrific dangers, we see no basis for our expecting that we can serve God's Kingdom without undergoing dangers."

Not only is West China generally receptive to Christianity, as seen by Generalissimo Chiang Kai-shek's offer to give missionaries free transportation, but it should be especially receptive to Baptist prac-

*Thomas Dixon of Raleigh, N. C., the son of a Baptist minister, himself a Baptist minister for several years, and the brother of Amzi Clarence Dixon, former pastor of Spurgeon's Tabernacle in London.

†Rev. and Mrs. Wiley B. Glass of Hwanghsien and Texas.

tice, for industrial coöperatives and guerilla forces flourish here. Baptists, coöps and guerillas all stress the importance of independent but coöperating *local units*, whether they be in the military, industrial or religious realm.

Periodicals are featuring this resurgence of life in Cathay's hinterlands, but for a particularly good account, ask your State Baptist Book Store to order from the Friendship Press in New York the book *China Rediscovered Her West*, edited by Yi-fang Wu and Frank Price.

— • • —

The Land of the Rising Sun —or Setting Sun?

The glory of God seemed to shine about our Christian brothers in Japan as Southern Baptists entered upon their fiftieth year of work with a great revival, but when the half-century "celebration" came around, the light appeared to wane, and now it seems to be flickering uncertainly. From the Orient come pleas, however, that Southern Baptists keep fanning the flame in the hope that it will grow marvelously brighter when the present crisis has passed. Listen to these voices from the East:

"We are reluctant lightly to abandon the work to which we have contributed some little effort during the past fifty years. . . . We request that aid may be

continued to the Seminary (in Tokyo) and Seinan Gakuin (middle school and college in Fukuoka), which fully intend to remain Baptist institutions."—Edwin B. Dozier, secretary of the Japan mission.

"In spite of the nationalistic pressure which has been very generally felt, and in contrast to the wail, 'There's nothing left to do,' which some have been raising, my



MAX GARROTT
Don't give up the ship

work in the Seminary has proceeded without interruption, and the only real hindrances I have felt have been those rising from my own inadequacy for the opportunities. . . . Contrary to the general belief last summer, it now appears that the requirement of financial independence will not be too strictly interpreted."—W. Maxfield Garrott of Arkansas, treasurer of the Japan mission, son-in-law of Dr. W. O. Carver of Louisville.

"I believe the doors of opportunity for making our distinctive contribution to the Christian work of Japan have *not* been finally closed." Thus writes Secretary Rankin, who adds, in effect, that Southern Baptists are constituting what might be termed "His Majesty's Loyal Opposition" against "ecclesiastical solidarity" by insisting upon the sovereignty of the individual. This perhaps has helped cause the Japanese to alter their original plan for full organic union, he adds, by subsequently providing for a federation of ten separate denominational "blocks," in which "each denomination will go on practically as it is now doing."

In direct contrast to previous predictions, it now appears that (1) missionaries will be allowed to remain in Japan as spiritual though not ecclesiastical leaders; (2) gifts may still be sent to struggling institutions; and (3) each denomination may continue, at least for a while, to make its distinctive contribution to the life and thought of Japan.

— • • —

From Here and There In Africa

About one hundred feet from a Baptist church in Abeokuta, Nigeria, Missionary Bennie T. Griffin of Texas found a woman selling her wares. In what he termed his "broken Yoruba" (see paragraph about Miss Baldwin, below) this young missionary asked the woman if she were a Christian and if she knew about Jesus. To both questions the answer was, "No." Pointing to some red and white beads around her neck, she said that she was a "Shango worshiper," though further questioning revealed that she did not know who Shango was. What a pathetic picture Bennie Griffin has painted of ignorance and heathenism here!

To this account of spiritual poverty, Miss Neale C. Young of Ede adds a glimpse into the natural wealth of Nigeria. So beautiful is her garden of roses that the first thing she does after returning from a trip is to see how her flowers have grown. If she comes in at night, she inspects them by lantern light. Her fine garden supplies her household and many Oshogbo friends with vegetables. "The river supplies us with all the fish we need," she writes, "and I am looking forward to the time when my fruit trees will be bearing." She concludes: "I hope I may continue to serve in this land of natural bounty and spiritual need."



WILLIE K. BALDWIN
She asked for it!

News Notes from Europe and the Near East

From Miss Ruby Daniel in Hungary comes word that "the work is going splendidly. . . . So far as I am able to judge and examine the actions surrounding us," she adds, "I feel that I am in no more danger than that of a year ago. Of course, things can happen overnight in these countries. If I find that by the time school closes things are becoming more dangerous, I might make an effort to return home. I am so happy now in the work of the school that it would



RUBY DANIEL
Standing by her post

nearly break my heart to have to leave. The most serious thing I have to face is that of securing sufficient funds for the school."

The Rev. Roy F. Starmer reported plans to open the girls' school in Bucharest, Rumania, the first of February but added that due to loss of students in the occupied territory and to the fact that many students were doing army service, only a first year

class of men would be received. "We shall probably get in our full school year by continuing later in the spring," he wrote. "The repairs on the Seminary building have gone much slower than we expected, due to the lack of building material."

News of baptisms despite bombings is given by the Rev. Roswell Owens of Palestine. "The work is moving along well, both here and in Haifa," he relates. "There is plenty to keep us busy. A few weeks ago we had the pleasure of baptizing three young people at Haifa, two young men and one young woman. The ceremony was held at a spot only a stone's throw from where Italian bombs had fallen two or three days before, but no one seemed to remember that."

To aid mission work disrupted by the war, nearly \$1,000,000 has been raised since September 1939, Dr. A. L. Warnshuis of New York reported recently.

— • • —

Try This In Your Yoruba

Elated at having passed the first examination in the Yoruba dialect of West Africa, Miss Willie Kate Baldwin of South Carolina tried to chat with an old native gardener.

"Mm, how I like coconuts," she said—or thought she said—by way of pleasant conversation.

The next morning the gardener surprised Miss Baldwin by lugging in ten coconuts for her breakfast table. By a twist of the Yoruba she apparently had said instead, "I wish you'd bring me lots of coconuts." At any rate, she got 'em.

Modern Missions Studied at Southern Seminaries

The theme for the pastors' conference at the Southern Baptist Theological Seminary, Louisville, Ky., from March 17-21, was "Christian Missions in the World Today." The keynote of the meetings seemed to be, "Despite wars and rumors of wars, God's world-wide Kingdom will move *forward*."

Featured speakers at Louisville were the following: Drs. Noble Y. Beall and Ellis A. Fuller of the Home Board; Charles E. Maddry, George W. Sadler and Ryland Knight of the Foreign Board; J. H. Wiley and H. H. McMillan, foreign missionaries; and Louie D. Newton of the Baptist World Alliance. Preaching each night was the Rev. Theodore F. Adams, a Richmond member of the Foreign Mission Board, while

lectures on science and religion were delivered by Arthur H. Compton, Nobel prize winner, whose sister is a missionary in India.



THE REV. TED ADAMS
He preached to preachers

kept the theologians' heads swimming as he sped

Professor Compton declared that a durable society must be built on the three-fold basis of knowledge, coöperation and a worthy objective. He

through astral space but won their hearts with his gracious demeanor. Professor Compton drove with his wife from Mexico to reaffirm before the conference one leading scientist's faith in God and immortality.

The Seminary's beloved president, Dr. John R. Sampey, presided each night, while during the day the following took turns: Professors G. S. Dobbins (former editor of *Home and Foreign Fields*), W. O. Carver (missions department), F. M. Powell, W. H. Davis, and J. B. Weatherspoon, all of Louisville, and Dr. Sadler of Richmond.

A feature during homecoming week at the Bible Institute held in New Orleans from March 3 through 7 was a series of missionary lectures by Dr. Everett Gill, former superintendent of Southern Baptist work in Europe. In these Layne lectures Dr. Gill discussed "Europe and the Gospel" and "The Protestants of the East."

Attorney T. H. Hedgepeth of New Orleans delivered the Thorp lectures on "The Pulpit from the Pew"; Dr. Austin Crouch, secretary of the Baptist Executive Committee, gave four lectures on "A Denomination in Action"; and Dr. W. T. Conner of Southwestern Seminary gave a series of discussions on "The First Epistle of John." Other speakers were D. A. McCall, W. H. Knight, J. E. Dillard, Mrs. C. D. Creaseman, Wyatt Hunter, I. E. Reynolds, Fred G. Scholfield, and W. W. Hamilton, president of the institute.

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Flaming Evangelists Needed Under the Southern Cross

"We need more 'soul fired preachers of the Gospel' than young scholars" in Latin America, according to Dolphus Fay Askew of Alabama, originally slated for service in Spain but now at work in the Baptist Seminary at Buenos Aires, Argentina. Swinging into the native vernacular, he states: "I am of the opinion that we ought not to turn out little 'doctorcitos' now but 'evangelistas.' I don't think that we have much when we turn out a boy who is well versed in sociology, ethics and logic but who can't get out and preach, do soul winning and be willing to trust Christ for a living." Brother Askew has asked the Argentine Seminary to let him organize a department of practical activities to give each student training in street preaching, personal work, church visitation, and tract distribution and, at the same time, to help evangelize the great metropolis of Buenos Aires with its population of three million souls. He feels this will prepare them to go out and be missionaries all over Argentina. This is the type of training provided at the Baptist Bible Institute in New Orleans, where Mr. Askew did such work while studying toward his Th.M. degree.

* * *

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A CORRECTION

Through an oversight in our office at the time the statement of receipts from States was prepared for the March number of *THE COMMISSION*, deductions were not made from the totals for the different States of amounts contributed for British Missions Relief, the sum of which was \$184,894.84.

In the same way the grand total of \$1,345,918.32 should have been reduced by \$184,894.84, the entire amount contributed for British Missions Relief. In order, therefore, that due correction may be made of this error a revised schedule of total receipts by States for the calendar year 1940 is given herewith:

Alabama	\$ 50,693.47
Arizona	1,225.81
Arkansas	24,711.77
District of Columbia	10,701.38
Florida	36,185.73
Georgia	86,768.89
Illinois	12,926.07
Kentucky	76,525.47
Louisiana	29,670.11
Maryland	12,547.53
Mississippi	37,990.83
Missouri	51,474.73
New Mexico	3,477.27
North Carolina	126,167.48
Oklahoma	41,072.51
South Carolina	104,488.37
Tennessee	103,009.99
Texas	174,327.98
Virginia	169,437.93
Miscellaneous	7,620.16

Total.....\$1,161,023.48

E. P. BUXTON, *Treasurer.*

* * *

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NEWS NOTES

During January and February \$97,500 was sent by American Christians to forty-five "orphaned missions" in fifteen countries, according to the International Missionary Council. "Without any high pressure campaigning," affirmed Secretary A. L. Warnshuis, "this has been a voluntary offering in demonstration of the universal brotherhood of Christians. This aid has been given without discrimination of creed or nationality. As brothers we have given this help to our brethren in Christ. What it has meant to the Danish, Norwegian, Dutch, German and French missions, and to the parent churches in Europe—that is a story that will take long to tell."

— • • —

At the end of last year, there were 657,337 Baptists in Europe, or a loss of 3,544, according to a folder just issued by the Baptist World Alliance. The compiler comments, "No doubt the war has greatly hindered Baptist work all over Europe." Baptists of the world now number 12,731,808, of whom 11,160,564 are in North America (following the figures of Secretary W. O. Lewis and Statistician E. P. Alldredge rather than the United States Census Bureau, which seems to have issued incomplete reports regarding Southern Baptists).

— • • —

Erratum

In the March issue of *THE COMMISSION* (page 87) the intermediate study book, *Mrs. Maynard's House* is erroneously listed as costing 50¢. The price of the book is 40¢.

—The Editors

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CARLYLE CAMPBELL
President

Work Moves Ahead in "Occupied" China

We have just closed an eight-days' meeting in our She Jia Chao Church and Middle School in which more than two hundred people accepted Christ, and about seventy surrendered their lives for special Christian service. Whole families were saved.

—D. F. STAMPS, *Yangchow, Ku., China*

* * *

The work moves on. Yesterday thirty-nine were baptized at the Cantonese Baptist Church. We are refugees there no longer. You should just see the fine new set-up, plus Rose Marlowe's and Lorene Tilford's smiles. Everyone is happy, of course, about this fine come-back. At the University Church about seventy are awaiting baptism.

—MARY ALEXANDER, *Shanghai, China*

* * *

THE COMMISSION should be in every Southern Baptist home because: Denominational loyalty demands it; it is worth twice the subscription price; as "a thing of beauty" it is "a joy forever"; gifts to other causes increase when our people catch the missionary vision. **SUBSCRIBE TODAY!**

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"Yesterday the entire Kwongsi contingent of Alliance missionaries returned here from Hongkong. Eighteen men and women—not counting the children. They have decided to cast their lots with Free China and prosecute their work in Kwongsi as never before. The Catholics are constantly sending new recruits to Kwongsi. They literally cover the province. In the past eighteen months some of our oldest stations have gone almost completely Catholic.

Should a Pacific blockade develop following involvement of our country, our communications with you would be cut. I want to tell you that I have anticipated this possibility months ago, with credits in Rangoon and the United States. You need have no worry about the Wuchow missionaries as to funds. We can carry on.

—ROBERT E. BEDDOE, *Wuchow, China*

* * *

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Do pray for me, my friend,
At morning hour,
That I may not be overborne
By Satan's pow'r;
That, 'mid the whirl and maze of "things"
My soul may drink of hidden springs.

And pray for me, my friend,
When night comes on;
God's stars look down upon us both,
Apart—alone;
Will you, dear friend, before you sleep,
Pray Him my soul, with yours, to keep?



- | | | | |
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| 12 | Miss Sallie Auris Pender,* West, Mississippi | 27 | Rev. C. C. Marriott,* Box 120, Sunland, California |
| 14 | Elin J. Bengtson (Mrs. Nils J.), C. Tavern 15, Barcelona, Spain | 29 | Rev. Taylor C. Bagby, Caixa 2917, Sao Paulo, Brazil |
| 15 | Dr. Ray U. Northrip, Ogbomosho, Nigeria, West Africa | 29 | Rev. Francis W. Taylor,* Baptist Hospital, Clovis, N. M. |
| 16 | Anna S. Pruitt (Mrs. C. W.),* 891 West End Ave., N. E., Atlanta, Georgia | 29 | Martha Frances Bigham Belote (Mrs. James D.), Box 456, Wahiawa, Oahu, T. H. |
| 16 | Irene Spencer Northrip (Mrs. R. U.), Ogbomosho, Nigeria, West Africa | 30 | Nan Trammell Herring (Mrs. J. A.),* 27 Tindal Ave., Greenville, South Carolina |
| 17 | Miss Alice Parker,* R. F. D. No. 2, Box 398, Roanoke, Virginia | 30 | Rev. I. N. Patterson,* Owings, South Carolina |
| 17 | Miss Grace Elon Wilson, College of Chinese Studies, Peiping, China | | |
| 18 | Miss Edith Ellene Wiggins,* Clarksville, Ga. | | |

*At present in this country.

PERTINENT FACTS ABOUT

The Relief and Annuity Board

OF THE SOUTHERN BAPTIST CONVENTION

By THOMAS J. WATTS, *Executive Secretary*

GROWING ASSETS AND INCOME

1. ASSETS 1918—\$106,428.53; ASSETS 1928—\$2,744,000.07; ASSETS 1938—\$4,603,901.69; ASSETS 1940—\$5,149,663.24.
2. INCOME 1918—\$123,523.50; INCOME 1928—\$469,499.15; INCOME 1938—\$539,279.16; INCOME 1940—\$1,005,024.94.

INCREASING BENEFITS

3. BENEFITS 1918: Relief \$1,397.00; Annuity—None.
BENEFITS 1928: Relief \$118,520.00; Annuity \$31,274.21; Total \$149,794.68.
BENEFITS 1938: Relief \$90,776.28; Annuity \$233,748.38; Total 324,524.66.
BENEFITS 1940: Relief \$100,205.77; Annuity \$314,733.13; Total \$414,938.92.

BENEFICIARIES AND DEVELOPING PLANS

4. BENEFICIARIES in 1940: *Annuity* 908; *Relief* 1,237; *Total* 2,145.
5. Churches enlisted in the CONVENTION MINISTERS RETIREMENT PLAN in eighteen states—6,602. (Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Oklahoma, Arkansas, Missouri, Kentucky, Tennessee, Illinois, New Mexico and Arizona).
6. Certificates issued to pastors in the CONVENTION MINISTERS RETIREMENT PLAN—4,258.
7. Over 200 ministers retired under the CONVENTION MINISTERS RETIREMENT PLAN.
8. *Ministers, Missionaries and Lay* employees, teachers, orphanage workers, etc., enrolled in other group plans than the Ministers Retirement Plan, including (old) Annuity Fund and individual certificates holders, 2,169.

Total certificate holders all plans.....	6,500
Total beneficiaries all plans.....	<u>2,145</u>
Grand total, members and beneficiaries.....	8,645

9. Group Retirement plans operated for Southwide and State Boards, Institutions and Agencies as follows: Foreign Mission Board, Home Mission Board, Relief and Annuity Board, Southern Baptist Brotherhood, Executive Committee of the Southern Baptist Convention, Southern Baptist Hospital, Baptist Bible Institute, Baptist Publishing House, El Paso (F.M.B.), State Boards of Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Oklahoma, Missouri, Arkansas, Tennessee, Illinois, Kentucky, Arizona and New Mexico; Fourteen Orphanages, fourteen State papers, four Colleges, sixteen W.M.U. Departments, one Foundation, four Hospitals and several other agencies.
10. 1941 is expected to be the Relief and Annuity Board's greatest year.
11. Remember the Relief and Annuity Board in your will.

The Broadman News

Volume 1

MAY • 1941

Number 1

S. S. Board's 50th Anniversary Commemorated

Shipment of Orchids and Edelweiss Received

Yes, Just Arrived from South America!

A fragrant, spicy, scented nosegay of the two flowers that represent snow and sunshine. Through the pages of *Orchids and Edelweiss*, Mrs. Rosalee Mills Appleby has opened the gate to her garden of dreams where we may see together some of the lovely things God has placed at our disposal.

Though Mrs. Appleby, our marvelously efficient and consecrated missionary, is still in South America, she has sent us across the distance a series of glimpses into the realm of the devotional and inspirational for which every reader will be everlastingly grateful.

"On life's fog-covered flight, it is heartening to know that the way may be brightened by the fringe of blue." And that is just what these twenty-seven "Petals" or chapters will do—brighten your way. Only \$1.00.



Carter Helm Jones

Lord Bacon Said:

"The fool hath said in his heart—No God—but not even a fool hath ever thought in his heart—No God."

Carter Helm Jones says: "This world is not a leaderless,

masterless universe, whirling through chartless spaces on compassless quests to shoreless sea, but the God who made it guides it, preserves it, loves it, in hovering tenderness watches it, and every man born of woman is made by God, is the object of his love and of his daily, hourly, yes, momentary care."

The messages in *Prophetic Patriotism* deal with ageless truth in dateless application. For \$1.00 this volume—the cream of fifty-six years' of preaching—may be purchased.

TRUETT Biography Now \$1.00

A special Broadman dollar edition of *GEORGE W. TRUETT: A Biography*, by P. W. James, has been made possible because thousands of copies were sold at the original price and through the co-operation of author and publisher. Printed from the original plates, it is bound in handsome cloth and has a beautiful paper jacket in three colors. A striking likeness of Dr. Truett graces the frontispiece.

Author Lives to See Book Printed in 23 Languages!

TWENTY MILLION SOLD!

It is believed that *IN HIS STEPS* has had a larger circulation than any book except the Bible. Over twenty million copies have been sold in the English language. Its circulation in the 23 other languages is anybody's guess.

Dr. Charles M. Sheldon, the author, has received very little royalty from his book because it was not properly copyrighted. Of some 46 publishers who have published editions only one (Grossett and Dunlap) has paid him a royalty. While he has missed a fortune, Dr. Sheldon expresses joy that an accident made possible such immense circulation.

In a recent interview, Dr. Sheldon, now 82, said: "If I were writing *IN HIS STEPS* today I would include perhaps a number of things that belong to this generation . . . but, Jesus is the same yesterday, today, and forever, and any attempt to follow in his steps must lead all who try it into the best and most satisfying experience that life affords."

Anniversary Edition

A special 50th Anniversary Edition has been purchased by The Broadman Press, with royalty to Dr. Sheldon. Bound attractively, with blue and gold jacket, it sells for only 50 cents.

GEORGIA WOMAN writes of RED HILLS and NEW BREAD

"Like a surgeon's
knife the
plough
Trails blood on
these furrowed hills
And the rich,
dark smell is life
Which the
fresh-scarred
wound distils.

"Grieve not for
healing
comes—

Green fields, ripe grain, new bread;
From strength of furrowed earth
Today, will man be fed."

Marel Brown, gifted daughter of Georgia, combines philosophy and story and sentiment and inspiration in *RED HILLS*. The poems and stories develop the idea of a pattern of life—"Red Hills," "Green Fields," "Ripe Grain," and "New Bread." \$1.00.



Marel Brown

"FIFTY FRUITFUL YEARS" IS TITLE OF BOOK



P. E. Burroughs

The record of the details, the official resolutions and motions, the statistical data, and the throbbing life of Southern Baptists is given in the new book just off the press.

Dr. P. E. Burroughs has brought to his task first hand knowledge of the things of which he writes, sympathy

thetic imagination and the ability to give "atmosphere" to the story.

All Baptists should possess this volume of human interest and place it at the top of any current reading list! It entertains! It instructs! It inspires! \$1.00.

HUNDREDS OF PEOPLE SUFFERING FROM ACCIDIA

Don't Be Allergic to This Malady!

You will not develop accidia (taking a delight in being miserable) if you invest \$1.00 in *GROW LOVELY, GROWING OLD*, a new book by Douglass Scarborough McDaniels.

She has bequeathed to her friends a volume of sane, wholesome chapters that pointedly intimate that life's evening time may be the loveliest season of all.

In these seventeen chapters is practical advice for those who are old in years yet young in spirit, for those growing old, those who are already old. Both prose and poetry have been used in this compilation of material unmatched in beauty of thought and word.

BULLETIN

19 Baptist Book Stores Operated to Serve You

With two additional Baptist Book Stores in Texas, Southern Baptists now have adequate book service. The Stores are located in Birmingham, Little Rock, Jacksonville, Atlanta, Carbondale, Louisville, Shreveport, Baltimore, Jackson, Kansas City, 1023 Grand Avenue), Albuquerque, Raleigh, Oklahoma City, Columbia, Nashville, Dallas, Houston, San Antonio, and Richmond.