

The Commission

ARTIST WORLD JOURNAL



FEBRUARY, 1942

VOLUME V — NUMBER 2

FOREIGN MISSION BOARD
SOUTHERN BAPTIST CONVENTION
RICHMOND — VIRGINIA

Our Missionaries' Birthdays.

February

- | | | | |
|----|--|----|--|
| 1 | Alice Maude Griffin (Mrs. Bennie T.), Abeokuta, via Lagos, Nigeria, West Africa | 16 | Miss Ola V. Lea,* 514 S. Aycock, Greensboro, N. C. |
| 1 | James Alexander Herring,* 6 Ravenna Street, Asheville, N. C. | 16 | Rev. John Mein, Caixa 178, Pernambuco, Brazil |
| 3 | Georgia Cantrell McCamey (Mrs. H. D.), Baptist Mission, Ogbomosho, via Lagos, Nigeria, West Africa | 17 | Christine C. Chambers (Mrs. R. E.),* 1114 Woodlawn St., Ann Arbor, Mich. |
| 3 | Miss Mary Lucile Saunders, Box 1581, Shanghai, China | 17 | Rev. Walter L. Johnson, Box 116, El Paso, Texas |
| 3 | Rev. P. D. Sullivan, Caixa T, Curitiba, Parana, Brazil | 17 | Rev. A. Scott Patterson,* 309 S. McDonough St., Decatur, Ga. |
| 4 | Mina Garrett Jackson (Mrs. J. E.),* 1000 Ave. "C", Brownwood, Texas | 18 | Mrs. L. M. Duval,* 226 Douglas Ave., St. John, N. B., Canada |
| 5 | Rev. Robert F. Elder, Calle Almirante Brown 714, Temperley, Buenos Aires, Argentina | 20 | Rev. Harold Hall,* Pryor, Oklahoma |
| 5 | Pauline Sheriff Jackson (Mrs. S. P.), Caixa 78, Matto Grosso, Campo Grande, Brazil | 20 | Rev. Ivan V. Larson, Tsingtao, Shantung, China |
| 5 | Meta LaTuille O'Neal (Mrs. J. Paul),* Garland, Texas | 21 | Dr. J. H. Humphrey,* Buffalo, Oklahoma |
| 5 | Miss Lila F. Watson,* Dillon, S. C. | 21 | Miss Margaret Marchman, Shaki, via Lagos, Nigeria, West Africa |
| 6 | Miss Hattie Mae Gardner, Shaki, via Lagos, Nigeria, West Africa | 22 | Miss Agnes Graham, Casilla 20-D, Temuco, Chile |
| 6 | E. Mona Hall Tatum (Mrs. E. F.), Box 1581, Shanghai, China | 23 | Miss Flora Dodson, Hongkong, China |
| 7 | Miss Mattie Baker, Rua Minera 262, Sao Paulo, Brazil | 23 | Miss Alma Graves, Iwo, via Lagos, Nigeria, West Africa |
| 8 | Miss Katie Murray, Chengchow, Honan, China | 23 | Dell Spencer Mewshaw (Mrs. R. E. L.),* Box 355, Baylor University, Waco, Texas |
| 9 | Gladys Yates Blackman (Mrs. L. E.), 2133 Aupini Street, Honolulu, T. H. | 24 | Euva Majors Bausum (Mrs. R. L.), Kweilin, China |
| 9 | Bessie Kemper Johnson (Mrs. W. L.), Box 116, El Paso, Texas | 24 | Mamie Sallee Bryan (Mrs. R. T.), Box 1581, Shanghai, China |
| 10 | Alice Wymer Reno,* % Ida Cribbs Home, Conneautville, Penna. | 24 | Miss Lora A. Clement, Macao, Kt., China |
| 11 | Mary Hammond Baker (Mrs. C. A.),* 210 Townes St., Greenville, S. C. | 25 | Mrs. J. McF. Gaston,* 422 N. Florida Ave., DeLand, Fla. |
| 11 | Miss Clifford I. Barratt, Pochow, China | 25 | Mary Lou Appleman Gillis (Mrs. C. O.), Zapiola 475, Ituzaingo, F. C. O., Buenos Aires, Argentina |
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| 13 | Cora Hancock Blair (Mrs. M. S.), General Urquiza 186, Buenos Aires, Argentina | 26 | Rosalee Mills Appleby (Mrs. D. P.), Rua Plombagina 234, Bello Horizonte, Brazil |
| 15 | Miss Juanita C. Byrd, Shanghai University, Shanghai, China | 26 | Ymogene Martel Alexander McNealy (Mrs. W. B.), Caixa 590, Goyania, Goyoz, Brazil |
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| 16 | Sammie Guynes Johnson (Mrs. L. L.),* 304 W. Georgia, Shawnee, Okla. | 28 | Annie Jenkins Sallee (Mrs. W. E.), Kaifeng, China |
| | | 28 | Edith Felkel Humphrey (Mrs. J. H.),* Buffalo, Oklahoma |

*At present in this country.

Baptist World Alliance Sunday

February 1, 1942

TO THE MEMBERS OF BAPTIST CHURCHES
THROUGHOUT THE WORLD:

Once more, dear Brothers and Sisters in Christ, we call our fellow-Baptists in every land to observe Baptist World Alliance Sunday as a day of united thanksgiving, prayer, and testimony.

We are writing several months beforehand. It is quite impossible to picture the conditions that will obtain on the first Sunday of February 1942. Of this, however, we are certain: Nothing can happen to make it less right and necessary than in former years that we should together wait on the Lord. In a time of widespread war and suffering, when the powers of evil furiously rage, when men's hearts are torn by doubt and fear, we must needs turn with intense longing to Him in Whom alone is our peace.

Let us make the day of common worship an occasion of humble approach to our Heavenly Father, searching our hearts before Him. We would know our own share in the blame and guilt of the world calamity. Have we nourished in ourselves the evil passions that flourish throughout the earth? Have we failed to testify against falsehood, injustice, and greed? Are our minds even now open to the lessons which through the terrific events of these years the God of righteousness and judgment is seeking to bring home to all?

Whatever failures and sinful weakness we are constrained to acknowledge, it is meet and right that we come together to offer devout thanks and praise. Our God is the Holy One, forever gracious and merciful, and His purpose stands changeless on His own Being. Clouds may obscure the vision of Him, but the clouds are earth-born. The radiance of His truth and love shall yet disperse our terrestrial darkness. We will rejoice in Him while we await the clear shining; for we know that He has not failed nor forsaken. The darkness hideth not from Him. "The best of all is, God is with us."

Therefore we shall pray, and pray with confident assurance of faith. "He that spared not His own Son, but delivered Him for us all, how shall He not also with Him freely give us all things?" We shall seek for cleansed vision that we may read aright the signs of our time, and for courage and wisdom that we may meet its demands. The world has to be refashioned after

the pattern we have seen in the mount. We shall seek for all the churches a deeper loyalty to Him who is the truth as well as the Way and the Life, and a more sensitive response to the guidance of His Holy Spirit. Let us be earnest in prayer that, in spite of all that wars against it, the will of God may be done in earth as in heaven—even when it triumphs at our cost. "All things" for ourselves, for the churches, and for the whole world, "are possible with God"; and none but He can so overrule the confused strivings of men as to bring to birth a new order in which justice and love shall meet together, and men shall learn war no more.

The year 1942 should be a great year. Love of the brethren stands firm; we thank God that, by His grace, war has not diminished it, much less destroyed it. British Baptists are celebrating the 150th anniversary of a historic event—the founding among them of the earliest Baptist foreign mission society in the year 1792. That was a year of war and confusion; but precisely then God brought a new and glorious thing to pass. Surely it is conceivable that amid the turmoil and distress of a vaster war He may bring to birth something yet more splendid, making the wrath of man again to praise Him. Still our Lord's commission stands: "Go ye into all the world and preach the gospel," and still we hear the word of matchless encouragement: "Lo, I am with you always, even unto the end of the world." May not a praying and obedient people, sustained by such a divine word, look for "a year of the right hand of the Most High?"

Shall not our motto be taken from the immortal sermon of Carey which a century and a half ago brought the Baptist Missionary Society into being: "Expect great things from God; attempt great things for God?"

J. H. RUSHBROOKE,
President, Baptist World Alliance
GEORGE W. TRUETT,
Ex-President
CLIFTON D. GRAY,
LOUIE D. NEWTON,
Hon. Associate Secretaries
WALTER O. LEWIS,
General Secretary



THE COMMISSION

CHARLES E. MADDRY, *Editor in Chief*

VOL. V

FEBRUARY, 1942

No. II

Published monthly, except August, by the Foreign Mission Board of the Southern Baptist Convention, P. O. Box 1595, Richmond, Virginia. Fifty cents a year.

Entered as second-class matter March 23, 1938, at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.

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THE COVER—Mount Hermon as seen from Tiberias, Palestine, the Sea of Galilee lying between.

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"The Lord of the Harvest"

By W. W. HAMILTON,* D.D.

God buries his workers, but the work goes on toward that eternal goal set by the Lord of the harvest. In the beginning, and even before the foundation of the world, it was God's purpose to redeem. "In due time" Christ died, and "in the fullness of time" he will rejoice in being the first-born among many brethren.

It is a challenging, a comforting, a stimulating thought that "God holds the keys to all unknown" as well as the known; and we are glad. Had he entrusted the key to us, there would be disappointment and confusion and defeat. Throughout all there runs one eternal purpose, and whether or not He makes it plain to us the divine and holy and joyous sowing will come to harvest.

The Lord of the harvest is Lord of the fields. He owns them all, and he knows them all, whether they be near or far, whether they be local or large, whether they be at home or abroad, whether they be barren or fertile, whether they be new or old, whether they be at home or in the ends of the earth. The same Lord is over all. The field may be in Africa, Argentina, Brazil, Chile, China, Europe, India, Italy, Japan, Rumania, Russia; it may be in the hardest city church, or in the environment of opposition and persecution; it may be in the place where worldliness and compromise are rife; it may be where languor and self-indulgence invite to hours of ease. In every case there must be faithful sowing, if the "well done" from the Lord of the harvest is to be expected.

The Lord of the harvest is the Lord of the laborers. He is the one who is to call them and send them out into his fields. They must not heed any mere human or selfish summons. Failure and sorrow and surrender would follow. They are to be equipped by him, for they are to struggle against flesh and blood, and against every evil device, and against the enemy who sows tares and who works in the dark. Their strength to work, their will to win, their power to endure and to be faithful even unto death,

come from their divine Lord. His resources are unlimited, and His wisdom never stumbles, and His presence will not fail those who go in His name. Hear Him say it again, "Lo, I am with you."

The Lord of the harvest is the Lord of the seed. It is the enemy who sows tares, and if we are going out for our Lord, we must not be deceived into sowing bad seed. Jesus gives us the good seed, and we are to plant it "beside all waters." We must not be dissuaded, because there is not an immediate acceptance of the truth. The attitude of the hearer does not change the truth of the message. We must not change the seed because the soil is bad. All the more is it important, that the seed be the best. As Jesus said, it must needs be often that the children of God themselves be the seed of the kingdom—their lives, their character, their death, their blood may be the seed which abides and brings the fruitage.

The Lord of the harvest is the Lord of the seasons. We do not know which shall prosper. This is not our responsibility. "Back of the loaf is the snowy flour," and the mill and the grain and the seasons and the Father's will. We do not need to understand, to explain, to insure. We do need to trust and to be faithful. We are the Lord's laborers, and if we faint not we shall surely reap in due season. What a joy will be ours to participate in the harvest and to sing with the reapers, but what a sorrow must come to those who were negligent and fearful and who failed to sow the good seed which is so essential to the good harvest!

The Lord of the harvest is the Lord of the results. Some may bring forth thirty, or sixty, or a hundred fold. Some may fall on stony places, or among thorns, and some may be snatched away by the devil; but we are not to forget that we are sowers sent forth to sow. A Paul may plant, and an Apollos may water, but the Lord of the harvest must give the increase. He wants His will done in us, as well as in others. He plans for us to be what He wants us to be. He wants good laborers as well as a good harvest, and in the market place He seeks workers even while He seeks results. He who goes forth, even weeping, and bears good seed shall doubtless come again bringing his sheaves with him. The Lord

*Dr. Hamilton, President of the Baptist Bible Institute, New Orleans, Louisiana, is now serving his second term as the able President of the Southern Baptist Convention.

will take care of the results and also of the workers.

The Lord of the harvest is the Lord of the joyous reward. He is the one whom we seek to honor, and He it is who will say, "Enter thou into the joy of thy Lord." Doubling our talents will be gratifying; bringing our one pound to ten pounds will be satisfying; but our Lord has something better than that for those who, even now, are children of God. We shall see Him whom we have loved and served. We shall be like Him. He will present us faultless before

the presence of His glory with exceeding joy. We shall at last be what we have so longed that we and all others should be, and we shall stand "clothed in his righteousness alone," even the righteousness of the Lord of the harvest.

"For when the one great Scorer
Comes to write against your name,
He writes not that you won or lost,
But how you played the game."

A Century of Romance and Miracle

By CHARLES E. MADDY

In October, 1941, the first African Baptist Church of Richmond, Virginia, observed a double celebration of far-reaching significance. It was the commemoration of one hundred years of separate existence for this great Negro church, and also the observance of the fortieth year of the pastorate of Dr. William Thomas Johnson, an outstanding religious leader of his race in America.

It was indeed fitting that on Monday night, October 27, the congregation and pastor of the First Baptist Church (white) of Richmond, should take part in the celebration of the separate existence of this noble African church. For more than a century and a half the life and history of these two churches have been inseparably bound together in the religious advancement of both races in Richmond.

It all began in 1780 when the First Baptist Church of Richmond was organized with both white and colored members. Before the close of the eighteenth century the slave membership had far outgrown the white membership, and in 1841 it was found necessary to organize a separate colored church, under the guidance of the First, Second and Third Baptist Churches of Richmond.

From the minutes of the First Baptist Church we have the following record of the organization of the First African Baptist Church:

PLAN FOR THE ORGANIZATION OF THE AFRICAN CHURCH

The committee to whom was assigned the duty of reporting a plan for promoting the religious instruction of the coloured population of the City of Richmond, after careful consideration, submit the following report:

I. All the coloured members of the Baptist churches in the city, who are willing to unite in the design, shall, as soon as convenient, be organized into a body to be known by the title of "The African Baptist Church of Richmond."

II. From the most experienced and judicious members of the body, there shall be appointed thirty deacons, to con-

tinue in office during good behavior; these deacons shall be selected by the church, with the concurrence of the committee named in the third article.

III. The Baptist churches of Richmond shall annually appoint a committee of twenty-four white members to superintend the religious instruction and discipline of the African Church. Of this committee, the First Church shall select twelve members, the Second Church, nine, and the Third Church, three.

IV. The pastor of the African Church shall be a Baptist minister of good standing in the denomination, selected by the superintending committee, with the concurrence of a majority of the coloured deacons.

V. Meetings for public worship must be held in the daytime, at such hours as the pastor and committee may appoint. At every meeting for worship or discipline the pastor must be attended by at least two members of the committee.

VI. The government of the body shall be vested in the pastor, committee and deacons. All applications for membership, all cases of discipline, and all other business property concerning the body, shall be brought before a meeting of the deacons, ten of whom shall constitute a quorum, duly notified. In such meetings the pastor, or a member of the committee shall preside. The decision of the deacons shall stand; except in case of any difficulty in the discipline of the church, it shall be proper, at the request of the pastor or any member of the committee, or five of the deacons, to call a full meeting of the superintending committee, seven of whom shall constitute a quorum, and lay the matter before them, and their action shall be final.

VII. The committee shall appoint a clerk, whose duty it shall be to keep a correct catalogue of the members, and to record all the business of the regular meetings for discipline. They shall also appoint a treasurer.

VIII. The salary of the pastor shall be fixed by the superintending committee. To raise the amount there shall be a collection taken at the close of every public religious service, or as often as the committee may deem expedient and, should it be needful, the coloured deacons shall obtain subscriptions for the object. Should these means, or such other means as the committee may deem it proper to employ, fail to raise the stipulated amount, then the members of the committee shall be responsible to the pastor for the same in

equal proportions—with the understanding that the members of the churches hold themselves morally bound to share with them the responsibility.

IX. The pastor and committee are authorized to adopt any regulations to promote the prosperity of the body, which do not violate the principles of their arrangement nor the laws of Christ.

In 1841, the 387 white members of the church moved to a new edifice at the corner of Broad and Twelfth Streets. They sold to the 1,708 members of the colored church the house of worship at Tenth and Broad Streets, the price being \$6,500.00. This building was demolished in 1876, and the present commodious church building was erected on the same site.

Dr. Robert Ryland, president of Richmond College became the pastor of this colored congregation in 1841 and maintained the pastoral oversight of the church until 1866. During the quarter of a century of his effective ministry Dr. Ryland baptized 3,832 into the fellowship of the church.

This First African Baptist Church of Richmond, has the glorious distinction of having sent out Lott Carey, the first Negro missionary ever to go to Africa from America. From *Day Dawn in Yoruba Land*, we quote the thrilling story:

"About 1780, Lott Carey, the son of slave parents, was born at Richmond, Virginia. He was a remarkably gifted Negro boy, but in early manhood he drifted into evil ways and was fast going the way to moral ruin, when, at the age of twenty-seven, he was soundly converted and united with the First Baptist Church of Richmond, Virginia. He immediately began the difficult task of self-education and soon learned to read and write. The Bible was his first reading book. He was approved for the work of the gospel ministry, and the First Baptist Church of Richmond gave him a license to preach. For ten years he was very successful in evangelistic and pastoral work among the numerous slave population of the city. Continuing as a faithful and efficient worker for his Master in the tobacco warehouse,

Carey devoted every spare moment to study and the improvement of his mental faculties. He was a good business man, and by his industry and frugality, soon earned enough on the side to purchase his own freedom. His wife had previously died in slavery. In a short time he was also able to purchase freedom for his children. He was now his own master, and by dint of hard work in the tobacco warehouse, he was able to earn a large salary. He bought a small farm near the city and built a modest but comfortable home.

The slave membership of the First Baptist Church of Richmond was larger than the white membership and, in the year 1815, encouraged and assisted by Deacon William Crane, Lott Carey led in the organization of "The Richmond-African Missionary Society" for his colored brethren and sisters. The expenditure of funds raised by the Society was to be restricted to missionary work in Africa, and in five years the Society had accumulated \$700.00. Carey felt an irresistible call to do mission work among his black brothers in Liberia, and when he announced his purpose of going to Africa, his employers offered to increase his salary \$200.00 a year. He refused all inducements to remain in America, sold his farm, and sacrificed his hopes of comfort and material gain and, in 1821, as a missionary to his own people, he turned his face toward the Dark Continent.

"Deacon William Crane of the First Baptist Church had, from the beginning, encouraged and supported Carey and Collin Teague, another Negro missionary, in all their plans and purposes for mission work in faraway Liberia. Before they sailed for Africa, Deacon Crane, in an upper room of his home, organized a Baptist church of seven members consisting of Carey and Teague and the members of their families. Carey was made pastor; and this church, constituted in Richmond, Virginia, became the First Baptist Church of Monrovia, Liberia, and is today a vigorous and growing organization."

Surpassing Our Goal

Paid up circulation of THE COMMISSION

September 1, 1940—15,128

December 31, 1941—31,410

This is an increase of 16,282—about 1,000 a month—or 107% in all.

Goal for December 31, 1941—30,615

BELATED RESOLUTIONS

It is not too late to make New Year resolutions. If you forgot to make yours on the first of the year, start compiling them now and then do your resolving on any of the following New Year's days: Chinese, February 18; Persian, March 21; Siamese, April 1; Mohammedan, April 26; Alexandrine, August 29.

—Religious News Service

Kingdom Facts

and Factors

W. O. CARVER

Professor of Missions

Southern Baptist Theological Seminary

THE WORLD NEEDS THE BAPTIST

In a *Foreword* introducing Dr. Hillyer Straton's new book, *Baptists: Their Message and Mission*, Dr. Kenneth Scott Latourette says, "Ours is a time which stands in peculiar need of the Baptist witness." Among his reasons are, "the Baptist emphasis upon the authority of the Bible which the world needs in this tragic hour." The proclamation of "the eternal message of the everlasting gospel," that the impotent individual "can do all things through Christ" has been part of the historic commission of Baptists, and it "was never more pertinent" than now. "Democracy, with its respect for the individual and its foundation in the eternal worth of every human being, is having rough sledding sometimes, even among its avowed friends. . . . The practice of Christian democracy, which . . . Baptists have as part of their hardly won heritage, must be maintained and strengthened. The separation of Church and State, and its concomitant, religious liberty, are threatened as they have not been for more than a century. . . . We are under obligation to propagate our convictions throughout the world. Only thus can mankind hope to escape from the nightmare of the present age to a better order."

Dr. Latourette calls attention to the sad fact that "All too many on the rolls of our Baptist churches are unfamiliar with the principles for which we stand. They know little of our history or our basic convictions. They are unaware of the manner in which our fellowship operates and of the extent of our work."

Truly this is the hour of destiny for Baptists if we know the day of our visitation; if we are prepared for the prophetic function to which we are called; if we are ready to pay the price of being God's witness in the day of humanity's desperate need. If they will allow God to use them, no other people can so well as the Baptists bring God's gospel today and for the changing order of the whole world.

"TO KILL OR TO GIVE LIFE"

"This is your hour and the power of the dark" Jesus said to his enemies, and they were ready to make an end of him! How little they knew the Scriptures and the power of God! War is the very antithesis of the gospel. The deepest tragedy of human history since "the mighty Maker died for man, the creature's sin" is upon us. The whole world is

engaged in an incomprehensible effort to slay and to destroy. It is the madness of hell. And every one of them is fighting in defense of life and right! A powerful case can be made out against Germany and Japan. Their people believe they have a strong case against Great Britain and the United States. They are all wrong. This is a day of the judgment of God upon the whole earth because we will not walk in His ways, we will not allow His Christ to reign over us.

Five billion used during the last fifty years in the work of Christian proclamation of God's grace of salvation and of righteousness in brotherhood could easily have saved the American people from a tax already estimated at one hundred and fifty billion for warfare, even if we shall bring it to a close within two years. And that estimate on the low material plane is given only to point to the immeasurable spiritual losses all men must suffer in waging war. All this is suggested only to say how desperately we must pray and plan and sacrifice and toil to save our spiritual ideals and hopes. We must give ourselves to the gospel in new ways, new depths, new outreaches. We must keep alive our missionary vision and outreach even in the war—all the more in the war.

More Americans will be killed in overcoming Japan than have been sent to all the world by American Christians in all our history. And in this war Americans will kill more "enemies" belonging to other lands than American missionaries have won to Christ in all lands in the course of our missionary history.

Let us think on these and like facts—think and weep—think and pray—think and solemnly dedicate ourselves to lifting up the Christian witness in every land, not after the war, but now.

CHRISTIAN DEMOCRACY

Democracy is a term much used today when "the democracies" of the world are challenged to defend their heritage and their ideal. Not enough attention is being given to determining how much democracy we have, and what it involves.

In America, where this ideal has been more sought and cherished than in any other land in history, we have never had a thoroughgoing democracy, and we are losing much of what we had.

In our history the emphasis has been on two aspects of the democratic ideal. Primarily and most ex-

tensively the stress has been on political democracy; but actually we have had, and have sincerely sought no more than a graded democracy within the framework of a class society. No genuine effort has ever been made to include all the people in the privileges and responsibilities of full citizenship. There has even been determined resistance to including all in our working democracy.

The second emphasis has been on religious democracy. Even hierarchical, episcopal and presbyterian churches have been greatly influenced by the democratic ideas and ways of the congregational churches, with which democracy is a vital principle, even if not consistently worked out. And Baptists have been the most thorough congregationalists.

Educational democracy has been a growing ideal. Up to a certain grade, Americans are theoretically committed to equal opportunities and facilities for all children. Actually discriminations are still widely prevalent on race and class lines. Now the emphasis is being placed more on economic, industrial and social democracy. Regarding these aspects millions of

Americans are largely losing interest in and concern for political democracy, and are quite willing to surrender it for gains in these other aspects. Concern for religious democracy is at a low ebb.

These conditions demand rethinking the concept of democracy and dedication to democracy in all phases and relations of life. The Kingdom of God must embrace all life's values, aspects and relations. Democracy must become comprehensive if it is to survive and expand. It can become comprehensive and expand only on the Christian basis. "One is your Father and all ye are brothers" is the Christian charter for democracy. There can be no true nor stable democracy anywhere except it be established on the religious basis. The theocratic principle voluntarily accepted and sacrificially lived is the absolute condition of genuine, abiding democracy.

Only a Christian can be a true democrat. Men must be reborn into the family of God before they can enter the Kingdom of God, in which alone democracy can exist and prosper. Here is the imperative for evangelism and missions.

A JEW

In her magnificent book *The Mortal Storm*, Phyllis Bottome pictures a little Jewish boy bringing home to his father a question which taunting schoolmates had raised in his mind.

"What is being a Jew?" he suddenly asks as the family is gathered in the living room. His father fixed upon him a look of unlimited trust and fellowship.

"My boy," he said in his low, deep tones, "to be a Jew is to belong to an old, harmless race that has lived in every country in the world, and that has enriched every country it has lived in. It is to be strong with a strength that has outlived persecutions. It is to be wise against ignorance; honest against piracy; harmless against evil; industrious against idleness; kind against cruelty. It is to belong to a race that has given Europe its religion, its moral law, and much of its science, perhaps even more of its genius in art, literature and music.

"This is to be a Jew, and you know now what is required of you. You have no country but the world; and you inherit nothing but wisdom and brotherhood. I do not say that there are no bad Jews—usurers, cowards, corrupt and unjust persons—but such people are also to be found among (Christians) Gentiles. I only say to you, this is to be a good Jew. Every Jew has this aim brought before him in his youth. He refuses it at his peril, and at his peril he accepts it."





Jerusalem The Synagogue

MOHAMMEDANISM

The greater part of the peoples of the Near East are Mohammedan. The Egyptians, Syrians, Iraqis, Iranians, Arabians, and Transjordanians are Mohammedan. Thirteen hundred years ago Mohammed, the prophet, conquered the Near East and imposed the language, culture, and religion of the Arabs upon all that part of the world. Even in Western India there are ninety million Mohammedans. There are about three hundred million Mohammedans in the entire world and the number is increasing rapidly. Hence Mohammedanism is one of the chief challenges to missionary efforts in Palestine.

Often during the last two years the Mohammedans have said: "What a sweet war this! We would like to have the privilege of killing out the infidel Christians, but they are doing it themselves. The land of Martin Luther is at war with the land of John Wycliffe." In the heathen world, Christ's name is blasphemed because of an unconverted church membership the world over. We Baptists need to become

*Rev. Leo Eddleman who for seven years served as a missionary in Palestine, has been forced by war conditions to return to America.

THE LAND OF OUR MASTER

H. L. EDDLEMAN*

(The third and concluding article)

more strict than ever regarding this time-honored, scripturally-attested principle of admitting to our church rolls only those who have been converted. This is a phase of the message to which we give more than ordinary emphasis in our talks to the people of the Near East.

From some standpoints Mohammedanism is the greatest sore on the body of the human family today. To missionary effort it has yielded less than any other religious group. Its millions of women are subject to slavery. Its men and children live in ignorance, confusion and fanaticism. In other lands we have churches composed of members who were formerly Buddhists, Confucianists, Voodooists, Roman Catholics—almost everything else except Mohammedans. They, therefore, are the last great bulwark of Satan challenging missionary-minded Christians.

Mohammed, himself, according to the traditions of three or four countries of the Near East, originally wanted to become a Christian. He was told by the priests of his day that if he would memorize the Apostles' Creed and the Lord's Prayer and bow down to the idols and images of the Virgin Mary and the Lord, he "would be all right." He did as he was told but was still unhappy and said, "If that is what your religion is like, then I will make a religion of my own." He did; and the peoples of the world today who are the victims of the religion that he made are the most pitiable of the human family.

A People of Contrasts

The adherents to the faith called Mohammendanism usually have within themselves, at one and the



A Vacation Bible School Group in Nazareth

The Commission

same time, a contradiction of character qualities. For instance, the average Mohammedan is extremely generous and extremely stingy at the same time. He is so stingy and crafty that you dare not take into his shop more money than you want to spend, otherwise he will get it out of you some way. On the other hand, if you visit this same man's home, he will be most generous to you. When you first enter, his home he will tell you "Abalan Wasabalan" meaning the space and people of this house are your own. Then he will begin to get you fruits, sweets, and other delicacies. If you compliment something in his home he will probably give it to you. Whenever Mrs. Eddleman would compliment a piece of lace or needlework in the home they would immediately take it up, throw it over her shoulders and insist that she take it home with her. After our first half dozen visits among these people we had brought home so many nice things in this way that we felt like thieves and realized that we must not speak admiringly of anything that we saw in their homes. This same contrast of character qualities is seen in regard to mercy and cruelty. The average Mohammedan will be very tenderhearted. He may even weep in sympathy with a fellow-sufferer. If a baby cries it will cause his heart to ache. As an Englishman once told me the typical Mohammedan is so tenderhearted that he will almost cry if he hears his baby cry, yet at the same time he is so cruel that if his wife does not attend to this crying baby at once



Returning from the Village Well

February 1942



he may beat her half to death. The same thing is true in regard to purity and impurity. Their religion grants them the right to have four wives, and yet if a girl is known to be impure her father or older brother is bound to kill her in order that the family's honor may be protected. Dr. Zwemer has rightly said the Arabs are at one and the same time the best and worst people on the face of the earth.

One afternoon as we entered one of the homes of Nazareth three of the women began preparing things for us. I told the host not to let them go to any trouble for us. His reply was that it was no trouble (of course it was no trouble for him as he sat idly smoking with his feet upon the mantelpiece). Then I used an Arabic idiom to him saying "But your women are getting tired for our sakes." To this he replied, "Brother, in this country we expect our women to keep on getting tired." This was typical of the attitude of most of the men toward womanhood.

Remarkable is the work that has been done by Christian missions in alleviating the suffering of Chinese women whose feet were bound from infancy in centuries past, but the Mohammedan



The Virgin's Fountain in Nazareth

*The
city of
Jerusalem
amid
winter
snows*



*Outside
the walls
of
the old,
historic
city*

women are altogether bound with cords of ignorance and suffering far worse than the physical binding of the feet, and these women are a challenge to Christian women and men of our Southern Baptist Convention. May we answer the challenge as Christ would have us.

A Difficult Field

Often we have been asked, "Is it not easy to do missionary work in Palestine because it is the land of the Lord? Is not the atmosphere most conducive to higher devotional living?" The answer to this question is both yes and no. It was a rare experience that we had one Christmas Eve night standing in the shepherd's fields just outside the village of Bethlehem. There were American, English, Armenian, Arabian, and Jewish Christians standing in a circle with clasped hands as we sang "O Little Town of Bethlehem, How Still We See Thee Lie." We were standing doubtless in the very field above which the angels had appeared to the shepherds as they were "keeping watch over their flock by night." Above this field had rung forth the carol of the angelic host, "Glory to God in the highest, on earth peace, good will toward men." Rare also was the privilege as we stood one day just outside the Damascus gate, about one hundred yards from what is known as "Gordon's Calvary," and there discerned the contour of a skull in the side of the little hill "without the city wall." There we reconstructed in our mind the scene of nineteen hundred years ago when, with the cry of Roman soldiers gambling over His clothes, and the scribes and Pharisees mocking and jeering, the Lord Jesus was crucified. To look upon this scene inevitably produced a spirit of devotion and oftentime, at the close of the day, I felt like the author who penned these words:

"I walked today where Jesus walked in days of long ago;
I wandered down each path he knew, with reverent step
and slow.
Those little lanes, they have not changed, a sweet peace
fills the air.
I walked today where Jesus walked and felt his presence
there.

My pathway led through Bethlehem. Ah! memories ever
sweet—
The little hills of Galilee that knew those blessed feet,
The Mount of Olives, hallowed scenes, which Jesus knew
before;
I saw the deep, swift Jordan roll as in the days of yore.

I knelt today where Jesus knelt, where all alone he
prayed—
The Garden of Gethsemane; my heart felt unafraid.
I picked my heavy burden up and, with him by my side,
I climbed the hill of Calvary where on the cross he died."

Despite these impressive scenes there is something about the atmosphere of Palestine which makes it seem the unholy of all lands. As we followed one superstitious worshipper through the church of the Holy Sepulcher one day and watched him not only kiss the so-called holy places like other worshippers were doing, but get down on his knees and lick them profusely, we were made to feel the absurdity of regarding any land as holier than others. As we climbed steep Mt. Tabor, the top of which is nearly two miles from any village or habitants, and saw as we neared its summit a high expensive edifice which was studded within with jewelry and covered with inlaid gold work, we asked the priests why such a lovely building was erected so far from the habitations of human beings. Might not this money have been spent relieving suffering down below? His reply was, "But don't you know, sir, this is the Mount on which we believe the Lord was transfigured." Thus the priests had insisted on building a three quarters of a million dollar tabernacle where

Jesus had refused to let Peter build one of straw or stone. Such things as these serve to accentuate the unholiness of Palestine's atmosphere and make those of us who work there realize that no land is any holier in the eyes of God than another. God is interested in the souls who live in Palestine just as He is interested in the Indians of India or the Chinese of China. Such experiences have served to make me realize that if there is one spot of land in the world that is holier to me than any other it is not some site in Palestine which is so highly commercialized as it caters to tourist trade. Rather is holy ground some little spot on which a young man or woman after intense struggle becomes willing to accept the Lord. More sacred to me than Bethlehem of Palestine is a little spot on the campus of Mississippi College where, eleven years ago, I yielded my life, my all to

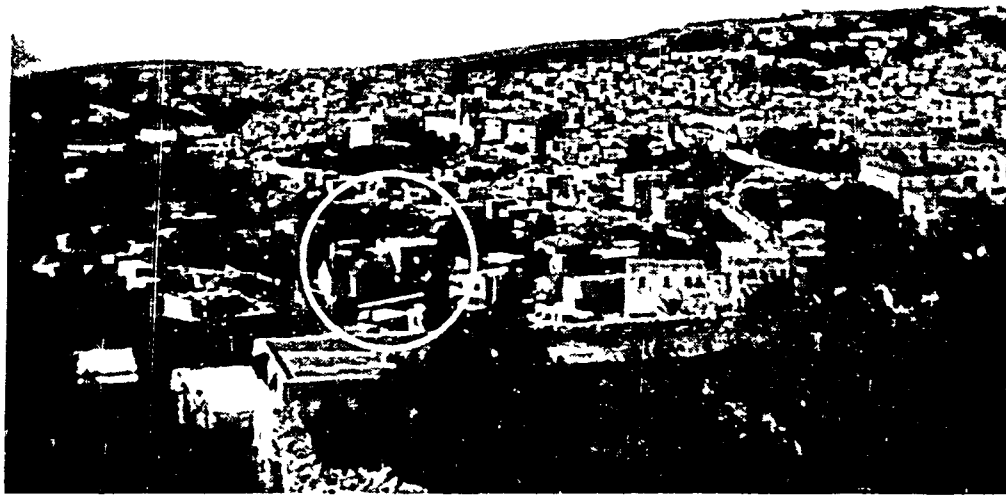
Christ. It was standing there that I also realized that there was a cross for me to bear and that I must preach the gospel. That spot is where I realized the true significance of Calvary. It was there that I realized:

"In loving kindness Jesus came,
My soul in mercy to reclaim,
And from the depths of sin and shame
Thro' grace He lifted me.

He called me long before I heard,
Before my sinful heart was stirred,
But when I took Him at His word,
Forgiv'n He lifted me."

It is in order that they too may know Christ in some such experience, that we must proclaim to all the Mohammedans and Jews of the Near East the love of God as revealed in Christ Jesus.

*The
hill town
of
Nazareth*



*The
Baptist
Mission
is
within
the
white
circle*

GIVING CHRIST PRE-EMINENCE

An unusual plan that deserves commendation has come to light in a letter received by a member of the staff from Mrs. J. E. (Jane Pinnix) Stone, assistant to Mississippi's genial state secretary, Dr. D. A. McCall. With no thought of publicity (and we crave her forgiveness) she writes about a certain room in her new home in Jackson, which she and her husband have dedicated to world-wide missions. They are having the walls panelled in maps on which they are outlining Southern Baptists' mission fields. To be included in the articles contained in this room will be some object from each country in which Southern Baptists have mission work. Not content with this, Mrs. Stone expresses her purpose to send some money to each of these fields for the distribution of the gospel message in the native language.

At a time when some are pessimistic concerning the efficacy of foreign missions, how heartening is the example of this young couple in whose hearts

the love of missions is so deeply entrenched that they are providing this constant reminder that "the field is the world." "Surely the Lord is in this place," and all who cross their threshold will realize it.—MYRTLE H. ZENTMEYER.

* * *

TO THINK FAITH

Miss Helen Keller, at her home in Westport, Connecticut, writes: "An atmosphere animated by such an abundance of unusual experiences in friendship, associations with far lands, and adventures of work imparts to me the sense of wonders that never cease. Terrible news from Europe may stab my mind and render it difficult to write, but I regain balance by trying to keep in time with the spirit, to think faith instead of fear and to convert sad routine into life-rhythm. Always I am confident that Faith is Strength by which a shattered world will emerge into light."

—Young People

The Trip to West China

By C. L. CULPEPPER *



After much prayer and free discussion with the secretary for the Orient and the various members of the Mission, as well as with many Chinese co-workers of our association, it was decided that I make a trip to West China with a twofold purpose in view. First, to help make a survey for the future development of our mission work in South and West China; and second, to help locate four Chinese co-workers appointed by the Frontier Missions Committee of our association for the purpose of starting Home Mission work by our Chinese Baptist churches in the frontier provinces of outer China.

Originally it was hoped that Dr. M. T. Rankin, Dr. B. J. Cauthen, Abraham Hsu, M.D., Misses Rose Tong and Lu Yiu Mei, and I would make the trip together, but Dr. Rankin decided that, under the present circumstances, he should not go so far from Shanghai. Dr. Cauthen found it necessary to stop at Kweilin. So only Dr. Hsu and I finished the trip.

Off on a Hard Trek

On June first we left Hwanghsien for Shanghai where we were greatly encouraged by the keen interest and earnest prayers of the friends in the churches. Leaving Shanghai June 11, we arrived at Hongkong June 15, where we joined Dr. R. E. Beddoe and his guide who were taking in medical supplies for the Hospital at Wuchow. We also greatly enjoyed the fellowship with the South China missionaries who were having their annual Mission at Hongkong. It seemed that everywhere people were very enthusiastic about going forward with the mission enterprise in West China.

On the twenty-second we left Hongkong by a small boat for Kwang Chow Wan, a small French port on the Kwangtung border. There we remained three days getting through customs and arranging for chairs, carriers, and so forth. One June 26, we started out for a four days' overland trip by chairs

*Rev. C. L. Culpepper, for nineteen years has been an able and earnest missionary in China. Recently, at the request of the Foreign Mission Board, he made the difficult and hazardous trip to West China to look over the field and evaluate the missionary opportunities there offered.

carried on poles between two coolies. This was a most wonderful trip, over forest-covered mountains, by gushing streams, through rice paddies, across one valley after another of rich farming land. At the end of the four days we reached a river where we hired a small houseboat to take us and all our freight direct to Wuchow. We made good time down the river and arrived in Wuchow Saturday, July 5. We greatly enjoyed the hearty welcome and fellowship there accorded us by all the friends. Again we felt much encouraged by the interest shown in the new westward adventure. We were delayed for a week at Wuchow waiting for a boat.

Finally we got a steam launch which took us up the West River for three days to a place called Stone Dragon, where we could get a bus to go about fifty miles to the railroad. Because of heavy traffic and worn-out buses, it took us two days to make that fifty miles, and then every few miles we passengers would have to push the bus to start it. Finally we arrived at the railway station at Liuchow. Thence we went one day's trip to Kweilin. Here we were again blessed by the interest and friendly fellowship of all our Christians and workers. By this time it was July 18, and we were just getting started on our long journey. Travel had been so slow and expensive that Dr. Hsu and I decided we had better try to go on by plane. We again waited for a week trying to get passage, but fortunately we could not get anything, so we again started out by train. I am so glad we did for we were able to see much of the country and Christian work which we could not have seen by plane.



A group of students in Kweilin, China, preparing for Christian service

Bombings and Floods

On July 30 we were off again on a dilapidated bus for a three days' trip over the mountains, and through valleys. We arrived in Chungking on Friday, August first, just two days after a four days' siege of the worst bombing they had had. We got there just as rains and flooded streams prevented buses from operating, and again our journey was held up for a week. During this week we had no air raids and were permitted to see this battered and bombed wartime capital with its wonderful spirit of optimism. We saw some of the buildings still smouldering, from the raid of two days before, being cleaned up and rebuilt.

We left Chungking for Chengtu on the first bus running after the week of rains, and the very day we left the air raids began again, lasting for six consecutive days and nights without a let-up. Here again we felt that the Lord had shown us a great mercy in sparing us these terrible experiences of air raids. We reached Chengtu after three days' travel on a charcoal gas truck. We felt we were somewhat at home there as we had some eight or ten of our old students to welcome us. We stayed in the dormitory with them and ate with the faculty of the University. Chengtu was also just recovering from a severe bombing in which there were about a thousand casualties. We were not to be spared from all the air raids, and for the first three days we had to flee to the country and take cover in the bamboo groves and rice fields. The planes roared over our heads and the machine guns played a melancholy tune, sounding the death call of many.

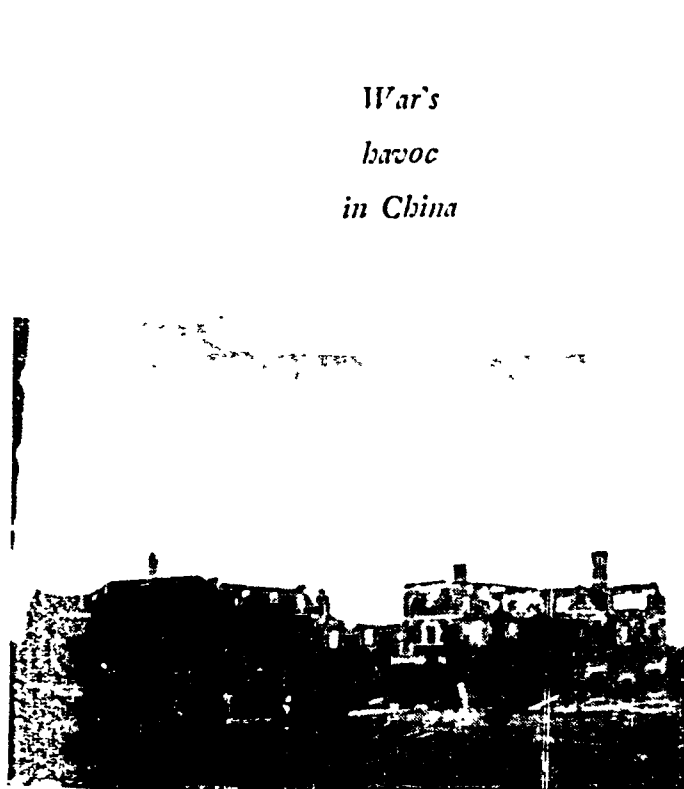
Dr. Hsu and I had conferences with many of the

missionaries and Chinese workers who were well acquainted with the field and who gave us much help and advice. We decided to go on into Sikong province and out to the Tibetan border, so after a week we again took passage on a truck to Yaan, a city just over the Sikong border, some four or five hundred li from Chengtu where the Northern Baptists have a station. We arrived there on Sunday afternoon and were refreshed by the fellowship of the missionaries who told us of the work of that city and the surrounding country. They also helped us to get a carrier for our baggage as we had decided to walk the other five or six hundred li on to Kongting.

Ups and Downs

A motor road has been built, at present bridges have not been completed and many landslides prevented the use of the road. The only other way of travel is by chair, which costs \$350.00 per person. It is a continuous climb all the way and several mountains have to be crossed, ranging in height from eight to twelve thousand feet. The carrier we had was an opium addict and gave out the first day. We had to get a second man who was no better, but the second day we made one hundred and twenty li. One mountain was forty-five li to the top and half the way it rose at about a forty-five degree angle. One of our men gave out and I had to take his load of twenty-five pounds for the last ten li to the top. It was then four o'clock and we had to go thirty-five li to the bottom before we could reach a place to spend the night. We went down almost perpendicularly until the hold-back muscles in my legs almost gave out and I felt at

*War's
havoc
in China*



*Some results
of
Japanese bombings*



times I would just let go and fall in spite of all effort.

About eight o'clock that night we reached the one-house village. The other guests besides us were burden-carriers with cargoes of tea going to Kongting. Some of them were women. No food could be bought, but finally we persuaded them to let us have a couple of pounds of corn meal and a few string beans. This was cooked with water alone, no salt nor meat to be had, but it was one of the most appreciated meals I ever ate.

The rest of the crowd all huddled together on the floor. Dr. Hsu and I put two tables together and went to bed on them, but were unable to sleep because of the bed bugs. They came after us in droves, and we were glad to get up at five o'clock and resume our journey. One of our men refused to travel without first getting his opium, so Dr. Hsu and I divided his load between us and let him go. We walked thirty-five li before we got to a place where we could buy a little breakfast and then we were only able to persuade them to sell us one bowl of bean curd and vegetables, but we managed to get boiled water and we put our corn bread, left from the previous night, into the water and drank it as a hot mush.

We had to hurry on as it was ten o'clock and we had ninety li to go to arrive at Kongting that night. Here we found another man to take the baggage which Dr. Hsu and I had carried all the morning and we felt greatly relieved by having a fairly decent road the rest of the way. We were also able to buy some Chinese spaghetti about two o'clock.

Strength Renewed

We had gotten within about thirty li of Kongting and I felt utterly exhausted. I sat down on the side of the road waiting for the carriers and prayed for strength. The Lord seemed to be right with me and to say "This trip is of me and for my glory, and I am your strength." I got up refreshed and we went on into Kongting arriving at the residence of Mr. Robert Cunningham of the China Inland Mission about eight o'clock. He and his wife were ministers of mercy who opened their doors to two of the Lord's servants who were weary and worn.

Rev. and Mrs. Cunningham told us of the history of the work in Tibet, showed us around the city, introduced us to Chinese and Tibetan Christians, and told of the needs and opportunities of unoccupied places.

A Lama Service

On Sunday we were at both the Chinese and Tibetan services. The Tibetans are practically all Lamas. They are very religious. Mr. Cunningham took us to one of their temples. There we saw the

worshippers praying, and I thought of how they put us Christians to shame in their zeal. The temple was a large room of about forty by sixty feet, in the center a large rectangle formed by rows of prayer-wheels on all four sides left but a narrow passage-way around the walls with these barrel-like prayer-wheels resting on a balustrade. There we saw the Tibetan praying in four ways. (1) With one hand he was counting the beads strung around his neck. (2) With his lips he was muttering the six syllables, "Na Mo O Me To Fu." (3) With his other hand he was whirling the barrel-like prayer-wheels inside of which was written, tens of thousands of times, that same mystic prayer. There were about sixty of these prayer-wheels around the temple and each one was given a jerk which sent it whirling for at least ten times each time the worshipper passed. (4) With his feet he was encircling all these prayer-wheels; and overhead were dozens of pieces of cloth on which were written this same prayer, hundreds and thousands of times each, and as the wind blew in through the openings just under the roof, these prayer scrolls were waving the prayer, and the worshipper each time he went around the building was enveloping the prayer-wheels, the scrolls, and the whole temple which meant millions of prayers. In the center of the temple, high up, was a large image of Buddha.

Mr. Cunningham took us into a nice Tibetan home and we were served Tibetan tea. Two of the three sons were in the *Lamasacy* at Batang learning to be Lama priests. Brother Cunningham says that at least one son out of each family becomes a priest and it means being disinherited for any one of them to become a Christian.

At Kongting there is a French Catholic mission and the Seventh Day Adventist work. Sunday evening Mr. and Mrs. Johnson of the Seventh Day Adventist mission invited us for dinner and, after the meal, they turned on their radio and got KGEI's Mail Bag Hour. You can imagine my joy and excitement when they read out a letter to me from my wife. Now if you don't think that will give you a thrill, just make a trip out there and sit on that Tibetan board and listen to your loved ones from half way around the world.

(To be continued)



The Commission



Baptismal Service, Guaíba River, Brazil

Gratitude

By O. P. MADDOX*

It was early morning, June 26, 1906, when our eyes first looked upon Rio de Janeiro, Brazil. A short time before, in the presence of our Board at Richmond, the sainted Dr. R. J. Willingham had asked: "Are you going to Brazil for a pleasure trip or for life?" and we gladly responded, "For life." We made that promise not merely to our Board, but to our God and we have tried to be true.

Thirty-five years! The time seems "but as yesterday when it is past and as a watch in the night." At this hour I find one word standing out in my heart. That word is "gratitude."

I am grateful to our Lord for salvation when I was a lad of thirteen. Without boasting I can say in utmost sincerity, that I know I love the Lord and that He loves me. This is my greatest asset in life. Amid heavy trials and in darkest hours I know that He is mine and that I am His.

I am grateful that God called me to the high and sacred privilege of preaching Christ to the lost.

I am grateful for my good wife—a gift from the Lord. (Young preachers, for your own sakes and for the sake of the cause, do marry right.)

I am grateful that the Lord gave us a definite call to give our lives for Him in Brazil.

I am grateful for our adopted country—for this noble people, for such fine Christian men and

women with whom to live and work. No more lovable, effective, and consecrated Christians could be found on earth. Why shouldn't I be grateful?

We are happy to have known and worked with such great souls as Theodoro Teixeira, Thomaz da Costa, F. F. Soren, America Sena, Dr. Joaquin Nogueira Paranagua, Joaquim Lessa, Joaquim Coelho (who has baptized more than three thousand), Dr. F. Miranda Pinto, Juliao Passos, Dr. and Mrs. W. B. Bagby, Rev. and Mrs. Z. C. Taylor, and many others who might be mentioned.

Within thirty-five years we have seen Brazilian Baptists increase from six thousand to about sixty thousand. Truly "the Lord hath done great things for us whereof we are glad." We especially thank God for Mrs. Anna Bagby, the first missionary woman to come out with her husband sixty years ago.

I am also grateful for the four faithful and honored secretaries of the Foreign Mission Board under whom we have worked these thirty-five years—Drs. R. J. Willingham, J. F. Love, T. B. Ray, and Charles E. Maddry.

Brazilian Baptists are now seriously facing God's message to Joshua: "There remaineth yet much land to be possessed." In the great State of Minas there are 288 counties, and Baptists have work in only about fifty. In South Minas there are more than eighty counties and but one young pastor whom we helped to ordain a short time ago.

Where could a young preacher make a greater investment of his life than in South Minas?

*Rev. Mr. Maddox, the loved and honored missionary of the Foreign Mission Board, has given more than thirty-six years to service in Brazil.

Baptist Students Seek to Win a Strong City

By D. F. ASKEW*



Baptist students conducting open-air meeting—Mr. Askew at extreme left

One fourth of all the people in Argentina live in Buenos Aires. The great president, Sarmiento, said that when this capital city has a cold the whole nation sneezes. This greatest metropolis of South America is also one of the dominant cities of the earth. Being the agricultural capital of the world, its food products flow through its ports to help feed Europe. The city teems with people, more than three million living in the center and suburbs. This melting-pot of Latin America literally boils with the conflicting personalities of its tremendous foreign communities.

Every nation comes to buy and to eat at the Argentine table, thus making Buenos Aires a city of world commerce. Being larger than Paris, more cosmopolitan than New York, as modern as Chicago; but as devoid of gospel preaching as Rome, it is a challenging city for Baptist missions.

The Baptist students of the Seminary and the Woman's Training School located in Buenos Aires are striving to carry the gospel into every section of this capital and its suburbs. Beginning this year, a department of practical activities has been organized among the students so that each one may have opportunities to help meet this challenge. Since the foundation of the Seminary and Training School young men and women have gone as witnesses in

*Mr. Askew, appointed by the Foreign Mission Board in 1940 has already proved himself an energetic and effective missionary in Buenos Aires, Argentina.

Argentina, Uruguay, and Paraguay. Along with a greatly increased student body enrolment there came to the hearts of the faculty a deep desire that these students find opportunities for service in the evangelizing of Buenos Aires. There also came a vision that these thirty-three consecrated young men and women could be of great help to the churches of the city in opening and caring for new mission stations. Such a procedure would not only be of help to the local churches, but the students themselves would gain much benefit from the practical experience.

The faculty was overjoyed when the Foreign Mission Board supplied the funds for a Practical Activities Department for the Seminary and Training School. A faculty committee was appointed and, beginning with the new school year, practical evangelism became a definite part of the school work. Both faculty and students entered wholeheartedly into the privilege of being used throughout the city in the work of preaching, visiting, teaching, and winning souls.

The churches called for student helpers. A study of the metropolis was made to map out, for the years to come, new missions to be manned by students in connection with the churches. Seven groups were organized for weekly street preaching. Four new mission stations were opened, and nine others offered regular weekly service for the students and young people.



Missionary Askew addressing a street group

With great enthusiasm and earnestness these Baptist students go out to testify for Christ in the streets and avenues of this strong Roman Catholic city. They return with rejoicing and recount God's blessings on their sowing. Every week a written report is given by each student. Friday is designated as Missionary Day and the chapel period is given over to testimonies and plans for the student evangelistic work. During the first semester the weekly reports indicated that the students preached 399 sermons, visited in 1,096 homes, held 1,640 personal interviews, and gave out more than 20,000 tracts and Gospels.

These fine young people undertake every sort of evangelistic activity. Sundays they find opportunities for service in the churches and mission stations. Saturday afternoons each one does personal visita-

tion work. Groups have gone out to assist missionaries and pastors with special evangelistic campaigns. When, for two weeks, the police allowed no street meetings in the city, our students took advantage of the time to canvass the houses near the Baptist schools, and sold Bibles and Scripture portions. In nearly every part of the city their faithful witness has been given on the street corners, the workers gathering around their portable organ preaching, singing, and doing personal work.

Some of the students remained in Buenos Aires for the summer to care for the new mission stations and to help with the churches. Others went to the interior, carrying their great spirit of enthusiasm and interest in mission work to be a blessing throughout the Baptist churches of Argentina, Uruguay, and Paraguay.

Why Do You Wait?

Why do you wait, dear Christians?
Oh why do you tarry so long?
Your Saviour has bidden you tell us
Of God, who can save us from wrong.

Refrain:

Why not? Why not?
Why not come to us now?
Why not? Why not?
Why not come to us now?

You cannot hope, dear Christian
To gain by a further delay.
There's no one to save us but Jesus,
There's no other way but His way.

Do you not hear, "Go tell them"—
His Spirit now urging within?
We will accept His Salvation
And throw off our burden of sin.

Why do you wait, O Christian?
The harvest is passing away.
Oh, hasten and send us the Gospel!
There's danger and death in delay.

—S. O. S. from your
mission fields.

"The King's business requires haste."

The Baptist Bible School of Hawaii

By MRS. EDWIN B. DOZIER*

What a wonderful day we had! The Lord blessed us and our hearts rejoiced. "But," said the W.M.U. state secretary with a mischievous smile, "imagine it, *we* were the program! Of course, *we* think it was fine." The real thing that brought us joy was not that we had had our say, and monopolized the program, but the fact that the responses to our efforts were so generous and wholehearted. Others, besides Southern Baptists, had felt the need for a Bible school in Hawaii. This spurred us on. The responsive interest in this project made our hearts rejoice.

Yes, we are most of the trustees, the faculty, and the promoters of the Baptist Bible School of Hawaii.

PLANS AND PROSPECTS

About six months ago, after a Sunday lunch in Wahiawa, Mr. and Mrs. Charles MacDonald, who were guests of Miss Hannah Plowden, talked with her of dreams for a Bible school in the islands. But there was no building; there were no students, no faculty, nor any money! Somehow faith outweighed all the obstacles, and that Sunday afternoon's chat ended with earnest prayers for God's guidance.

The first page of the history of the Baptist Bible School of Hawaii was recorded that afternoon. However, days, weeks, and months passed while all talk concerning the Bible school ended with, "We must wait until Dr. Maddry comes." When he could not come during the early part of summer, we began to say, "We can decide when Dr. Rankin arrives the latter part of August." In the meantime we had the inspiration of the visit of Mrs. J. B. Boatwright of South Carolina.

It was agreed that the two small three-room apartments over the Wayside Baptist Chapel at Wahiawa, some thirty miles from Honolulu, would be shared by Misses Plowden and Ethel Chong with any girls who might wish to enroll in the school. The classroom would be the little chapel below the apartments.

Conditions in the Orient caused the anticipated visit of Dr. Rankin to be cancelled. What should we do? What *could* we do? We must not involve Southern Baptists financially. Practically we were at a standstill when, in the Mission meeting, Miss Plowden suggested that we elect the trustees and ask them to set up the faculty, courses, and get

everything in readiness for the institution which was, as yet, only a dream. The school should open within four weeks.

THE THRILL OF THE IMPOSSIBLE

Impossible? Like Napoleon we went forward in plans as if that word were not in the vocabulary, and we felt in our hearts the assurance of God's leadership. Though it was the consensus of opinion that, because of lack of facilities, Honolulu was the place for the school to be located permanently; yet it seemed that it must be established temporarily in Wahiawa. Some were dissatisfied over having to move the school later, so we searched laboriously throughout Honolulu for a residence that could accommodate some missionaries and also furnish a place for the Bible School. God rewarded our every effort far beyond our expectation when He used Mr. Charles MacDonald, a Baptist devoted to his Lord, to find, through his business connections, an ideal place for the school and to present a plan to Southern Baptist missionaries whereby we could purchase the beautiful, spacious residence of a former president of the Mid-Pacific Institute. This residence, located next door to the Mid-Pacific Institute, is one block from the University of Hawaii, a campus where over 3,000 students of all nationalities are studying.

OUR NEW HOME

When our mission unanimously voted that the school should open at 2323 University Avenue, Honolulu, Miss Plowden said, "It seems that God took our little plans, enlarged them, blessed them, and gave them back to us full of His glory." The atmosphere of this lovely old residence which is surrounded by a beautiful garden and commands a view of sea, city, and mountains, reminds us daily that "every good and perfect gift is from above." The actual purchase we made was of three lots, and this residence appraised at \$5,000.00 was thrown in as the Company virtually sought to rid a three-acre plot of this residence before the remaining lots could fulfil the purpose of their purchase. From the Lottie Moon gift of \$4,000.00 we were able to make the down payment for the property, the remaining amount being diminished monthly by rents coming from those who live in the school.

Busy days followed as Mrs. C. K. Dozier and her mother and Misses Plowden and Satio moved in. The Olivet Baptist Church, Honolulu, gave a gen-

*Mrs. Dozier, formerly a missionary in Japan, is now stationed in Hawaii where she and her husband are rendering excellent service.

erous kitchen shower; the Wayside Baptist Chapel, Wahiawa, presented a love gift in \$100.00 cash; and the W.M.U. of South Carolina expressed confidence in the enterprise by sending a check designated "for equipment." Joyously His colaborers experienced the thrill of knowing that that which was impossible for humans to accomplish had taken place.

October first the Baptist Bible School of Hawaii opened. Ten students entered—a Filipino, Japanese and Caucasians—all seem grateful for the opportunity to attend the school. There are others who desired to enter, but because of the short notice they could not arrange to come this year. These plan to enter next fall. Here where there is no East or

West, nor even North or South the school will be open to all races in the islands.

On the night of the formal opening Rev. Victor Koon gave a splendid address in which he emphasized the price that had been paid for our religious freedom. Impressively he set forth the principles for which we as Baptists stand, and declared that this newest Baptist school was founded upon these principles. He pointed out that the Great Commission of Jesus would inspire the students of this Bible School to go into all the world with the gospel.

The principal, Miss Hannah Plowden, pointed out at this service of dedication that the purpose in this institution was to exemplify Jesus Christ.

*Pupils
in a
refugee
school
in
China*



*fitting
themselves
to be
of service
to their
country*

Where Christianity Is Getting to Its Sources

Those who are following the course of Christian Chinese, in China and in Manchuria, in these days of repression, scattering, and persecution cannot but be thrilled and challenged by their simple heroism of fidelity, faithfulness, loyalty in witness. They are forced—and led—down to the very fountain springs of experience of God and trust in Christ. They are having fellowship with his sufferings and are learning at first hand what it is to "believe in God and believe in the saving Christ" in vital reality. It is not a creed, a report, a form they rely on now, but God himself, God in Christ. Missionaries cannot help them much in their deep experiences. These Chinese Christians have to deal with God at first hand and follow Christ, each carrying his own cross, and ready always for death upon it. "Bonds and imprisonments always await them." They must take gladly the despoiling of their goods. They learn with Jesus that life consists not in things we may possess. Beset by every sort of danger they learn to fear not those who have the power to kill, but beyond death have no power at all. They learn that if they give themselves up to fearless witness, in any and all circumstances the Holy Spirit speaks through

them. Shallow and superficial Christians take counsel of their fear and "fall away" for prudent security. The just are giving the world today its finest exhibition of trust and love that make for true Christianity. One marvels at their patience, their love without vengeful resentment. We pray for them, only to be told by the Spirit that they are better fitted to pray for us.

PRESTO CHANGE IN JAPAN

A business man, recently returned from the Orient, gave to Missionary John Lowe the following bit of information:

The Japanese Government offered as an excuse for the ruthless invasion of China, the need of more land to provide for their increasing population.

Now, after these years of warfare in China, the loss of Japanese young men has been so great as to materially decrease the birthrate in Japan. The Government is alarmed at this new situation and has agreed to lend to newly married couples the sum of 100 yen. The debt will be cancelled at the rate of 20 yen for each child born to this union, till the whole amount has been repaid.

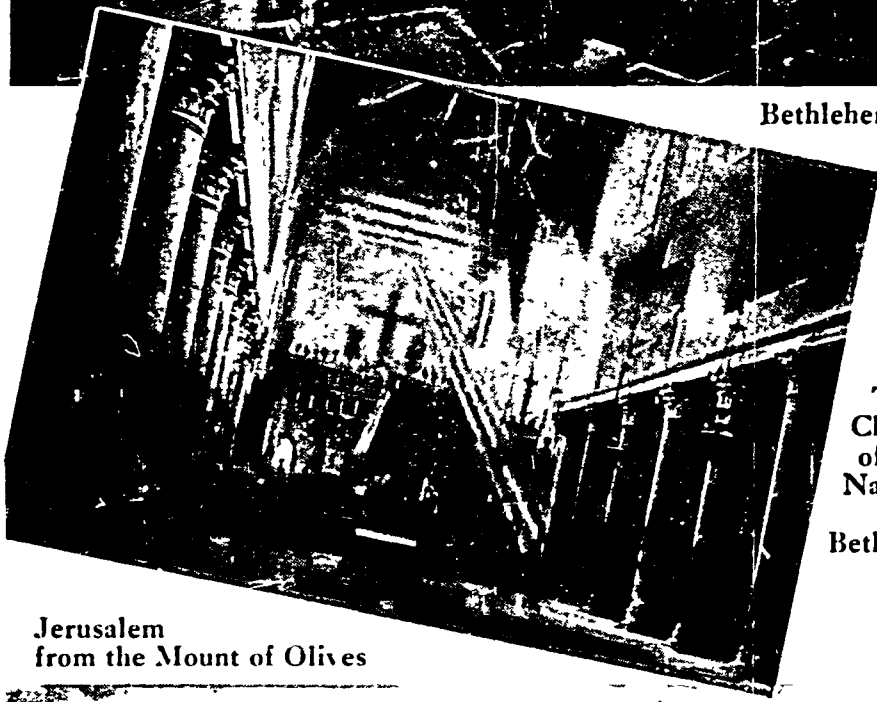
In the Land of Our Lord



Bethlehem as it appears today



Nazareth children carrying
home bread baked in the
village oven



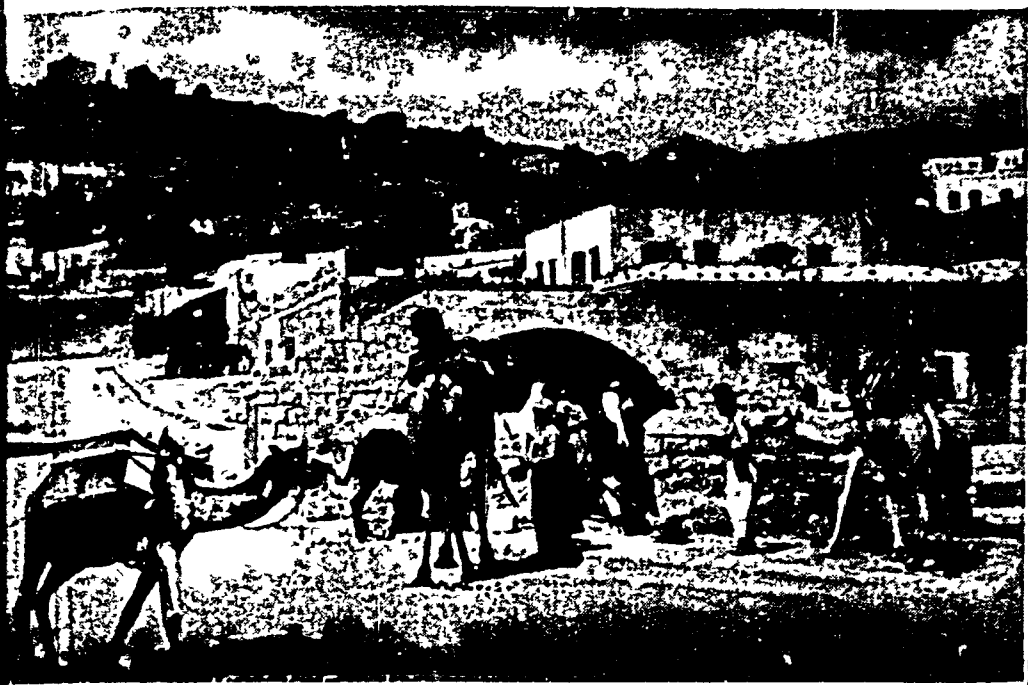
The
Church
of the
Nativity
in
Bethlehem

Jerusalem
from the Mount of Olives



A modern shepherd in Palestine





The Virgin's Fountain, Nazareth



Baptist Church in Nazareth

A recent convert in Nazareth—one of the last to be baptized by Rev. Leo Eddleman before his return to America



The Jordan River,
traditional site of
Jesus' Baptism

A typical scene—
Mohammedan travellers



THE COMMISSION

A BAPTIST WORLD JOURNAL

Published monthly, except August, by the Foreign Mission Board of the Southern Baptist Convention, P. O. Box 1595, Richmond, Virginia.

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Subscription price 50 cents per year. Single copies 5 cents each. Editorial and Publication Offices, Sixth and Franklin Streets, Richmond, Virginia, Post Office Box 1595.

VOL. V FEBRUARY, 1942 No. II

"WINTER AND WANT WON'T WAIT"

Often the victory of a great cause is bound up in one timely and suggestive watchword or slogan. The one quoted above was coined by Missionary John W. Lowe, and it expresses the sorrow and suffering of his own Christlike soul as he contemplates the unspeakable condition of his beloved Chinese in the occupied areas of China.

Four and half years of Japanese pillage, rape, and robbery have left one-third of China stripped of food and clothing. A hundred million Chinese are threatened with slow starvation and half of them will perish, unless America, in her plenty and luxury, extends a quick and generous hand. We have made a good beginning in our gifts for relief, but it is only a beginning. The vast majority of our churches have not yet taken an offering and multitudes of our Baptist people have not yet given a cent to help save China's starving people.

Then throughout southeastern Europe, the nations overrun by Germany have been robbed and plundered of food and warm clothing and fuel, and before spring comes multitudes will die of hunger and cold unless America and her people help them. England can do nothing, and a broken, hungry,

dying world is looking to Christian America for succor and relief in this the most heartbreaking and tragic hour the world has seen in two thousand years.

We pray God that the Baptists of the South will be great and generous and Christlike in this testing hour. Never, in all our history as a denomination, have we faced such a crucial and testing hour as confronts us today. What would Jesus do if He were walking in human form through these war-crushed lands, and seeing on every hand the millions perishing with hunger and cold? We know that He would say to us: "Give ye them to eat." He would take our gifts and multiply and enlarge them, until the hungry millions were fed.

God Almighty has brought us to a great and testing hour. He wants to use us for a mighty and challenging task. Shall we let Him use us?

If not, God pity us!

In this hour of sorrow and tragedy for so many millions of helpless ones dying of hunger and cold, the words of Mordecai to Esther come as a clarion call and a ringing challenge to Southern Baptists:

"If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from . . . another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"

* * *

PEARL HARBOR: AMERICA'S DUNKERQUE

From December third to the thirteenth I was in Honolulu on a visit to the fifteen missionaries who constitute our Hawaiian Baptist Mission. Thursday and Friday (December 4 and 5) we held conferences planning our future program of work for the Islands.

Sunday morning I was up early getting ready for three services to be held at different stations. We were to lay the cornerstone of a new church that day; and for Sunday night a great meeting for the soldiers and sailors had been arranged. But the three sermons prepared for that day were not delivered; they must await a future visit when this tragic war is over.

At exactly 7:55 Sunday morning the treacherous and murderous attack began. My room in the hotel looked out toward Pearl Harbor, where I saw, up amid the clouds, a parachute, and above it, to the left, an airplane, enveloped in smoke, was rolling and surging like a dark angry cloud. All around the parachute, the shells and streaks of fire were breaking in cross-fire. The Japanese pilot had bailed out, but whether or not he reached the ground alive, I never heard.

The attack began with wave after wave of Japanese bombers, diving out of the clouds upon Pearl Harbor, Hickam Flying Field, Wheeler Field, Schofield Barracks, and Ford Island where many of the families of naval officials lived.

Just three minutes after the attack was begun, the first American gun was fired by a young naval recruit. Acting on his own responsibility he manned a machine and it was reported that his firing was deadly effective.

For nearly two hours it was a veritable hell of noise, fire, smoke, and death. In a few minutes the radio was blaring out the commands of the military authorities.

At first many thought a terrible thunder storm was raging. Then we realized that the guns of the whole area were blazing out their answer to the unexpected attack. Over the radio came the announcement that the islands were under enemy attack. Then, in a few minutes, came the word that an attacking plane had been shot down and on the wing tips was the emblem of the "Rising Sun." Then we knew for certain we were in for the real thing. In a few minutes there came over the radio commands, often repeated, for everybody to get off the streets and get under cover. Every one was ordered to get his car off the streets, to run it into the ditch or on a lawn.

Then began the pleas for ambulances and trucks to take the wounded to hospitals. The names of at least forty doctors of the city were called repeatedly and they were instructed to go to the several hospitals. Throughout that day and days following there was an urgent plea for blood donors.

In the meantime the guns continued to roar and the bombs were falling on all parts of the city. Fires were raging all about and there was the continuous clanging of fire-trucks, trying to answer the calls coming from widely scattered areas.

The enemy bombers came over in successive waves nearly all day and into the night. The first attack, which came at 7:55 A.M., lasted for nearly an hour. The second wave came at 9:15; the third at 11:39; and the fourth at 11:49. There was a lull for a while, then another attack came at 7:15 P.M., and the last at 9:15 that night.

I was looking out at the awesome fires rolling from the burning battleship, *Arizona*, whose magazine had exploded. Secretary Knox has described this awful tragedy of sailors swimming through burning oil. My lips were sealed by the navy officials, and I must not tell of naval or military affairs I saw and heard that day and during the days following.

Sunday was a dreadful night spent in total darkness. We greatly feared there would be other at-

tacks that night and the days following. We feared also that fifth columnists and saboteurs would burn the city that night.

Out of a total population of 450,000, there are 137,000 Japanese on the islands.

It is now known that the Japanese aviators who wrought such havoc in Honolulu were educated in the high school and the University of Honolulu. They knew everything about the islands—the defenses and vital areas. They knew, for instance, where the officers and top sergeants slept in the barracks. They knew where every ship was berthed and where every power plant was located. They knew how many ships were in the harbor for the week end, their names and where they were anchored. At least two submarines followed the last war ship in through the mine fields on Saturday night.

There is ample evidence that those Japanese bombers were "suicide squads." They were bent on doing all the damage they possibly could, and for them the loss of life was only incidental and even welcome.

As the Government has announced, the destruction was fearful. The loss of life among sailors and soldiers was appalling. There were mass funerals from Monday on through the week until Saturday noon. Four hundred were buried in Wheeler Field at one time. The heartbreak and sorrow of it all will follow me as long as I live.

By ten o'clock on Sunday the refugees from all the air fields and naval and military areas had begun their tragic flight into the city. The public school buildings, hotels, churches, and private homes were soon crowded. Many mothers had fled with their little children without even a change of clothing. I had read of the horror of seeing refugees fleeing from burning homes and murderous war. Now I have witnessed it all.

God grant that America shall never experience what I saw, and may He forgive America for her senseless and greedy policy of continuing, for four years, to sell oil, gasoline, scrap iron, and airplane engines to Japan for the destruction of helpless China and the death of untold millions of innocent men, women, and children. It has come back to us in fearful judgment. One of our missionaries saw the small metal tablet taken off a burned Japanese bomber. On that bit of metal was the inscription: "Bendix Airplane Corporation, New Jersey, U.S.A." The wings of the plane were made of tin, but it was powered by an American engine, driven by American aviation gasoline, and its bombs of destruction were made of American scrap iron.

The tragedy of Sunday, December 7, 1941, will go down in history as the most humiliating, shame-

ful, and unnecessary tragedy that has ever befallen us as a nation. It is not my business to assess blame. The court of inquiry, appointed by the President, will do that. I only hope that the guilty "higher-ups" and the "brass hats," who by their criminal neglect allowed this shameful tragedy to come upon this nation, will be punished as they deserve. Twenty-seven hundred heroic sailors and soldiers, the vast majority of them under twenty-one years of age, were suddenly hurled into eternity, without a moment's warning. Eight hundred others were wounded, some of them horribly mangled. The long lists of civilians who perished—many of them little children—crowded the columns of the daily papers, until one was sick at heart over it all.

It is an appalling price to pay for the unification of the people of America—if America is united.

Too many of our people are still unconvinced and apathetic.

If any one tells you that the Japanese cannot fly and bomb and shoot accurately and effectively, just discount it. They are efficient, daring, and fatalistic.

We have scoffed at Japan and have belittled her ability to fight. We have overlooked her determination to win at any cost. I was told five years ago, on my visit to Japan, that that people would be a nation of suicides before they would ever be defeated. America is facing the real thing this time. It is going to be a long, bitter, and costly struggle. Of course, in the end, America must win, but we shall have to pay a fearful price for our unpreparedness, our internal disunity, and our ungrounded assumptions regarding Japan's limitations.

I came away from Honolulu on Saturday afternoon, December 13, on the first passenger plane leaving for America. The plane had been taken over by the Navy and was filled with the wives and children and widows of officers killed in the tragedy. In some mysterious way, unknown to me, I was called unexpectedly, almost at the last minute, and given a seat in the plane. In nineteen hours and forty-two minutes I was in San Francisco and thence I journeyed home. For this deliverance I am profoundly grateful to Almighty God.

Our Father, forgive our distrust of Thy promises. Help us that we may obey Thee and confide in Thy sufficiency. Amen.

SOMETHING HE IS FORGETTING

By CHARLES A. WELLS

Defense without a moral and spiritual purpose is like a gun with a twisted barrel. It is very possible that we may go into this war with England and win it, yet lose the very things for which we fought. That is about what happened in the preceding World War. It was a conflict for democracy, tolerance and justice; but when it was all recorded in the history books we found that we had not defended democracy, tolerance and justice, but had instead paved the way for Hitler, intolerance and revolution.

All through that era, the voice of spiritual leadership was ignored. True enough, some religious figures lost their bearings, sold out and otherwise defiled their high calling, just as some are doing today. There were many strong, clear voices trying to point the way, but they were ignored as the world turned over its problems to the militarists and the diplomats.

Right now we are on the same blind highway of destruction. There will be no lasting peace until men listen to the voice of God as spoken through His messengers.



MANCHUKUO

[[Manchuria]]

In this frozen country Miss Reba Stewart is Southern Baptists' only representative, faithfully carrying on her missionary work



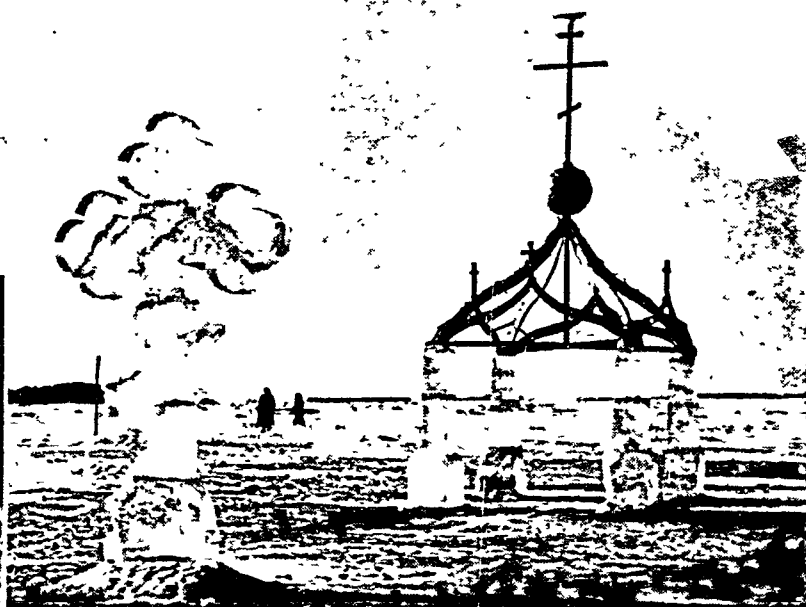
Miss Stewart

The Greek Orthodox Priest is paid to pray for the spirits of the dead



Harvesting ice from Sungari River

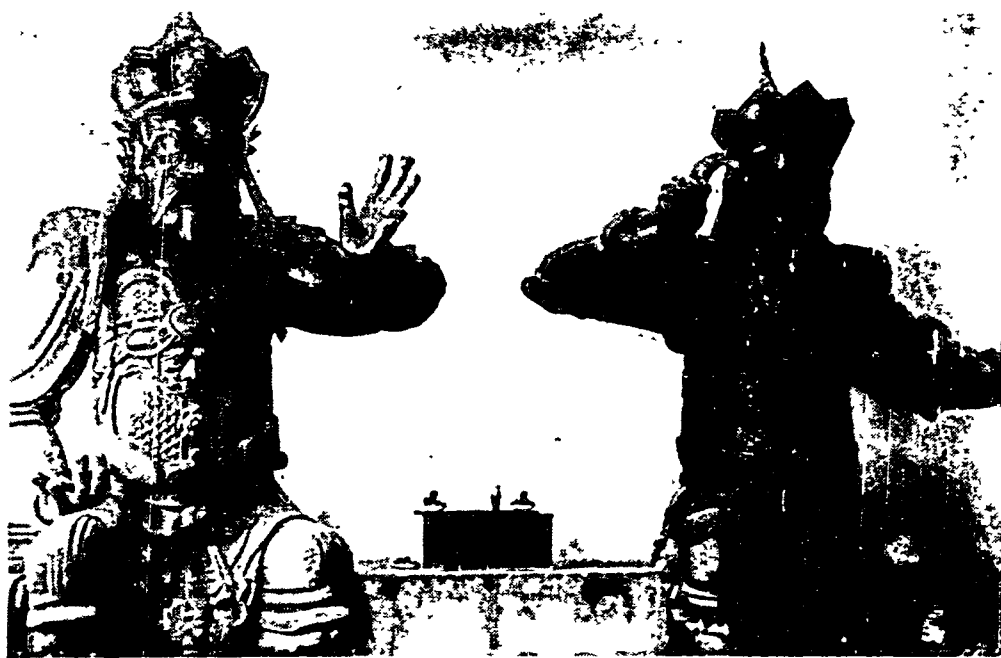
The Artistry of Winter



Greek Orthodox cross made of ice

Left—On the frozen Sungari River there is conducted, in January, a service commemorating the baptism of Jesus. From the area within the four ice columns at the right the river ice has been removed. Those who jump into the ice-water pool and dip themselves three times (in token of the Trinity) are considered absolved from sin for a year

Idols in a temple in Harbin, Manchukuo



She Gave Her Son

By ARCHIBALD M. McMILLAN*



Mr. and Mrs. Leland Wang and their six children

In these days when mothers the world over are giving up their sons for service, the tale of a Chinese mother who literally gave away her son comes to us with peculiar poignancy. This story also shows the type of native leadership to which Christian endeavor is being entrusted in this time of transition.

Samuel, the son of Ada and Leland Wang of Shanghai, was promised before birth to their friend, Dr. Huang, of Manila. This Christian doctor working in the Philippines loved children but had none of his own. In Oriental fashion Leland Wang comforted him with this assurance: "If I have a sixth child I'll give him or her to you—yes, even if it is a boy."

After the Wangs had gone to Hongkong and stayed there a while, it was found that a sixth child was "on the way." A letter to Dr. Huang stating that, as Christians, the parents must keep their promise brought this cabled response: "Come immediately." With sorrowing heart the mother returned to Manila, where another son soon was born, and they called him Samuel. Mrs. Wang decided not to stay till the roots of affection went down so deep they could not be torn away except with unbearable anguish, so she sailed away the day that Samuel

was one month old. When the time of separation came her face was smiling, but her heart was heavy. Without kissing Samuel or telling him good-bye, she went away. She thus describes this trying experience:

"The steamer sailed—I ran to my cabin, I shut the door and lay down on my bed. I felt as if all my strength was gone—my heart was broken, so I just lay there and prayed. Every noise reminded me of the voice of Samuel. When I shut my eyes I felt as if Samuel were yet in my arms. His loving, sweet, smiling face never left my mind. I wondered if I had made a mistake, for I remembered that in the Bible story Samuel's mother did not leave him when he was so very young; I also recalled that Moses was taken care of by his own mother. As she was praying for divine guidance a voice seemed to say, 'Now you will better understand the love of God who gave His *only Son*, not just one of six children.'

Somewhat as God restored Isaac to Abraham, so the Lord returned Samuel to his own parents. To the grieving Chinese parents came this word from Dr. Huang: "Two days after Mrs. Wang left, little Samuel became deathly sick with pneumonia and dysentery." While the anxious mother was debating whether she should go and bring her boy home, God seemed to speak in a letter received containing just about enough money for the passage to Manila.

*Managing Editor of THE COMMISSION, who obtained this story through a friend of the Wang family, Mrs. A. D. Alderman of Bartow, Florida.

She went and found Samuel pale and thin. After praying Mrs. Wang asked this Chinese physician's advice. Dr. Huang at once replied: "Samuel needs mother's milk if we would save his life; you had better take him back to Hongkong with you."

This course was followed in faith, even though it seemed for a while as if Samuel might die at sea. In the home recovery was swift. At nine months Samuel weighed twenty-three pounds; he actually was over-weight. Since then he has traveled with his mother over several continents and isles of the sea. To America he has been, and Europe, to Hongkong and to Java. In days to come, may many mothers in America and other lands be able to say, with this Chinese mother: "I gave my son away, and the Lord returned him to me."

The Husband of Ada P. Wang

Dr. H. H. McMillan of Soochow has this to say of the husband of Ada P. Wang:

"Among the many Chinese preachers of my acquaintance I would call Leland Wang the Moody of China. He was educated not in a mission school but in a military academy. While in school he was bitterly anti-Christian. After graduation he married an earnest Christian woman. Without telling her husband, she sent out letters to missionary and Chinese friends asking them to pray for her husband. One day he received an anonymous package in the mail. When he found it was a Bible he threw it, in rage, out the open door into the courtyard. He then took a bundle of rice straw, set it on fire, and burned the Bible to ashes. After a time he received another Bible in the mail. This one he did not destroy but used for pasting old postage stamps. By the time he received the third Bible he was more subdued and decided to read portions of it. God spoke to him through the Word: he was deeply convicted of sin and gloriously converted. I heard him give his experience in a chapel crowded with students. As he related how he had blasphemed the Word of God the tears trickled down his cheeks on the Bible open before him. In excellent English he told the students his motto: 'No Bible, no breakfast.'

"While in my home I had opportunity to look carefully through his Bible; I have never seen a Bible that shows more signs of devout study. Leland Wang now goes throughout China teaching and preaching the gospel with all the power and effectiveness of Dwight L. Moody."

Persecuted for Righteousness' Sake

By J. A. LUNSFORD*



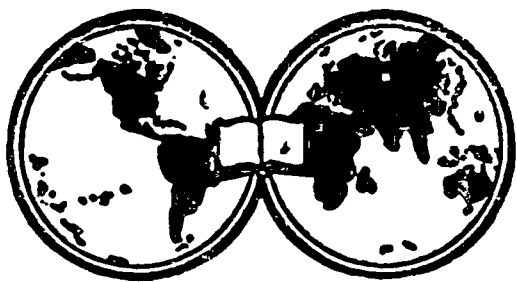
It was my privilege to go again into the interior of Brazil for service in a church about forty miles away. There is a small congregation of Believers that has undergone many hardships for the gospel and because of the gospel. One of the girls, about twenty-three years old, was carried away to the sugar mills and locked up because she accepted Christ and was baptized. Somehow she has managed to escape and was back in the church Sunday. She is one of the most promising of the members. She sings well and teaches a class of children.

I learned of another case of persecution. A lady who teaches a private school there in Pau D'alhu was converted and later joined the church. The priest found out and came to tell her if she did not leave her new-found faith that he would no longer examine her pupils and therefore she would have to close her school.

No Christian (or Believer) is allowed to teach in a state or public school. The lady refused to give up Christ, and the priest then went from house to house threatening and warning the parents. Consequently the pupils stopped coming. However she remained faithful to the church. Soon they began to come back to her, and now her school is as large as ever.

Some two years ago the man who takes charge of the work when Brother Harrison is not there was run out of town and barely escaped without physical harm or even death. The priest stirred up opposition against him to such an extent that a mob of people met in front of his house with knives and axes. He had been warned beforehand and was not at home when they arrived. For a day or two he hid in the house of a friend and then left town for Pau D'alhu. He has lived here ever since. The police of Brazil, when they have knowledge in time, will always stop such as this and they always intervene in behalf of the Believers.

*Rev. J. A. Lunsford is an active and successful missionary in Para, Brazil.



World Trends

Items of Social and Missionary Interest

CHARLES E. MADDY

CHRISTIANITY NEVER SO VIRILE

Recent letters from Dr. M. T. Rankin, secretary for the Orient, give glowing accounts of the marvelous triumphs of the gospel in the areas of China occupied by the Japanese armies. In spite of persecution, and brutal attempts to suppress our Baptist work, there are evidences on every hand of a great spiritual revival, and multitudes are coming to know Christ as Saviour. Often in the face of cruel persecution and even death itself, they are following Him as Lord in open confession and baptism.

The following statement from the National Christian Council of China, gives the facts as related to other denominations:

"The National Christian Council of China has treated over 500,000 wounded Chinese soldiers since January, 1940. The Y. M. C. A. has put 120 stations into the gratitude of millions of Chinese.

"Of course, the difficulties Christianity still faces in China are legion. Some of them: the disruption of regular parish life in the Japanese-occupied regions because so many Chinese have fled to the interior; the tremendous physical destruction of church property; inflation, which has skyrocketed missionaries' living costs and drastically cut church endowments; Japanese hostility to Christianity.

"Only about 4,000,000, or 1 per cent, of China's 400,000,000 citizens, are Christians. But it is a 1 per cent which, from Methodist Chiang Kai-shek and Madame Chiang down to humble coolies, is influential out of all proportion to its numbers."



Members of the Board of Directors and secretarial staff of the China Baptist Publication Society

DEMOCRACY AND GOSPEL PROGRESS

For five hundred years the Philippine Islands were cursed with Spanish rule and Catholic domination. In such an atmosphere, genuine New Testament Christianity has small chance of growth and development. In 1898, the United States Government took over the islands and, with the coming of religious freedom and general education, the stranglehold of the Catholic Church upon the masses was broken.

Under the benevolent sway of democracy and religious freedom, there has been a remarkable growth in evangelical Christianity as shown by the following statement from a recent Exchange:

In the Philippine Islands one person in fifty is a member of the Protestant Church. This means a 400 per cent increase in the number of Protestant Christians in the last three decades. Not to be forgotten "sympathizers" are counted in the thousands.

One reason for this extraordinary gain is that the church has taken a great interest in medical, educational, and welfare work, accepting large responsibility for the institutions dedicated to these services. Another is the free movement of population from densely settled communities to new land. Homesteaders by the thousands have moved into the fertile valleys, and each Protestant family has become a nucleus of a growing Christian community. Evidence of virility also is the number of small religious groups, not schisms, that have sprung up and are flourishing.

A HOT-BED FOR MISSIONARY RECRUITS

In 1910 the Oklahoma Baptist University, Dr. John Wesley Raley, president, opened its doors to the eager-hearted boys and girls of the western plains. The University, along with the marvelous state of Oklahoma, has made amazing progress in thirty-one years.

For the year 1941, there have been 911 students enrolled and of these, 137 young men are in the Ministerial Alliance. Last year's activities of the ministerial students summed up as follows: sermons delivered 3,922; conversions recorded 894; miles travelled 238,214. Ninety-two per cent of the student body have joined the local churches.

The University ranks high in scholarship and maintains the same salary standard for faculty members as that paid by the State University or other schools in the state system. Thus it has been able to maintain a worthy faculty through the years.

During the past decade the Foreign Mission Board has drawn heavily upon Oklahoma Baptist University graduates for recruits for the foreign fields. On a recent visit, we found quite a number of choice young people who have surrendered their lives for missionary service in distant lands. Those who come to the Board from Oklahoma Baptist University are sanely evangelistic, fervent, sacrificial and anxious to go to the hardest places open to them. This institution is a fertile plant-bed for missionary fruitage— young men and women with clear heads and warm hearts, ready to do His will, anywhere.

THE PEOPLE PAY THE BILLS

Civilian employees in the service of the Federal Government, show an alarming increase during the past decade. If this trend continues, we may expect an ever increasing ratio in Federal taxes:

Civilian employees on the Federal pay roll, exclusive of those in certain government corporations and on relief, established a new all-time high record of 1,358,150 in June, an increase of 238,509 within six months, the Civil Service Commission announced.

Increases in War and Navy Department personnel accounted for 75 per cent of the total gain.

At the peak of the World War effort, November, 1918, civilian employees totaled 917,805.

Of the 1,358,150 total, 183,907 are in the District of Columbia, an increase of 29,227 since December, 1940.

More than 300,000 Federal workers are outside the civil service, while those classified numbered 990,218 in June. Of those classified, 181,527 are women. Unclassified include 84,726 women.

The number of male employees in the War Department increased from December to June by 87,191, or more than 50 per cent, while the number of women workers more than doubled, rising from 30,745 in December to 69,337 in June.

The navy's increase in male employees jumped by 50,258, while the women increase was 4,880 in the period.

Other large increases in personnel included 10,017 in the Panama Canal, 9,260 in the Agriculture Department, 5,373 in the Treasury, 4,686 in the Tennessee Valley Authority, 2,683 in the Office of Emergency Management, and 4,636 in Interior.

A BANKRUPT WORLD

For the second time within quarter of a century the whole world is engulfed in senseless and ruinous war or in hasty preparation for conflict. For twenty years after the preceding World War the nations involved were overwhelmed with poverty, debt, economic insecurity, unrest, and world-wide unemployment.

This present strife, in which the nations of the earth are involved, is a thousandfold more ghastly and destructive to property and human life than was the tragedy of 1914-18. The whole world will be faced with economic ruin and bankruptcy. The decade of 1930-40 was a period of preparation for

war. We give here the ratio of debt increases for five of the leading nations involved in the present struggle:

An analysis of debt increases for five major nations during 1930-40, published by the Federation of Tax Administrators, showed the following percentages of increase:

Germany	600
Japan	500
United States	165
Canada	58
Great Britain	20

Information on which the study was based came from the research files of Dr. Simeon E. Leland, of the University of Chicago.

The report said Germany had been spending heavily for war preparations during the entire ten-year period and that the Japanese increase came largely in the period in which Japan waged war on China.

"Britain, not actually at war until the middle of the fiscal year 1940, showed a debt increase of less than one-fifth," the report added.

It also said "the 1930-40 debt increases appear trivial beside those which will result from the greatly expanded outlays of all these nations at the present time."

The survey said United States Treasury estimates indicated \$6,000,000,000 of indebtedness was incurred in 1941, and added that this would be augmented by \$13,000,000,000 more during the present fiscal year.



Pastor Y. C. Ching and his corps of Sunday School workers who go out to the West Gate Mission every Sunday

ROOM FOR IMPROVEMENT

Upon completing his contract with the church he had been serving, a student evangelist in Guatemala received the following note from the Session:

"Dear Brother: This Session wishes to convey to you the action taken by this congregation, which is as follows: To extend you a second call (or contract) if you are willing to correct the following faults: (1) to stop pounding the pulpit, (2) to give

attention to and be courteous to the unbelievers, (3) to take care in the use of indiscreet language, (4) not to correct your wife during the services, (5) not to select Bible passages that might scandalize the public, (6) not to sit down in the prayer meetings when the brethren are kneeling in prayer, (7) to stop clapping your hands for attention during the sermon, (8) to be more considerate of the children. Please reply this afternoon before this meeting ends if you will, or will not, accept this call." Signed by the Clerk of the Session.

—Board of Foreign Missions,
Presbyterian Church in U.S.A.

THEY HAVE WROUGHT WELL

The Oklahoma Baptist State Convention recently closed a most enthusiastic and fruitful session with the Central Church of Oklahoma City, Dr. W. B. Harvey, pastor. The State Board, under the wise and efficient leadership of Dr. Andrew Potter, State Secretary, made a most gratifying report of the achievements for the past year. We give a brief summary of the report:

Number of churches co-operating with

the Convention	1,095
Ordained ministers	1,045
Baptisms	15,183
Church members	243,972
Sunday schools	1,071
Sunday school enrollment.....	183,322
W. M. U. organizations.....	2,147
W. M. U. contributions.....	\$114,269
Gifts to missions and benevolences by all the churches	\$309,016.32
a gain of \$15,663.20 over the amounts given last year.	

The Baptist Messenger is a loyal friend and a constant supporter of the Foreign Mission Board and its work. The paper is ably edited by Dr. E. C. Routh, assisted by his charming and gifted wife. This publication now has 14,500 subscribers—a gain of 2,675 over last year.

Oklahoma Baptists are out of debt, and are making plans for a great advance in all phases of their work during the coming year.

Group
of
curable
lepers
in
Baptist
Hospital



Camp
of
Good
Hope,
Ogbomosho,
Nigeria

Cleanse the Lepers

From the Camp of Hope—the Leper Colony near Ogbomosho, Nigeria, Mrs. R. U. Northrip writes:

"Our work here is progressing very well. Last year we had over 2,400 patients and hope to care for 3,000 this year. There were about fifty-three lepers discharged from the colonies here and at Oyo.

Seeing the happiness in their faces as they were pronounced 'clean' made one think how much it is like sinners who have found salvation and have been 'freed' by Jesus our Lord. These people are now able to mingle with others just as we when we reach that other land shall be able to mingle with the 'saints,' because we have been pronounced 'clean.'"

Blind Eyes See the Light

Several months after the Japanese occupied Yangchow, when our compounds were full of refugees, and many people were pouring into the churches to hear the Gospel, there came to our She Jah Chiao church a young blind man who appeared to be a beggar. His clothes were ragged, his body frail, and he walked with a big stick, tapping it along in front of him to find the way. One Sunday the pastor preached about Jesus healing a blind man, and the young man was very much interested. Coming to the pastor after the service, he said that he wanted Jesus to open his eyes, too. The pastor talked with him and told him more about the Gospel, and invited him to come again. A few weeks later a number of people were to be baptized, and the blind man came, bringing a change of clothes, that he too might be baptized. But he did not seem to understand clearly the way of salvation. Some were afraid that he wanted to be baptized merely that he might receive food. So he was asked to wait a while. When the next group were baptized, not long after this, he came again; but again it seemed wise to put him off until he had had more instruction. However, he was not discouraged, and came every day to a training class for inquirers, and by the third time no one had any doubt that he was truly gloriously saved. On October 13, 1938, he was baptized.

We learned that his name was Sze and that he was twenty-four years of age. He had been blind since he was four months old. Although his father had been a high and influential official in the city, and some of the family are now among the highest class of people in Yangchow, Sze was living in a small temple and was just one degree higher than a beggar.

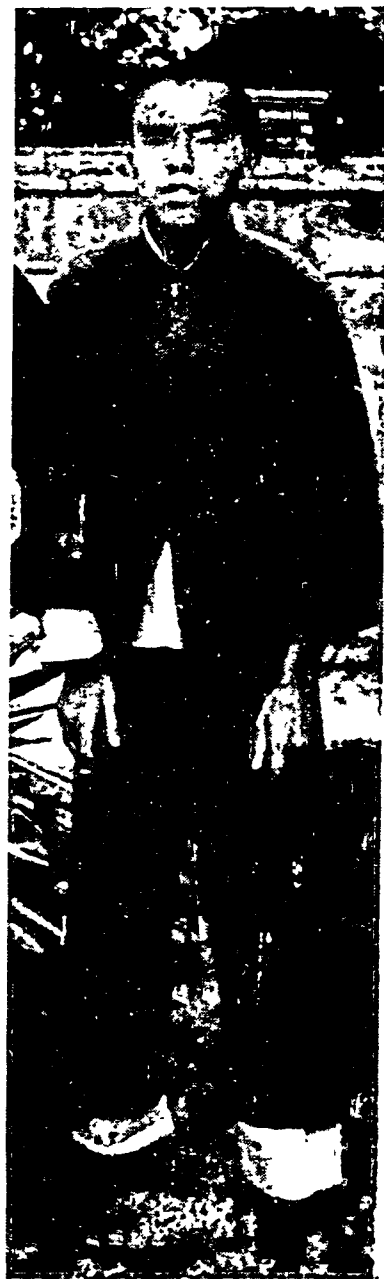
It seems that when his father died, the son who took the father's place had cast this brother out, because he was blind and of no use. He had a sister who was a nun in a Buddhist temple, and she got a place for her blind brother to stay in a little temple, not far from where we live. His duty was to ring a big bronze bell in the night hours, and for this he was to receive his food, nothing more. He was ignorant and untrained, and knew nothing outside this solitary life. But after the war had come to Yangchow, someone told him about our church and he came—much more interested in getting enough food than in hearing any strange teaching. Times were hard and he was half starved.

When he became a Christian his sister, an ardent Buddhist, made a lot of trouble for him, and he had to leave the little impoverished temple. He went

By
MRS. D. F. STAMPS,

*Southern Baptist
missionary
located in
Yangchow,
China*

Blind Sze



to a Home for decrepit people—mostly beggars, the blind, the lame, and the sick. His wants are few. We saw that he had warmer clothing for the cold weather, and later, noting how undernourished he was, we arranged for him to get one warm meal a day from the kitchen of our girls' school. When he needed medical help we sent him to our hospital clinic. He is one of the happiest people I have ever seen.

Before he was baptized, he went daily to the church to a Bible class for inquirers, and after his baptism, continued to go every day. He memorized many hymns and dearly loves singing. He began to go early, before time for the class, and loved to tinker at the organ, picking out tunes with one finger. Now he can play any number of hymns, and two weeks ago he played for prayer meeting.

In Sunday school we have a custom that one class brings a special number on the program each Sunday—and with thirty-one classes, we have some interesting programs. A few weeks ago it was the Sunday for his class to perform, so he had been chosen to represent his class. He walked down the aisle unaided, as if he could see, and sang all of "Sweet Bye and Bye," his face beaming. His voice was soft and full of melody, and I was surprised to see tears in many eyes as he walked back to his place.

About a year ago there came to our door another blind man—a war refugee seeking help. He said he had been a teacher in a blind school in Shanghai, but he had to flee before the invading army, that he had gotten cut off from his people up here and was just about to starve. He said he was not actually begging, but he would be willing to do anything he could to get a little financial aid. We did not know at first, just what to do for him—except hand out some relief to him. Then we began to think of blind Sze, and we asked this new man if he could teach Braille. He said he could. We asked Sze if he would like to learn to read the Bible, and you can imagine his eagerness. I was going to Shanghai just then, so I went to the British and Foreign Bible Society and bought a little Braille table and stencil for writing, and the only two gospels that they had at that time in Braille, Matthew and John. Sze found several other blind people to come and study, too. They did not stick to it like Sze, and soon found it too hard; but Sze took to it like a duck takes to water. In no time he was reading and writing, and he practiced day and night. To this day it is a never-ending show to the children at church, to watch him read from his big, thick gospels. He has written off many hymns and memorized them. The tinner made him a tin box big enough to hold the two gospels, and

he wears it on a strap around his neck and brings it to every service. He has to use his hands to handle his stick, which is his “seeing eye” when he walks, and hence the convenience of the box around his neck.

Sze is one of the happiest and most earnest Christians I have ever seen. He never misses a service at the church, and his heart seems to be overflowing with joy and praise to God. He bears a witness to Christ wherever he goes, and is always bringing someone to church to hear the Gospel. Sometimes there are four or five other blind people with him at a service. He has a soft speaking voice, and I have heard a number of people remark about the gentle quality of his voice in public praying. And such praying—!

Not long ago one of the young women in our Bible Training School told me an interesting thing. She said she was in another part of the city and came to a place where a narrow street was temporarily closed. She saw blind Sze standing there before the barricade and he seemed to be talking, so she went close to hear what he was saying, and she heard him praying, “Oh Lord, I don’t know how to get out of this closed street. Please send a Christian along to help me find my way.” So she kindly led him around the barricade.



THE LITTLE THINGS

Oh, it's just the little homely things,
The unobtrusive friendly things,
The “Won't-you-let-me-help-you” things
That make our pathway light.

And it's just the jolly, joking things,
The “Never-mind-the-trouble” things,
The “Laugh-with-me-it's-funny” things
That make the world seem bright.

For all the countless famous things,
The wondrous record-breaking things,
Those never-can-be-equalled things
That all the papers cite,

Aren't like the little human things,
The every-day-encountered things,
The “Just-because-I-like-you” things
That make us happy quite.

So here's to all the little things,
The done-and-then-forgotten things,
Those, “Oh-it's-simply-nothing” things,
That make life worth the fight.

—Grace Haines



Don
Luis
Marinelli

Argentine Colporteur Jailed

By BENJAMIN L. SOWELL*

in jail.' And with revolver in hand, they pushed me into the cell.

"I asked him who had reported me, but the chief answered that he did not know, as it had been taken over the telephone. Surprised, I asked him whether he was in the habit of heeding accusations from anonymous callers. I insisted on knowing the name of the woman, but he would not give it, since she was a friend of his."

The sale of a copy of *El Cura, La Mujer, y el Confessionario*, ("Priests, Women, and the Confessional") by Father Chiniquy, and the malicious spirit of an alleged Catholic woman, placed the colporteur Don Luis Marinelli in a jail in La Plata, Argentina.

Don Luis was one day selling Bibles and religious literature to students of the University of La Plata. Among others, he sold the above-mentioned volume which exposed some of the evils of the Catholic leaders. The buyer took the book straight to a Catholic matron, who on reading its rather strong terms, became incensed against the colporteur. She happened to know and to resent him because on a previous occasion he had called her to order for a social infraction. To a police chief—a friend of hers—she immediately reported Don Luis as "an immoral person."

The result we here give in the colporteur's own words: "I went closer, thinking that something had gone wrong, when I heard the command to halt, and saw a pistol leveled at me. In less than a *santiament* (a shake of a lamb's tail) I was being pushed into the car by two policemen.

"While the police chief drove, a policeman kept a revolver at my collar. When I asked for an explanation, the *comisario* (officer) insulted me, and as I continued talking about my business as colporteur, he gave orders that, if I continued talking, I was to be shot.

"Once in the police station the chief took my valise and roughly emptied the books on the desk. Then he exclaimed: 'But these are all evangelical books!'

"Then the policeman who, upon order of the chief, had searched me as I stood with my hands over my head, stated to the chief: 'We know this man.'

"But the chief, angrily, shouted: 'He has been reported by a lady. Take off his collar and throw him

Don Luis next managed to get in touch with one of his sons who, when he arrived and questioned the police officers about his father's arrest, was thrown out by two policemen. The son then communicated with a friend of the family, an ex-minister of the provincial government of Buenos Aires, who became very much interested in the case, and got an ex-governor so much concerned that the chief was on the verge of losing his job. The police chief, frightened, had turned Don Luis loose. When the veteran colporteur left he took occasion to distribute a number of Bibles and "Traveler's Guides" among the officers in the police station, thus testifying again for Christ. On the advice of Don Juan Varetto, Baptist pastor in La Plata, Don Luis let the matter drop without attempting to have the officials punished.

WHY SIT YE HERE IDLE?

So many idle, folded hands,
And harvest fields are white,
Low droop the heavy heads of wheat
That wait the reaper's weary feet,
The sickle in his willing hands
For harvest fields are white.

So many here that sit at ease
While 'neath yon darker skies
The wretchedness and misery
The angels sorrowing can see.
How can we dare to sit at ease
Beneath God's golden skies?

So fleet, so few, the moments be,
For binding up the sheaves.
Our Master calls; do not delay
But haste, some work to do today.
For soon our only joy shall be
In bringing home our sheaves.

—M. E. B. THORNE.

*For thirty-nine years Mr. Benjamin Sowell has been serving Christ as a missionary in Brazil.

Paul Besson— A Baptist Protagonist of Freedom

By SANTIAGO CANCLINI

The rugged Christian personality of Paul Besson, who died in the city of Buenos Aires, December 30, 1932, at the age of eighty-four, added to Baptist history through the years another page of heroic battling for the extension of the Gospel and for liberty of conscience.

As in the case of Saul of Tarsus, it seems as if God brought together from his very childhood all the necessary elements for the great task of a veritable pioneer in a country practically virgin to the Gospel. His father was a Swiss pastor of the Reformed Church; a man of character and of faith, who first graduated in medicine and then in theology, under teachers such as Wette and Vinet. His mother, a saintly Waldensian woman, brought him up, nurturing him with the tales of the heroism of her forefathers.

Paul Besson received the best education possible in his day. . . . He was ordained a pastor of the Reformed Church of Neuchatel and filled several pastorates during the next three years, at the end of which time he took part in a movement for the separation of Church and State, which, under Godet's leadership, ended rather with the separation of a large number of pastors and churches and the forming of the Independent Church of Neuchatel.

His separation movement was impregnated with a new missionary spirit. In Besson that desire became an overwhelming necessity. Although "he was among the first," according to the historian Monvet, in that movement, and "in spite of the pleadings of the members of his church," he left the country and went to evangelize different districts in France under the auspices of the free church of Lyon, pastored by Leopold Monod. There it was that he came to know the Baptists and joined them for life.

In Lyon there was a small group of Baptists, and contact with them was inevitable. The study of a book in favor of child baptism which Pastor Monod gave him in order to arm him against the Baptists had the opposite effect on Besson, for in its very pages he discovered the shaky foundations of paedobaptism. To this was added a visit to the churches of Ainez and Saint Pothin where there were large baptistries, and, above all, during a conversation, certain passages of Scripture were brought home to him. Besson was convinced by the evidence the moment he understood it, "and taking the Word of

God as indisputable authority," he decided to obey, in spite of all the difficulties that such a step would bring to him. He resigned from the Reformed Church and "one night," as he relates it, "not even knowing where the little meeting-hall was, I found my way there. . . . Hardly had I stepped inside when Pastor Cretin asked me to speak, and to the great surprise of the brethren who looked upon me as contrary to it, I asked that I might receive the symbol of the death of myself and of my sins." It was a jump into the dark, and it brought him many struggles and difficulties, through which God brought him with blessings. He had everything to lose: his ecclesiastical standing, his friends, and the esteem of his parents. His grieved mother wrote him: "You want to become a vagabond with no friends and be called a Baptist." His professor Godet wrote trying to dissuade him, and Besson answered him with arguments taken from the commentator's own books. . . . Not long afterwards the Boston Baptist Mission accepted his services, and for several years he worked in the North of France. His spirit of independence caused him to be fined and several times to be put into jail, for he would not submit to the police's "previous censorship" of the tracts he distributed, nor would he get a "permit" to celebrate religious meetings.

Some French Baptists who had emigrated to the Province of Santa Fe in the Argentine Republic, wrote to Besson asking him to find a pastor for them. Besson heard this call to "come over . . . and help . . .," and after thanking the Boston Mission he sailed, steerage class, arriving in the Argentine, July 25, 1881, as an immigrant, with no salary, but with his heart on fire. And it was there, in his adopted land, that he became a real apostle of the liberty of conscience.

Right from the beginning he started to fight for the separation of Church and State. Due to the difficulties encountered for the extension of the work, he began by trying to obtain the Civil Register, that is, the secularization of cemeteries and birth rolls, marriages, and death certificates, under State control, whereas till then they had been in the hands of the Roman clergy. . . .

Soon after, he settled in Buenos Aires, where he continued even more strongly his campaign in favor of civil liberties. There too, he resisted what he

calls his first temptations in Argentina; other Protestant ministers had been able to obtain, through the diplomatic representatives of their respective countries, official recognition as religious ministers to their community and thereby the authorization to perform baptisms, marriages, and burials. In spite of the pressure brought to bear on him by the Swiss representative, Besson would not give in. . . . He made his choice, and faced all the consequences.

Once more a practical case strengthened his newspaper campaign and his numerous visits to state ministers and members of Congress. A Baptist couple were to be married. How? Legally it was impossible, unless they gave in and went to the priest. As the Civil Register did not exist, Besson drew up a historic document and, once it had been signed by two witnesses, he declared the marriage performed. A copy of that document, with a petition, was delivered to the Minister of Justice of the Nation, asking for the marriage to be entered in the Civil Registers, when they should be created. The outcome was a favorable decision by the State Attorney.

Since 1888 the Argentine has a Civil Register. Evangelical work would have been very difficult had it not been for that victory.

Later Besson received a considerable sum of money left to him in his father's will, which he applied to the erection of the First Baptist Church in the Argentine; it is an old building now, in which the congregation he founded still meets, and which God has given me the privilege to pastor, since Besson's retirement.

He was a fiery preacher and an aggressive polemicist, but deeply sincere and consistent: his blows fell as much on the side-tracked Roman Catholic Church

as on incredulity and materialism. Although he was disorderly in his production, he wrote innumerable religious pamphlets which to a great extent he edited and distributed personally. A deep thinker, he specialized in Christian Evidence and Bible Criticism, having made a Spanish translation of the New Testament which is an admirable reference work.

When fifty-seven years old, he married Margaret Mealley, the widow of George Graham, the first English Baptist missionary to come to Argentina, and with this gentle Christian lady, he shared twenty-seven years of his life. . . .

He gave up active work only a short time before his death, and then it was at the request of his brethren in the faith, but even in his retirement he continued fighting bravely with his pen, right up to the end.

Shortly before leaving us, he was heard to say, "It is a good thing that salvation is not by works, but by grace, for what works could I do now?—and what have I done to deserve salvation? Nothing! Nothing!—but Christ did it all!"

As we praise God for men like Paul Besson, let us not forget that we live in times when despotism and tyranny are casting their shadow upon the earth and over the minds of men. We must battle with faith to keep unfurled the flag of glorious liberty which our forebears have passed on to us. Let us not be content to glory in being spiritual children of this or that great Baptist who honored our history—or even of Paul Besson—but rather let us pray God to make us worthy and fit to fight actively and courageously in this our day, defending and spreading the faith that was once given unto the saints.

ONE CHURCH'S REACTION TO JAPAN'S ATTACK

The following letter from the Third Avenue Baptist Church of Louisville, Kentucky, dated December 11, 1941, was received by the Foreign Mission Board:

Last night our church voted to put THE COMMISSION and the Home Mission magazines in the church budget of the calendar year 1942. . . . This is an effort on the part of the church to bring to the membership at least a little news of the kingdom work while they are getting through other channels so much news of the devil's work.

Our subscription list will be nearly six hundred.

Sincerely yours,
L. W. BENEDICT, Pastor.

EVANGELISM AND EDUCATION GO HAND IN HAND

Dr. Henry Smith Leiper, secretary of the *World Council of Churches for the United States*, says that in Spain all protestant schools have been closed, all protestant services forbidden and protestant ministers have been classed as political enemies and driven into exile. . . . We are told that fewer than forty students have entered eighteen seminaries still open in Germany. . . . In a deserted office building in Shanghai, China, this past spring there were between 3,000 and 4,000 students seated side by side, listening to history lectures and studying economics and sociology. A few hundred yards away enemy territory begins. These students are refugees from many schools, among which is the Baptist University of Shanghai.—*Royal Service.*

Studying Missions

MARY M. HUNTER
Manager Department of Literature
and Exhibits

Our Thoughts Turn to Home Missions

It would be interesting and perhaps quite surprising if we might know of the lives that have been changed through reading the biographies of men and women who have made history in this changing world. It would be intriguing and most encouraging if we might know how many Southern Baptists have become devoted to the cause of missions through reading the stories of the lives of home and foreign missionaries.

Southern Baptist women and young people are grateful for a new biographical book. In January, the Home Mission Board published *Fellow-Helpers to the Truth* by Willie Jean Stewart. The book, in the center of which are brief life stories of five outstanding pioneer home missionaries, is intended for study by the women and young people in preparation for their Annie W. Armstrong Offering for Home Missions.

Biographies are usually easier to read than they are to study; yet Miss Stewart has put so much in-

formation into the heart stories of the missionaries that the book is informational and inspirational.

Because missions is dominant in missionary biography and because the value of a biography is that inspiration which leads to action, an especial effort should be made to enlist all missionary societies and young women's auxiliaries in the study of the book before the Annie W. Armstrong Offering is taken in March. An earnest study of *Fellow-Helpers to the Truth* will create in the hearts of the women and young people a desire to make a worthy gift to the offering for home missions.

The Home Mission Board, 315 Red Rock Building, Atlanta, Georgia, will be glad to help you in every way possible to make the study of the book effective. The Home Mission Board has supplementary material ready to be sent upon request.

Order the book from the Baptist Book Store serving your state. The price of it is twenty-five cents.

* * *

LIST OF DESIGNATIONS FOR 1942 ANNIE ARMSTRONG OFFERING FOR HOME MISSIONS

1. General Work	\$ 5,580
Bucy, Miss Wilma (Salary \$1800, Travel \$600)	\$2400
Lawrence, Mrs. Una Roberts (Sal- ary \$1800, Stenographer and Office Expense \$600)	2400
Leachman, Miss Emma (Emer- ita)	780
2. Education of Missionaries' Sons and Daughters	6,000
(Margaret Fund)	
3. Salaries of Missionaries Serving in the Southland	77,000
Work with Chinese, Deaf, Dyess Colony, French, Good Will Centers, Indians, Italians, Mountain People, Negroes, Rescue Missions, Spanish- Speaking People.	
4. Traveling Expenses of Missionaries.....	2,700
5. Rescue Mission and Emergency Home, New Orleans, Louisiana	1,200
6. Current Expenses, Italian Good Will Center, Birmingham, Alabama	500
7. Good Will Center, Key West, Florida.....	1,500
8. Kindergartens in Southland.....	520
9. Work with Soldiers in Southland.....	4,500
10. Work in Cuba.....	42,500
11. W.M.U. Work, W.M.U. Training School, Cuba	1,000
W.M.U. Field Worker for Mexicans in Texas	1,000
W.M.U. Field Worker for Indians in Oklahoma	1,000

\$145,000



Field Secretary
J. W. Beagle of
the Home Mis-
sion Board,
Southern Bap-
tist Convention,
in Mexican garb

THE CHILDREN'S PAGE



LAURA CATHERINE ("KITTY") DAWSON

This wide-awake member of the World Comrades Club, Kitty Dawson of Tye River, Virginia, made a grade of 100 every month during 1941. That means that this ten-year-old girl read *World Comrades* so carefully and thoughtfully that she was able to send to Richmond the correct answer to every question appearing in each issue of that magazine.

Kitty is in the sixth grade in school. She is the daughter of Rev. L. H. Dawson. She writes, "I want to be a medical missionary. My Aunt Rosa, Mrs. J. C. Powell is a missionary."

Perhaps you remember that Mrs. Powell was one of the missionaries who narrowly escaped death when the *S.S. Zam Zam* on which she was travelling, was torpedoed by the Germans. Bravely she set out again and she is now at work for Jesus in Africa.

Sometimes *U. S.* means *Uncle Sam*
In striped suit and high collar;
Then, when the letters stand like this: \$,
They mean *the mighty dollar*;
When Duty calls, they mean *ourselves*;
They mean all three today.
The suff'ring people look to US
To give; to help; to pray.

N. F. W.

SAINT VALENTINE

The good St. Valentine was a priest in Rome in the days of Claudius II. Because he was kind to Christians who were so cruelly treated by the Romans, he was arrested and dragged before the governor who condemned him to be beaten to death with clubs, and to have his head cut off. He was killed as a martyr on the fourteenth day of February, about the year 270 A.D.

At that time there was held in Rome each year, in the month of February a feast in honor of a heathen god.

The pastors of the early Christian church in Rome tried to do away with the heathen feast and, since it came in February, they began to celebrate the day of Saint Valentine's death as the time for their feast.

Some old legends tell us that because the good Saint Valentine used to be a lover of flowers, taking them to the lonely or the sick, as well as to his special friends, there arose the custom of sending flower-decked greetings on St. Valentine's day. The sending of unkind and ugly messages is entirely opposite to the real spirit of the day, which is intended to be one of kindness and love and thoughtfulness.



An Argentine Neighbor of Ours

NEWS FLASHES

GENE NEWTON

Announcements

Dr. and Mrs. A. W. Yocum of Pingtu, Shantung, China, announce the marriage of their daughter, Dorothy Elizabeth, to Rev. Arthur L. Hanson of First Baptist Church, Allenton, Rhode Island.

On December 17, 1941, Mary Wallace Quarles, daughter of Rev. and Mrs. J. C. Quarles of Argentina, became the bride of William Henry Ferguson, Jr.

Rev. and Mrs. Homer R. Littleton of Iwo, Nigeria, announce the birth of a son, James Aquilla, on October 27, 1941.

Rev. and Mrs. Carroll A. Gillis of Buenos Aires, Argentina, announce the arrival of twin sons, Douglas Earle and Paul Clayton, on October thirty-first.



Margaret Anne Snuggs, daughter of Mr. and Mrs. H. H. Snuggs of the University of Shanghai, China

Sympathy

Our sympathy is extended to Miss Beatrice Glass of Buenos Aires, Argentina, in the loss of her father, Mr. B. B. Glass, who died at Centerville, Mississippi, on November 28.

On December fourteenth the mother of Rev. I. V. Larson of Tsingtao, China, passed away, after an illness of some duration. Mrs. Larson had recently celebrated her seventy-ninth birthday.

Transfer of Missionaries

Rev. and Mrs. S. L. Goldfinch have moved from Montevideo to Salto, Uruguay. They invited a colporteur from Buenos Aires to work with them with two aims in view, to get the Bible and other Christian literature into as many homes as possible and to find any who might be interested in hearing God's word. Mr. and Mrs. Goldfinch write that there are four steps in the winning of these people: confidence, curiosity, conviction and conversion.

Dr. and Mrs. Buford L. Nichols, on furlough from China, have moved from Austin to Seminary Hill, Texas. Dr. Nichols is teaching Missions in Southwestern Seminary.

Children of Chile

A letter from L. D. Wood of Chile tells about the children of Santiago: "In these undernourished, uncared for children lies the future of Chile . . . If we can plant the gospel in their hearts now, it may help to transform the nation of tomorrow. We have seen men here who had been of 'the scum of the earth.' They found Christ and have been transformed spiritually, morally and physically . . . As we seek the salvation of man's immortal soul we seek also to lift him up to a higher level morally and physically."

By The Still Waters

—God has many ways to man; but man has only one way to God and that is through Jesus Christ.

—A minute with God in the morning will mean God with you all the day.

—A true friend is like ivy—the greater the ruin, the closer it clings.

—Prove your godliness by your Godlikeness.

—Some folks are more interested in how to spend the day than in where to spend eternity.

—It is with narrow-souled people as with narrow-necked bottles, the less they have in them, the more noise they make in pouring it out.

—Frequently the people who are most careful of the gilt on their Bible care least for the gold within it.

—When a man gets in the straight way, he finds there is no room for crooked dealings.

—*The Presbyterian*

FROM THE FRONT

COMPILED BY
Archibald M. McMillan

Chinese Christian Killed in Ruthless Bombing

The following graphic letter to Executive Secretary Charles E. Maddy from Missionary J. R. Saunders of Shiu Chow shows the difficult conditions under which the gospel is moving forward in China. As the most stirring message recently received "from the front," this letter is quoted here in full.

"About two weeks ago daily alarms began to sound in our city. These continued for three days and then the bombing plans arrived, in small numbers at first, and dropped a few bombs; but on the twenty-eighth of September four waves of bombing planes came over our city and dropped bombs in various places. The last wave contained twenty-seven planes and they dropped their bombs mostly on our side of the river. As you recall our residences and school buildings and the Orphanage are all east of the city across the river. These twenty-seven planes dropped their bombs very close to our residences, one within ten yards of the one occupied by Miss Sandlin. Another bomb fell about a hundred yards away from this residence and many others fell within four hundred yards. Fortunately for our property the bomb was a small one and fell at the foot of the embankment; yet the doors and windows were badly broken, the glass shattered and much of the plastering dropped down.

"Miss Sandlin was raising a Chinese boy who was hiding at the foot of some bamboo trees. The shrapnel from one of the bombs killed him at once. Others were hiding in trenches nearby and were not hurt. I was in a hole in the mountain with some hundred

little children. We were fully protected and free from danger. Miss Sandlin was in the mountains quite a distance away and was perfectly safe. Why these bombs were dropped so near us we do not understand. We feel sure that they have been trying to destroy the railway station for days, but the station is about half a mile from us. We are most thankful that we are all safe except this very promising boy whom we hated to give up. He was a Christian for which we are most thankful.

"Since the Japanese received such a setback in Changsha section, we now have very little fear from the bombs. This is the greatest victory by far that the Chinese have gained. They are rejoicing everywhere. We are hoping that this section is safe from attack for quite a while.

"Our work is going on in a very encouraging way. We have baptized two hundred already and hope the number will reach four hundred by the end of the year. We now have in our two Bible schools about forty; others will come this year. The number will not be far from fifty. In our Pu Kong Orphanage we now have about five hundred.

"There is plenty of wholesome, constructive work here for at least three couples and two young ladies. May the Lord use you to thrust out new workers for this waiting harvest field just as soon as this is possible.

"Conditions look better for China as a whole now. By faith we ought to lay large plans and, by His grace and wisdom, develop those plans in keeping with our opportunities and needs."

A SIMILE

A Negro minister of the old-fashioned type once described a well-known but close-fisted brother as being "as stingy as Caesar." When asked why he thought Caesar was stingy, the minister replied: "Well, you see, when the Pharisees gave our Lord a penny, He asked them, 'Whose subscription is this?' and they answered, 'Caesar's.'"



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Bombings and floods in China

Among Recent Books

A Roman and a Jew—Nick B. Williams. Broadman Press. Price \$2.00.

This imaginary tale presents a vivid and fascinating picture of early New Testament times when "they that were scattered abroad (by persecution) went everywhere preaching the word." Beginning with the stoning of Stephen and closing soon after the time of the conversion of Saul the story, centering in Bethany, carries the reader through those early days of persecution of the Christians.

The Roman, Julian, one of the centurians who witnessed the crucifixion and who, as a result, became a devout Christian, is a magnificent character. The narrative is thrilling; the incidents are vivid; the romance between Julian and Miriam of Bethany is wholesome; the character sketches are forceful; and the entire story is told reverently. The highest ideals are presented in a winsome way without preaching, thus making the book an excellent one for young people.

* * *

From Carabao to Clipper—E. K. and I. W. Higdon. Friendship Press. Price, cloth \$1.00, paper 50 cents.

During these times when the world is giving no small amount of attention to the Philippines, this word picture by two brilliant scholars who have lived among the people of the Islands and who know them, is of peculiar interest.

This archipelago, discovered by the Spanish in 1521 and now inhabited by people from many lands, is called "the melting pot of the Orient." From those days in 1898 when Uncle Sam sent to the Philippine Islands an army of six hundred educators until the present, with its highly developed systems—political, economic, religious, and social—the progress of these fascinating and worth-while people is pictured clearly by the co-authors. As a

source book for teachers and leaders of mission study groups this little volume is invaluable.

* * *

Come Everyone and Worship—Armilda Brome Keiser. Friendship Press. Price, cloth \$1.00, paper 60 cents.

Ten fascinating stories for younger children, acquainting them with the ways in which girls and boys of other lands express their love to God. The different kinds of church bells, the various forms of worship, the children's love for the Bible stories are vividly described and beautifully illustrated with photographs. It is a charming book for younger children—a delight to boys and girls from six to ten years of age.

* * *

I Shall Meet Tomorrow Bravely—Sybil Leonard Armes. Broadman Press. Price 50 cents.

Thirty-six poems—wholesome messages of courage and challenge and cheer. A delightful little gift-book whose keynote is sounded in its first stanza:

"I shall meet tomorrow bravely,
I am stronger now,
The disappointments that befell me
Strengthened me, somehow."

* * *

Points for Emphasis—Hight C Moore. Broadman Press. Price 35 cents.

This "vest pocket commentary" on the Sunday school lessons for 1942 brings to mind the old adage, "The best things come in the smallest packages." For preachers, Sunday school teachers and other leaders this little volume will prove to be a veritable gold mine yielding a wealth of information. Its terse outlines, its apt illustrations and its wisely directed emphases make it an invaluable guide in lesson planning and presentation.

Checking up Expenditures

I bought gasoline, I went to the show;
I bought some new tubes for my old radio;
I bought candy and peanuts, nut-bars and ice cream.
While my salary lasted, life sure was a scream.
It takes careful planning to make money go 'round;
One's method of finance must always be sound.
With habits quite costly; it's real hard to save,

My wife spent "ten bucks" on a permanent wave.
The Church came 'round begging. It sure made me
sore;
If they'd let me alone, I'd give a lot more.
They have plenty of nerve; they forget all the past,
For I gave them a quarter the year before last!

—The Canton Christian

Steady Growth and Healthy Condition

The readers of THE COMMISSION will be glad to note the growth in the Ministers Retirement Plan of the Southern Baptist Convention. As is well known, this plan is a State unit system operated through the Relief and Annuity Board and provides for interchange of credits from one state to another. The state in which a member first takes membership assumes prior service credits.

Receipts from pastors, churches and State Boards are as follows:

1938.....	\$ 16,043.54
1939.....	187,079.59
1940.....	440,000.00
1941.....	540,000.00

Membership in this plan at the end of 1938 was 296. Membership certificates issued by the close of 1941 are 5,450. The number of church agreements in the plan at the end of 1941 is approximately 7,500. Benefits from this plan in 1941 were \$132,000.00, and the number of annuitants was 356.

Salaries of Participating Members Over Seven Million Dollars

In all of the states except Virginia, North Carolina and South Carolina, the dead-line for prior service is June 30, 1942. Dead-line passed in South Carolina May 30, 1940. Dead-line in Virginia expected to be at the end of 1942. There are thousands of preachers in the Southern Baptist Convention who are eligible to enter this Plan who are not in it. Are you one? Do not delay and lose your prior service credits! If young enough not to need prior service credits, remember that *delay in entering reduces retirement benefits!*

Write your State secretary for application blanks

RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

THOMAS J. WATTS, *Executive Secretary*

206 BAPTIST BUILDING

DALLAS, TEXAS

The Broadman News

Volume 1

FEBRUARY • 1942

Number 3

"Power to Change World Is Here"

"Christ Triumphant" Is Challenging Book

Coming in a day when the forces of good and evil are struggling tangibly and terribly for the rule of the world, this volume of sermons has the timeliness of tomorrow's newspaper. But the timeliness of *Christ Triumphant* is not the timeliness of contemporary tragedy and confusion. It is rather the triumphant timelessness of Christ and his gospel.

Dr. Warren Mosby Seay, the author, is pastor of the First Baptist Church of Beaufort, South Carolina. Some years ago he

wrote *Jewels of Promise*, a book which was in itself a jewel. Readers of that volume will not be disappointed in *Christ Triumphant* (Broadman, Feb. 20, \$1.00).

Particularly lucid is this estimate of the book, made by a recent reviewer: "Throughout the pages of this book Dr. Seay has held to his high resolve to present and exalt Jesus Christ as the Standard-bearer of

truth, of righteousness, of love, of life eternal—the One in whom is found the fulness of life, spiritual strength, and conquering power. "These sermons are built upon the words of Jesus Christ himself and . . . his life, as he marched from his sermon in the synagogue at Nazareth through his ministry of teaching, of preaching and prophecy; as he unfolded to his disciples the increasing purpose of his redemption; as he gave them glimpses into . . . his heart of love; as he fortified them . . . upon his leaving them; as he marched with them along *Via Dolorosa*; as he met them in the triumph and glory of his resurrection, and sent them forth recreated, and with a purpose ribbed and edged with steel, to cleave their way through all antagonism, and make his saving power known in all the world." Dr. Seay's beautiful and expressive English, his effective illustrations, combined with his deep spirituality and understanding of the Scriptures, give us a series of messages unsurpassed in their attractive style of presentation, strength of conviction, and spiritual power."

CHRIST TRIUMPHANT—\$1.00

To Serve Southern Baptists—

there are nineteen Southern Baptist Book Stores, each strategically located and adequately staffed, stocked, and equipped. They are 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.

Broadman Scores with Four Volumes

Variety, Charm, and
Literary Quality Mark
Recent Offerings

Shortly before Christmas the Broadman Press announced four new books, each distinctive and each definitely a book of merit. Even in the flurry of Christmas buying, when all sorts of "new things" were to be seen and had, the books "caught on." In the weeks since then, they have made a name for themselves. They are:

A Roman and a Jew, by Nick B. Williams. \$2.00. This is a swift-paced historical novel that also manages to be a spiritual achievement. Laid in the first century of the Christian era in the Roman province of Judea, it recreates the events and personalities of the time faithfully. Pivotal events in the book are the death of Stephen and the conversion of Saul, while the body of the story concerns itself with the stirring events between the two occurrences. The chief characters are Julian, the Roman centurion, and Miriam, the Jewish maid he loved.

Petal Dust from My Garden, by Joye Freeman Woodbury. \$1.00. There is a strange and mystic beauty about this book, a subtle charm that makes it easy to read and hard to forget. In its pages is an echo of that universality of truth that marks *Pilgrim's Progress*. The seventy-five informal essays that compose the book are based for the most part in simple, earthy things, in apparently prosaic, everyday happenings and things. Yet from them the author has woven a brilliant tapestry, a thing of beauty made from the stuff of extraordinary living in ordinary surroundings.

Ruth (Ruth Carver Gardner), by Her Mother and Others. \$1.50. Among us mortals there appears now and then a personality worthy of that over-used term "radiant." Clothed in strength and beauty, touched with a nobility transcending earthly honor, such a life shows forth Christ and points the way to God. . . . Such a personality was Ruth Carver Gardner, gifted daughter of Dr. and Mrs. W. O. Carver. This book is a clear and stirring record, beautifully and authentically told, of that life as her mother and others saw it grow into full flowering.

A Truth in a Smile, by J. Clyde Turner. 75 cents. This is a collection of crisp, brilliant little vignettes that show us the humanness—and divineness—of ourselves. They are based in earthy, everyday things, for the most part; many are drawn from the pungent, homely, whimsical speech of the old-time Negro, who has a genius for "using the wrong word in the wrong place and getting the right meaning." The book is full of truths, and there's a smile in every one of them. It is really a spiritual tonic, to be taken as often and in as large doses as desired.

Texan Takes Stand on "All Out" Faith

In a time of national and world crisis when the air is charged with doubt and discouragement and alarm, when all about one are the frantic certainties of "what this country needs is—" and "what the world must have is—" . . . in such a time it is refreshing, revivifying, almost electrifying to hear a man say baldly and boldly that what the world needs is God, and to go farther and say with equal baldness and boldness how the world may get God.

Precisely that is what Wallace Bassett has done in his latest book, *A Star at Midnight* (Broadman Press, \$1.00). The vigor and vision with which he speaks, his refusal to "pull his punches" or admit qualifications, bring to mind the sad and bitterly true thing the late Gilbert K. Chesterton said: "Christianity has not been tried and found wanting. It has been found difficult and not tried." The faith that Dr. Bassett claims and proclaims in this book is like a star to steer by on a midnight ocean. It is a star that neither changes nor fades, a star that has led men without fear or faltering and will lead them today if they will but trust it. Commenting on the book, one reviewer has said: "He urges us to take hold of the Power that alone can bring about a redemptive change in our individual lives, in social conditions, in national and world conditions. The fourteen chapters on faith are practical serious discussions, positive and direct, and reflect the author's deep spiritual insight and his strong faith and earnestness of purpose."

"He says," the reviewer continues, quoting the author directly, "that 'there can be no great Christian without a great God in the soul. This great God cannot be a great power in man without being appropriated by man. And faith is the only means which man has for appropriating God.'"

During his long and popular pastorate at Cliff Temple Baptist Church, Dallas, Texas, Dr. Bassett has become known among Southern Baptists for the power, pungency, and pertinence of his messages. His is a clear voice and a strong one, a voice that is saying things that need to be said—and closely heeded—in a troubled and wavering world.

A Star at Midnight—\$1.00

A Roman and a Jew—\$2.00

Petal Dust from My Garden—\$1.00

Ruth—\$1.50

A Truth in a Smile—75 cents



Dr. Warren Mosby Seay



Dr. Wallace Bassett