

# The Commission

A BAPTIST WORLD JOURNAL

SEPTEMBER 1943

## Tomorrow

Tomorrow with Christ—these are words to work magic in the soul of Christian youth. Here is the magic of hope—hope of a new world. Tomorrow will bring two factors of tremendous significance to Christians,—an increasing mastery over nature, and a growing realization that all the families of men live in one world community. Applied science illustrated in such achievements as aviation, electronics, synthetic materials, and medical progress insure power to control. For such a day Christianity can and must provide purpose. To vitalize this Christian purpose, scientists and technicians, business men and industrialists, teachers and ministers, doctors and nurses—must dedicate themselves to the concept of world citizenship and world service. With such a purpose we face the sunrise of tomorrow. Today we blast out the wreckage of the brutalitarian order, denying its bid for mastery in the world community; tomorrow we shall construct Christian citadels for all men. Let us not be afraid of the long shadows; they are shadows of the morning, messengers of tomorrow.—John W. Raley, President, Oklahoma Baptist University.

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# The Commission

A BAPTIST WORLD JOURNAL

E. C. Routh, Editor and Manager  
Marjorie E. Moore, Managing Editor

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# The Commission

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## Open Doors No Man Can Shut

By Louie D. Newton

Pastor Druid Hills Church, Atlanta

Madame Chiang Kai-shek spent a day in Georgia in June, coming down here to receive an honorary degree from Wesleyan College where she spent several years with her sisters two decades ago. En route to Macon, she stopped off in Atlanta for a breakfast, given in her honor by Governor Ellis Arnall.

She talked very little, but every word seemed important. In America incidentally to receive physical treatment and primarily to arouse deeper concern for China's life and death struggle against Japan, Madame Chiang captivated our country from the day she arrived. Her visit to Georgia proved the most dramatic occasion of the year thus far. And although she talked very little, her relatively few words were big with meaning.

"We owe America so much," she said, "but more than anything else do we thank you for having sent your Christian missionaries to China. We opened our doors to you, and you brought Christ into our hearts. And the doors through which He enters can never be shut."

### What Mr. Willkie Saw

Mr. Wendell Willkie has done something that no other man has ever done. He flew around the world in less time than any man has ever made the trip. He entered more doors within a given period of time than any other person has ever entered—more important doors.

And what does Mr. Willkie tell us about what he saw? *One World*. It is an arresting title. No wonder it is the best seller, month after month. And how has the world become one?

Because we have come to see the world as our Father's world. And these doors, so long closed, making so many rooms dark, have opened, never to be shut.

Mr. Willkie has the greatest mission testimony I have heard in a long while. If you have missed his address to the Presbyterians, you have missed the best thing Mr. Willkie has said about the world. Practically all of our Baptist papers have published the address. It should be put in pamphlet form and distributed in every district association and local church in the Southern Baptist Convention.

### Russia

The most interesting area on the globe today is Russia. If you doubt this statement, talk to the young people. Talk to the newspaper people. Talk to the soldiers. Talk to the statesmen. Talk to the business men. Talk to the school teachers. Talk to anyone who is thinking at all.

And why is Russia so interesting? Because the doors of that age-long land are opening. We cannot be dogmatically certain about Russia yet. That is one reason why the whole matter is so intriguing. But this we have come to know fairly certain—Russia is discontent to live on behind closed doors of superstition and caste. It took a revolution to force those doors open. Much that happened in that revolution is revolting and repulsive to the Christian, but do we not begin to clearly see that God is causing even the wrath of man to praise Him?

I cannot think that Baptists will allow the opening doors of Russia to remain unentered. We know that the Bible, though banned by the Soviets, is entering those opening doors, and we rejoice to remember that "The entrance of Thy Word giveth Light." Our engineers have entered those opening doors. Our statesmen have entered those opening doors. And, please God, our preachers will some day enter those opening doors. No man can shut those doors.

### Latin America

I take one other example of the doors no man can shut, namely, Latin America. There we see the determined and stubborn effort of the Roman Catholic hierarchy to bar the doors against evangelical Christianity, calling to its aid the Hispanic tradition of a church-state regime; but the doors are opening, and even the Vatican cannot shut them.

Russia is the most interesting area, I repeat, on the globe; but Latin America is a close second. And for the very same reason—opening doors that no man can shut. I wish every pastor in the Southern Baptist Convention would read Thomas J. Hamilton's *Appeasement's Child*. That book, more clearly and convincingly than any one book I know, tells the story of how Roman Cathol-

(Please turn to page Three)

# Religious Education in the WORLD

By Harold E. Stassen

I believe there is a threefold challenge for world religious education today. It is, first: to pursue with energy and ingenuity the task of reaching that one-half of the children of America who are growing up without any religious education. Second: to seek to make religion more vital by actively applying the basic concepts of Christianity to the social, economic, political, and international problems of our time. Third: to bring back to life in the liberated and enemy nations after the war the ideals of Christian leadership.

The importance of bringing religious education in a very direct way to a greater number of the men and women, boys and girls of our country cannot be overestimated. That means that above all we must have active and sacrificing support of the churches of America. The pastors must be encouraged. The Sunday schools must be stimulated and expanded. Community programs, church schools, and radio programs must be fully utilized.

But in addition we must seek new ways. He who walked in Galilee was constantly finding ways of reaching the people themselves.

One of the first things to be done in each community is to find out where the boys and girls who are not receiving religious education are living. Are they in a new war industry suburb? Are they in an isolated section with poor travel facilities? Are they in an area that cannot afford to support a church? The survey to locate these children should be one of the first tasks of the church.

Having found these areas and the number of children, further investigation would be in order to determine why they are not receiving any religious education and how it might be brought to them. Would they attend a week-day church school in some public building? Would they come to several Sunday school classes held in separate private homes? Should such a program be related to one of healthful community recreation for children? We must accept the objective of reaching these children. Then there must be an ingenuous, enterprising effort to reach them.

We must use every possible avenue. Radio, visual education, child psychology, newspapers, and every other method should be considered.

This is a job of first importance—to bring religious education in a personal sense to an increasing number of the children of America who do not now have access to it.

Second: of extreme significance is the application of the concepts of Christianity to the problems of life. That applies not only to the problems of individual, personal lives but to the problems of community life, of national life, and of international life.

I do not contend that we should violate our fundamental principle of separation of church and state, but, if religion is to be truly meaningful, the fundamental precepts of our

religious beliefs must not be entirely shut off from decisions of state, decisions of the community, and decisions of the commercial and political world. What shall be our attitude after victory in this war toward co-operation with the other nations of the world? What should be our policies toward the Axis nations after we have crushed their military might? Shall we once again attempt smugly to wrap the cloak of our rich resources around us and go blithely on our way, looking neither to the right nor left, east nor west?

On the other hand, do the concepts of our religion mean that we must take a responsibility toward men and women and little children the world over? What form, then, should the application of those principles to our national and international life take? Should we play a part in establishing machinery of justice and of co-operation on a new level of government of the nations? What should the form and policy of such a government be? Should it have a police force? Should it develop a code of justice for protection of minorities, prevention of religious persecution and slavery? Should it develop a court to administer justice? Should it play a part in the administration of the international airways, to make the airplane a mechanism for culture and progress rather than the wings of bombs, death, and destruction? Can we find any nationalism in the admonition "Go ye and make disciples of all the nations"?

Third: and of great importance, is the bringing of the ideals of democratic Christian leadership to the liberated and conquered nations.

We must be sure that the men who are our representatives in the liberated and conquered territories embody the character of Christian statesmanship. If we wish to promote a rebirth of Christian education the world over, the example we set must be a fitting one.

The difficulties which always come with the occupation of a foreign land can be minimized if we carefully select the men who will carry out the task of administration. There are no better principles for them to follow in their work than those of Christian leadership. That spirit is devoid of the selfish interest and narrow nationalistic concepts which might be a cause of misunderstanding.

We cannot now give detailed and precise blueprints to solve these problems. But if in the days and weeks and months ahead, during and after the war, ten thousand pulpit messages, ten thousand Sunday school discussions, and hundreds of thousands of thinking men and women of our churches search for the answer we will be moving along the right road. It is not enough that we interpret our religion in terms of personal and individual morality. We must as well interpret it in terms of national and international morality.

This, then, I believe to be the threefold challenge before the church and before religious education today.

# Christian Education in Church and College

T. L. Holcomb

This is the greatest educational period in the history of the world. All of the governments involved in this global war recognize the necessity for trained men. For example, we had a very fine young man at the Sunday School Board—a university graduate with additional professional training. However, in order to receive a commission in the Navy he had to take a required course in mathematics and months of intensive training at a naval base. After receiving his commission he was immediately sent to another training center. When I told him good-by, realizing that he was going where every fiber of character and every skill would be tested to the limit, I felt more than ever the challenge for Southern Baptists to emphasize Christian education in our churches and colleges. It is our obligation to prepare men for the greatest conflict of the ages. Christians must be able to stand against the wiles of the devil.

We are encouraged over the results that have been achieved through the regular agencies operating in and under the control of our churches. More than 24,000 Southern Baptist churches have Sunday schools for the purpose of teaching the Word of God to all age groups. In addition, a constant effort is being made to launch new Sunday schools and to perfect the organization and improve the teaching in every Sunday school.

More than 14,000 churches report Training Unions. This organization has been marvelously blessed and the leaders throughout the South are determined to reach all of our churches with a great program of training.

The Woman's Missionary Union is a vital, spiritual, missionary, and educational unit in our denominational life. The mothers and daughters have been deeply moved by the sufferings of this war. I believe they are going to make a great advance in the near future.

The Brotherhood is growing. Our leaders are men of wisdom and they stand ready to co-operate in every forward Kingdom movement.

All of these organizations, working in harmony, quickened by the Holy Spirit, can revitalize our churches, indoctrinate our people, and open effectual doors for the pastors. We face our greatest opportunity for enlistment and evangelism.

Our Baptist colleges have served the denomination worthily. They have helped to bring Southern Baptists to a place of real leadership. The time has now come when these noble institutions should be re-enforced. They must be given the equipment to meet

the rigid standardization requirements and to be able to match the opportunities of the rapidly approaching new era.

The Baptist Student Union has wrought spiritual wonders on the campuses of our state institutions. In the past few years great progress has been made in our Baptist colleges. This organization should be given our united support. Every campus in the South should have an alert, consecrated, full-time student secretary.

An increased circulation of our Baptist papers, and all of our Christian literature is essential. We cannot do for or through our churches and colleges the mighty task that awaits Southern Baptists without having a well informed constituency. The hour is on for every board, seminary, college, and church to accept wholeheartedly the full responsibility entrusted to them throughout our Convention territory, and on the mission fields of the world.

## Open Doors No Man Can Shut

(From page one)

icism, aided by Spain and Germany, has sought to keep shut the doors that are now opening.

I rejoice to believe that our Foreign Mission Board will major on Latin America for the present and the indefinite future. There will be an unprecedented opportunity in Asia and Europe when this war is over, and in Africa, to be sure; but it is my firm belief that Latin America and Russia offer the greatest challenge to evangelical Christianity today and tomorrow. The opening doors in Russia and Latin America cannot be shut, but we might fail to enter them.

## What Can We Do?

The question emerges, What can we do? What can we as pastors and laymen alike do to aid our Foreign Mission Board in entering these doors that no man can shut?

First, we can preach the Great Commission with all our heart and mind and strength. There was never such a day for preaching Missions—Missions at home and throughout the world.

Second, we can provide the money with which to send the men and the women and the material equipment essential to enter these opening doors effectively. The people have more money than they know what to do with, and they will give to Missions if they know about these doors that no man can shut.



**E**xile is severe treatment. For those who deserve it, exile is hard; for those who do not, it is cruel.

Kindness, comfort, and loving care help to compensate, but homesickness and a perpetual ache for the cherished friends and beloved scenes of a native land are inevitable.

That was my impression upon a visit to the home-in-exile of Miss Anna Hartwell, the youthful 73-year-old missionary who was expatriated in late 1940, at the behest of the American consul in China. Born of missionary parents in Tengchow, she left home in the face of the heart-rending pleas of the Christians of the community, friends of the Hartwell family for generations who could not bear to see Miss Anna go. She parted with them only in obedience to the Government to which she owes allegiance as a Christian citizen.

Now Miss Hartwell lives on the annuity provided for missionaries emeritus, with her half sister and brother-in-law, the A. F. Uffords, also former missionaries to China, residents of Westwood, Long Island.

**A** happier exile than Miss Anna Hartwell never lived. Past the age of retirement, she is still young in spirit. Deprived of the routine of work she has known so long, she is still busy.

In these days of her retirement, Miss Anna's mind is alert and active. She enjoys being read to and she participates eagerly in conversation. Her soft contralto voice is pleasing; her speech is quick and fluent. Although reminiscence is a pleasant diversion, she lives in the present. News from home is a joyful experience but discussions of current affairs interest her as much as they did when she began her teaching career in 1892.

At the invitation of Miss Hartwell, whom I knew only by correspondence, and the Uffords whom I had met at a conference, I spent an evening in the Westwood home one May Day. A friendly greeting at the door was followed by an introduction to the tiny little woman wearing an eyeshade against the afternoon glare in the house. Miss Anna beamed her joy at seeing a representative of the whole fellowship of Christians whom she loves and honors, and reaching up on tiptoe she em-



## An Expatriate

By Marjorie E. Moore

braced me. Her loneliness for friends from the South was a fact which I sensed in her happiness at welcoming me. Mrs. Ufford was equally cordial. I enjoyed a hospitality which is truly "Southern" in quality and sincerity though not in geographic location.

Tea was served at the dining table. "Will you have English tea or American tea?" was an inquiry as to the strength of beverage I prefer, but to me it suggested the international flavor of the missionaries' life in China. Butter and crackers and cookies of several kinds made the mid-afternoon event nourishing as well as delightful.

"Miss Lottie", as Mrs. Ufford is known to most of her friends, insisted upon putting away the tea things without help, in order that Miss Anna—Aunt Anne to dozens of missionaries—could have her guest all to herself. Questions about her Chinese friends she answered in great detail, about herself with meager detail, and about her life in exile with expressions of gratitude and without bitterness. She is almost an American by now, she says! She asked about mutual friends throughout the Southern states and shared information about their work at home and abroad.

In her bright little room "just her size" on the second floor, Miss Hartwell showed me pictures of her

friends, displayed on the dresser and on the walls. In addition to photographs of the members of her family, there was a picture of a little Chinese woman lying on a bench. "She's had arthritis since she was a girl," Miss Anna told me, "and when I first heard about her and went to see her, she refused to hear of God because 'there is no goodness in a god that permits years of suffering like this.' But I saw that she had a keen mind, although she had never had a chance to go to school, and I continued to visit her to teach her to read. She learned fast—she's a bright little thing!—and finally she accepted Christ. That little Miss Tien is one of my dearest friends."

At the head of the child's size bed in Miss Anna's room lay a narrow pad with a white linen cover. "That's my Chinese pillow," she said. "It fits in the neck this way," she gave a demonstration, "and I just can't take my nap without it!"

Dinner was served when Dr. Ufford arrived from his duties in the offices of the American Baptist Foreign Mission Society. Conversation at the table was missions—reports of correspondence in the office, the latest news from China, repatriation plans, political affairs and their bearing on the future of the Orient. When the dessert had been served, the conversation continued in the living room. Three white-haired servants of the Cross shared their life and labors with a guest.

Just a week later, by a happy circumstance, Miss Hartwell came to Richmond. For the first time in seventy-one years, she visited the Foreign Mission Board—her employer for the past fifty years. She met the treasurer, whose signature on salary checks she knows so well. She greeted the executive secretary, whom she last saw in Hwanghsien. She enjoyed the hospitality of the home of the W. C. Newtons—her next-door neighbors in the compound in North China most of the time since 1902, ten years after her appointment at the completion of her high school and training school work in San Francisco and in Chicago.

**M**iss Anna Hartwell is one of many Southern Baptist missionaries who most truly deserve the title "emeritus" (Please turn to page Six)



The last class to graduate from the Institute at Kaifeng, Honan, China before the enemy took over.

# Shih Yu Baptist Bible Institute

By Josephine Ward

In Kaifeng, Honan, China, on December 8, 1941, four hundred students of Shih Yu Baptist Bible Institute—kindergartners, primary children, high-school girls, and women—were busy in their classes. Before night all was changed. The Japanese who brought news of war escorted Mrs. Sallee and me to a place of internment. Soldiers took charge of the compound. The school dismissed itself and pupils and teachers were scattered.

Soon after work in Kaifeng had begun in 1908, Mrs. Sallee opened the school with five girls. She has kept her interest in it and in recent years has taught Bible classes, beautified the campus, and helped in many ways, while continuing her work with the women in the local church. As other missionaries came to Kaifeng, Miss Loy Savage was made principal. Under her leadership the school grew until girls were graduated from the high-school course. She was assisted by Miss Grace Stribling and others.

When missionaries returned to the interior after the troubles of 1927, Miss Zemma Hare reopened the school. She put her life into it until her return to America in the winter of 1937 where ill health detained her until 1941; then Kaifeng again had her for a few months. That she had been a blessing to young and old alike was clearly shown in the memorial services held by the Chinese churches after news of her Home-going had reached Kaifeng.

In the fall of 1931 at Miss Hare's suggestion changes were made in the name and nature of the school. It was

called a Bible institute. With the changing conditions in China it was thought well to limit the students to the Christian constituency and to put the emphasis on training for Christian service, although unsaved girls from Christian homes still offered opportunities for evangelism. The regular school subjects were taught, but courses in Bible and related subjects received emphasis. There was added a three-year course for Bible women.

During the fall word came from the Foreign Mission Board that because of the decline of receipts the school would receive no appropriation after December. Many prayed. It was decided to trust the Lord to supply the needs. Small amounts of money began to come in the mail and often from people of whom we had never heard. Missionaries helped, too. Only one large gift was received, but there was money each month to meet

expenses and the term closed with a good balance. This continued for several terms until Woman's Missionary Union began to send funds from the Christmas offering.

Pastor Chang of the Chengchow District declined the invitation to hold a series of meetings in the school the following spring. Later he felt led to come at a certain date if Misses Katie Murray and Olive Lawton would come to pray. The date did not suit us as it was the week before term finals, which Chinese students take seriously. However, Miss Hare wrote them to come. The Lord blessed the meetings. Still Misses Murray and Lawton said there was not enough prayer. More prayer meetings were held. Local people began to slip into the services. Numbers were saved. Some church members realized they had never been born again and found the Saviour. The week ended. Pastor

(Please turn to page Thirty)



Examinations are taken with traditional seriousness, and a Christmas party is a happy event in a Chinese as well as an American college.

Photos courtesy Associated Boards for Christian Colleges in China.

# Ministerial Education for Negro Preachers

## American Baptist Theological Seminary

By H. P. McCormick

When we think of the present and future leadership of the twelve millions of Negroes in the United States, during times like these, we turn instinctively to their ministers of the gospel. They represent a group which, we hope, will use in its thinking that sane level-headed wisdom which we like to characterize as 'American thinking.'

Since Baptists form a very large percentage of the colored population, especially in the South, our interest settles around the centers of training for Negro ministers. To begin with, we must face the fact that untrained men are ministering to practically all of their churches in rural communities, to a great many of those in the towns, and to some in the cities.

Bible departments in some Negro colleges offer courses of instruction which are helping to meet the need and a few students attend theological schools. The fact remains that until such time as ample provision has been made for sound and efficient training to be given to Negro ministers in the South, where most of them live, they are not going to be trained.

The American Baptist Theological Seminary, a joint National Baptist Convention and Southern Baptist Convention effort, was opened in 1924 to meet this need for a trained ministry. This school is located in Nashville, Tennessee, in the heart of the South.

A great deal might be said in favor of training men within their local environment where the materials of education are familiar to them. There are many country churches as well as small-town and city churches to be served and observed, to be used as laboratories for surveys, object lessons, and practice for the young minister.

At present the building is sufficient

to take care of the thirty-eight men enrolled. New buildings for classrooms and offices, and ample space for library purposes will be needed within two or three years.

"Making bricks without straw" has become a classic expression for need in America. The staff and students of this school are working under great difficulties by having to carry on without a well-equipped library. The present library is made up of books from the libraries of deceased pastors and extras from other institutions. Most of these books are very old or such as are of little value to a seminary. The works by recent authors, which are enriched by the research and accumulated experiences of the world's leading Bible students, are not to be found in sufficient numbers upon the shelves to enable a student to carry through a course of study that would justify the granting of a degree.

There are many ways of building a sermon. One way is for an eighth-grade boy to take a sermon which Spurgeon preached to a London audience a half century ago, make a few changes in wording, commit it to memory, and deliver it as an oration to a congregation.

A more difficult but better way is for the student to lay his foundation deep in a thorough knowledge of the English language; become well acquainted with the Bible and the conditions prevailing at the time of its writing; experience the plan of salvation; be thoroughly conversant with the main points of theology and the history of the church; be well enough versed in psychology to know how people think; be well enough posted on the events of the day to know what they are thinking about, and then, build his own sermon.

Can a man do this without help from the book shelves? What if those shelves are unable to give him the information needed on the Old and New Testaments, church history, theology, homiletics, church efficiency, Sunday school, Training Union, and missions? How can the Negro Baptist preacher study to show himself approved unless he has the proper facilities for his training?

The enrollment of the American Baptist Seminary should be increased tenfold within the next five years. This school could then provide a trained group of ministers to help solve the race problem, which is continually raising its head throughout the nation, as well as many other post-war problems which are sure to arise. Southern Baptists can help to meet the needs of the Negro in our midst no more effectively, with such a small outlay of money and effort, than by helping to make this school one of the very best of its kind in the country.

### An Expatriate (From page Four)

tus," which is by interpretation "to obtain by service." In response to an inquiry of all missionaries emeritus recently, Miss Anna wrote in the space provided for retirement activity the one word "intercession." The next mail brought a letter of abject apology for claiming to be an intercessor worthy of the name; she was ashamed to have to say "nothing" in reply to the question. Those who know Miss Hartwell are agreed that through prayer her work in China is sustained. Perhaps the Father who called her into his service as a young woman is denying her of her chosen work in China that she might more effectively serve him through intercession.

It was no thought of mine to be connected with work in a Negro Seminary, but since the Foreign Mission Board designated me to this work I am grateful for the opportunity to teach preachers, and to know something of the needs, aspirations, and feelings of a people who have never had a fair share of the advantages of a land which has meant so much to other peoples.

By a peculiar stroke of Divine Providence, the people of the South, both white and Negro, are largely Baptists. We realize the difficulties of the "Reconstruction," and the political and social residue which obtrudes on the present; but the hope of the South is for the leaders, white and Negro, to bridge this gap with brotherly love and mutual understanding.

The Negro was brought to this land contrary to his will, but, in spite of all the injustices and difficulties, he has been and still is the friend of the people among whom he dwells. He realizes that his best opportunity for progress is in co-operation with his white brother. My brief experience has shown that, in spite of a smoldering sense of injustice, the preachers almost pathetically hope for their white brethren to show the love and consideration which they preach to others. One of the student pastors said in class: "We do not feel that we are inferior, but in the South we are almost made to feel so."

Dr. John W. Shepard, acting president of the Union Baptist Seminary, out of his years of experience as founder and first president of Rio Baptist College and Seminary, Rio de Janeiro, has sensed the latent pride and possibilities in this great branch of the human race. He has set before them a vision of their own autonomous institution of the Negro, by the

## Union Baptist Theological Seminary

By Greene W. Strother

Negro, and for the Negro, meaning to the Southern Negroes what our seminaries mean to white Southern Baptists.

Dr. George H. Crutcher, when professor of evangelism in the Baptist Bible Institute, with others at that time, conducted yearly institutes for the colored ministers of the city. There were other efforts by their own leaders and by Northern Baptist friends, but it was not until Dr. Shepard came that real cooperation between white and Negro Baptists looking toward theological education for the Negro ministry began in New Orleans.

The Union Baptist Seminary was formally opened in 1927. For one year the Negro members of the faculty taught as a service of love. Dr. Shepard has always volunteered his services. The Baptist Bible Institute has generously given scholarships to a choice group of its students to teach in the seminary, and transports them to and from classes. The Negro members of the faculty now receive a stipend of \$50 monthly (or \$25), which



Dr. J. W. Shepard, Acting President.

is not always paid promptly. This by no means takes care of their support. The dean, a finely educated young man from Oberlin, is going into the pastorate, and all the others depend largely on their pastorates for support. Last year more than two hundred students were enrolled in the day and night schools.

There is a strong feeling among Southern Baptists that we must do more for the education of the Negro ministry, and other Baptists in the United States could easily be enlisted to support such a move.

From simple human justice we should help. The Negro youth has never had a fair share of the educational funds set aside for Southern youth; thus the Negro minister, of necessity, is less well equipped educationally than his white brother.

Kingdom wisdom demands that we help educate a Negro ministry. The Negro has his part in the kingdom of God. Ignorance in no way contributes to Kingdom growth. An intelligent Christian Negro South would be worth more than an ignorant one. The Negro Baptist preacher has been the leader of the Southern Negro. It would be a sad day if we should allow less worthy leaders to supplant him. Furthermore, the Catholics are making a strong bid for him; and so are all radical groups. The time is ripe to lend our aid to the group most worthy. Opportunity is knocking, but will not always tarry.

Due to the needs of those who are bearing the burden and heat of the day under tragically inadequate and trying circumstances, Southern Baptists should come to their help. Salaries are woefully inadequate, there is no satisfactory building or equipment, and the seminary is most deserving of our prayers and practical assistance.

# A Compelling Obligation Fulfilled

By John McMillan

Wake Forest College '43

On many occasions during my four years at Wake Forest College I have had the opportunity to fall into conversation with student and faculty friends on subjects other than the latest (and perhaps last!) football game, the decreased enrollment of students, the whereabouts of Rommel, or other topics which are absorbing to contemporary collegians.

Every now and then the conversation wends its way to a discussion of how I happened to come to Wake Forest from faraway China, how it is that there are so many missionary sons at that college, and, well virtually every type of question concerning what to them is the rather freakish circumstance of a foreign-born boy or girl studying in a regular ol' red-blooded American college. Before the conversation concludes, the significant designation "Margaret Fund student" usually makes its appearance. There is invariably a raising of eyebrows in quizzical wonder on the part of the other half of the conversationalists. The time then comes to do a little question-answering and explaining to clarify and make meaningful the phrase "Margaret Fund student." A similar testimony would undoubtedly be given by all Margaret Fund students.

It is significant that only a few people outside the group of Margaret Fund students themselves know very much about what the Margaret Fund is. This "mass ignorance" is a high compliment to the work of those who make the Margaret Fund possible. Their first concern has been service and aid, their last concern publicity and praise.

For twenty-seven years the Baptist women of the South—through their organization, Woman's Missionary Union—have been quietly but surely making possible the education of missionary sons and daughters in colleges, universities, and seminaries throughout the nation. For more than a quarter century W. M. U. has been

laying a strong foundation of Christian leadership for the future by aiding enthusiastic children of missionaries in their pursuit of knowledge. The monetary aid of W. M. U. through the Margaret Fund has been invaluable in helping to mould the stable type of personality which must figure in reconstructing the battered world when the war is finally over.

W. M. U. has been patriotic through its administration of Margaret Fund scholarships, for the Government, as well as the spirit of Christianity, asks that young people, whenever and wherever possible, secure the best possible education available for them. W. M. U., through the Margaret Fund, has been fulfilling splendidly this compelling obligation.

According to a pamphlet issued recently the Margaret Fund "is a memorial fund of Woman's Missionary Union used to furnish boarding scholarships for the sons and daughters of regular missionaries of the Foreign and Home Mission Boards of the Southern Baptist Convention." These boarding scholarships amount to \$250 a year per student and are awarded in two installments of \$125 apiece, one at the beginning of each semester. These checks are sent out from the headquarters of the W. M. U. treasurer, Mrs. W. J. Cox, in Memphis, Tennessee. This scholarship is kept up for all four years, although the application must be renewed from year to year.

The Margaret Fund also expresses itself in the "Burney Gifts," "occa-

sional uniform gifts of money sent to Margaret Fund students for their personal use." Named in memory of Mrs. Frank Burney, who served as South-wide chairman for sixteen years, these gifts are sent out three times a year.

A final division of the dispensation of funds is the Elizabeth Lowndes Scholarship Award of \$200, a memorial honoring a former treasurer, Mrs. W. C. Lowndes. This scholarship is awarded annually to the rising senior Margaret Fund student distinguished during the three preceding college years for "High scholastic standing, leadership, personality and character." A comparatively new entry into the Margaret Fund plan, this scholarship has been awarded for the past six years. Students from Africa, China, and South America have been the recipients of this award.

The whole idea of a Margaret Fund began 'way back in 1905 when an initial gift of \$10,000 was made by Mrs. Frank Chambers of New York, formerly of Alabama. This amount was used to purchase a home in Greenville, South Carolina, which was to provide a rooming place for missionary children while at school and a resting place for missionaries while on furlough. Forty college students made use of this home until 1914, when the growing needs of missionary sons and daughters brought on the necessity of selling the property and enlarging the program of student aid. The enlarged program crystallized in 1916 when the first regular scholarships were granted—eight students, sons and daughters of both home and foreign missionaries, being the "charter" Margaret Funders.

In the twenty-seven years since the first scholarships were awarded close on to five hundred students have been given indispensable aid through the Margaret Fund. It is safe to say that many of them would probably not have been able to get through college

(Please turn to page Ten)



John McMillan



# Girl of the Beautiful Life

By Fay Taylor

"Sir, I apologize for those people of Japan who are responsible for what is happening. The only thing that can change the hearts of the Japanese leading this war against our country is the knowledge of and love for Jesus Christ."

The clerks and customers in the downtown drug store on that December 7 were spellbound at the words softly spoken by the attractive girl with the Oriental features paying her check at the cash register. Except for the slight flush covering her face and the tremor in her voice Bette Ishibashi kept her poise. But she fought a great wave of hurt and embarrassment; she wanted to run out and find a place where she would not be stared at.

She accepted her change, dropped it into her purse, and thanked the cashier. The man who had challenged her said nothing more. Bette left but continued to frown.

She hurried down the next block to the bus station and somehow found a seat on the bus which would take her to a nearby town where she was scheduled to make a missionary talk that evening. As the bus moved out and the lights were dimmed she began to relax but many thoughts were crowding into her mind. "Oh, maybe I should not have decided to go. Why didn't I bring a friend? But, then, how was I to know that 'Pearl Harbor' would be today? Will the people listen to me talk? Will they be unkind? 'Father, forgive them for they know not what they do.'"

Well, the people did come to hear her, some quite naturally out of curiosity, but many because they as Christians were truly interested. She told them the story of her life, especially of the events since her rebirth in 1936 when she became a Baptist. And she told them something of her hopes and plans for missionary service.

Bette is a second-generation American. Her parents came from Japan to California years before she was born. They were loyal Buddhists and continued to practice their religion in the midst of a growing love for

America, the English language, California, and Western customs. When Bette was born in El Monte her father gave her the Japanese name, Miyoko, which means "Girl of the beautiful world."

The Japanese girls living near her, who were her schoolmates, preferred their American names even at the Japanese school where they studied after regular public school hours. They also preferred to speak English, and affected the manners and dress of Americans. In fact, it was out of Bette's desire to be a true American that Christianity first appealed to her young mind.

While she was a high-school student Bette heard of the B'b'e. One of her friends had been invited to attend a Bible club, sponsored by an American farmer's wife, which met every week and was open to Japanese boys and girls. Bette and her friends became members because they wanted to belong to a club, although there was opposition at home. They did not intend to accept Christ, even after they found out what sort of book the Bible really is. The Buddhist priest went to Bette's and the others' homes and preached against Christianity. Even the young people themselves were not so sure that they were not making the gods very angry and calling down an awful punishment on their heads. But with the gay and reckless abandon of youth, of no matter what nationality, the young Japanese continued to attend the club meetings and had good times.

Bette's earliest impressions of Mrs. Scott's teachings are those concerning the love of God for all people, even the Buddhist Japanese. She was shocked to know that a divine Being loved her and her people. Her belief had been grounded in fear and superstition. Somehow the power of the Spirit began working in her heart, convicting her of her own sins and making her realize the need of a Saviour. She studied carefully the Bible messages brought them by Mrs. Scott and began applying them in her own heart. At Mrs. Scott's invita-

tion she went with some of the other young Japanese to a small Baptist church near her home. Christ began to reveal himself in her life.

But at home there was strong objection. Bette insisted upon attending the church against her mother's wishes and her father upbraided her for disrespect. In spite of this her life soon began to manifest great changes, very noticeable in the home. The opposition grew weaker; Bette's witness strengthened as she sought and found peace for her soul in Jesus Christ. Today her mother is proud that Bette is a Christian and she believes that Christianity is for the second-generation Americans, although she has remained true to her inherited beliefs. Bette's sister and brothers are more tolerant; they have witnessed the saving grace in their sister's life.

Bette's life in Christ has grown. A year or two after her baptism she realized that God had a special purpose in bringing her into the kingdom of love. She felt the calling to give her life and full time service to helping others to know him. As Mrs. Scott had been a missionary to the Japanese young people, so Bette, in turn, felt the desire to be a more effective disciple. By this time she had become a member of a Japanese Baptist church. She realized that she needed a specific education and Bible study. The Japanese pastor and other leaders encouraged her to go to Los Angeles to the Western Bible College, which she attended for a year.

Included in her inner circle of Christian friends in the Japanese church near her home was a consecrated and promising young minister, Jitsuo Morikawa. He had graduated from the Southern Baptist Theological Seminary at Louisville, and knew the Woman's Missionary Union Training School. Jitsuo urged Bette to consider attending this school. There he knew that she could meet many young people like herself, interested in missions. He knew, too, that the faculty and students at "House Beautiful" welcomed foreign

or Americanized young women and made them feel a special "at homeness" while getting their definite training. He told Bette that she would sit in classes taught by the distinguished Seminary professors. All these things she considered carefully. There were missionary training schools in California, good ones, but Bette was anxious to see more of the big land of America and as she prayed about it she was led to Kentucky just a little more than two months before war came.

Bette's Training School days were rich ones, not only because of the blessings filling her own life constantly, but, too, because of the experiences she brought into the lives of her classmates and friends. Even if she had no compelling personality she would be a favorite. Her smile, her industry, her talents, gay manner, even her partiality to the state of California are parts of the magnetism which draws friends around her. No wonder that during the bitterest days of our war with Japan Bette did not lack for friends, for prayers in her behalf, and for loving protection.

She has been frequently investigated and subjected to some embarrassment. Sometimes she wished that she did not have to go out among people who look at her with suspicion because of her marked racial features. Her relatives and friends were evacuated to Relocation Centers.

One day an overly patriotic woman whom she had passed on the street reported her to police headquarters. Bette was with a Training School friend that afternoon on a field work assignment in a slum area of the city. She was rather surprised when a police car pulled up. Down to headquarters for questioning, she soon learned that the police were concerned about her personal safety rather than suspicious of her motives, and at the police station, she was quick to take advantage of an opportunity for Christian witnessing.

**B**ette will not be going to Japan for Christ any time soon, but she has found her mission field. She is confident that for the duration her place is with the Japanese Americans in a Relocation Center in Arkansas. Since graduation in May she assists one of the ministers to lead the young people, and witnesses for Christ in every way possible. This is a great oppor-

tunity and would be a challenge to any one, so important and immediate is the task. For the nearly 9,000 evacuees in this particular camp, two-thirds of whom speak no Japanese, there is only one English-speaking Baptist minister.

Visiting her mother during the Christmas holidays Bette found her place of service. She prays that she may be a friend to radiate love for Jesus' sake, to lead this particular group of Americans to the Saviour, of all mankind. She will continue to make her world beautiful because she is not only "the girl of the beautiful world," but the girl of the beautiful life.

### A Compelling Obligation Fulfilled

(From page Eight)

at all had it not been for the unselfish donations of W. M. U. women to the Margaret Fund through the Lottie Moon and Annie Armstrong Offerings.

Today, over a hundred students—a far cry from the paltry eight of 1916—are regularly receiving the Margaret Fund scholarships. These students hail from the major countries of the world and are matriculated in colleges throughout the Southland, the North, and even in Cuba. From records of their activities they have been shown to be more than usually active in extracurricular organizations, and their scholastic averages have been of a very commendable nature. It is little wonder that a roll-call of former Margaret Fund students reveals them as holding positions of prominence in all parts of the world. With a strong cosmopolitan background to begin with, they have served in various professions in many lands—as missionaries, ministers, doctors, lawyers, newspapermen, teachers, writers, musicians, and so on.

**T**oday, with the country inexorably involved in a global war, former Margaret Fund students have found their way into all branches of the armed services, many as high-ranking officers. And as the months pass, an increasing number of those now receiving the scholarships will be called into the service.

During the past academic year

alone, five of the seven Margaret Fund students at Wake Forest were called into the Army, four of them being in the Air Corps. By the time this article appears the remaining two shall have acquired the semblance of sea legs in the Naval Reserve. From seven to zero in the short span of one academic year is a serious loss for one college, but this same story might well be repeated in the other colleges—boy's colleges especially—where Margaret Fund students are located.

This serious drop in number is not, however, a good cause for gloomy sadness or pessimism for the future. The women of W. M. U. throughout the South can derive just pride in the realization that so many of the Margaret Fund students have put their shoulders to the giant wheel that nearly 8,000,000 others are also pushing.

Madame Chiang described this country recently as not only a *cauldron* of democracy but an *incubator* of democratic ideals. She could have found no better expression of the latter part of her statement than the very work that the Southwide W. M. U. has been doing through the Margaret Fund. With unpretentious efficiency, W. M. U. has been gathering funds annually to help in the higher education of missionary sons and daughters who have come to this country from far distant lands. Through this help W. M. U. has been playing an integral part in incubating the political ideals of democracy; but more important still has been the constant and faithful incubation of the religious ideals of Jesus Christ.

### Missionaries Go To Free China

In view of the unprecedented opportunities and the urgent need of maintaining intact our work in China, the Foreign Mission Board, in a recent meeting, instructed Dr. Maddry and Dr. Rankin to arrange for the return to Free China of twelve experienced missionaries, six men and six women. As soon as arrangements can be worked out, this group of men will leave for Unoccupied China, utilizing surface transportation to India thence by plane into China as for that part of the journey there is no other means of travel.

## *"If Ye Love Me . . . ."*

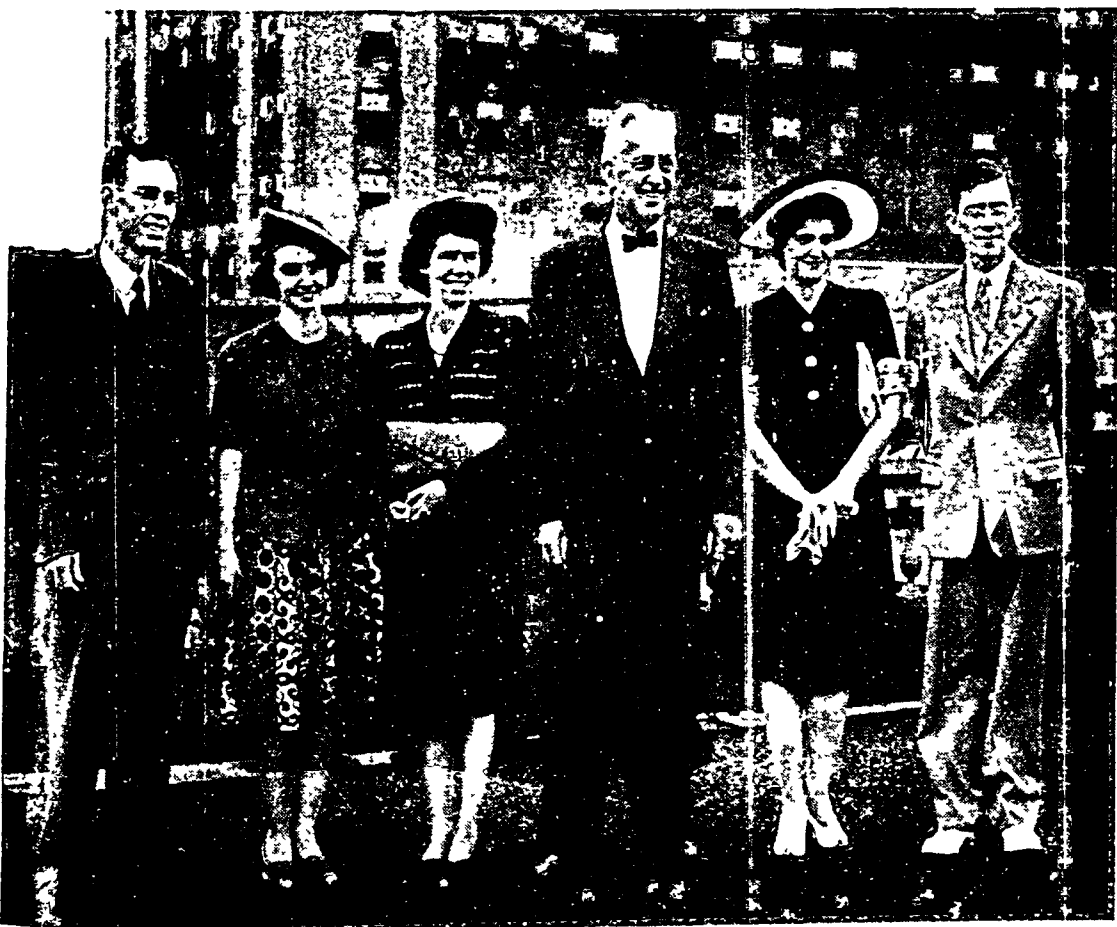


Two children nearing starvation in the Kwangtung famine field in South China, where Miss Margie Shumate is directing famine relief. The picture was taken in front of the house where a Soup Kitchen is operated, at which more than a thousand receive daily one meal of rice and bean gruel, only enough to save them from starvation. These two children, with hundreds of others, have come asking that they, too, be given tickets for soup; but they have to be denied. The boy standing is representative of the many children that are begging. The one that is sitting has gone beyond the skinny stage. His legs and face have begun to swell, which means that he will die from starvation in a short while.



This little fellow was like the child shown standing in the other picture until taken into one of the Homes for Children by Miss Margie Shumate. His mother could not bear to see him starve, so left him at home to die. The father had gone to the army. The mother went away into the mountains to sell herself to some family for food, or to starve without seeing her child suffer the same fate. Someone found the little fellow in the house crying and brought him to Miss Shumate. She was able to take him into one of the Homes. Note his condition after six months there.

These children have Christian teaching daily and Christian services on Sundays.



### New Missionaries Appointed

These five young people were appointed as missionaries by the Foreign Mission Board of the Southern Baptist Convention at its meeting, June 10: (Left to right: Mr. and Mrs. Joseph Buie Underwood, Albuquerque, New Mexico, appointed to serve in Brazil; Miss Ada Jackson, Turner's Station, Kentucky, who will go to Nigeria, West Africa; (Secretary Maddry); Mr. and Mrs. John David Hughey, Chesterfield, South Carolina, appointed to Russia as soon as doors are opened following the war.

# Kingdom Facts and Factors

By W. O. Carver

## Prisoners in Our Midst

Already they are being located in camps in various parts of the country. They will come in by thousands until they are very many. They are Italians and Germans. There will be fewer Japanese. All of them will constitute a test of the American spirit and an opportunity for great good. How will we meet the test and the opportunity?

Many can recall that, after the former world war, American soldiers on duty in the Ruhr region in Germany came home almost unanimously pro-German. This was because, for whatever reason, the German people had been very friendly and kind to them. There were not many Americans who had been prisoners in Germany. There were some, and they too had friendly feelings for the Germans.

Will our authorities now treat their captives with intelligence, humanity, friendliness? Will the people in the communities where they are under guard create a wholesome atmosphere for them? Will the American way of life and the American attitude toward the dupes of the Axis ambition and error see in our people and our life a better way?

What provision will the Christian men and women and Christian churches and organizations make for these "enemies" of our country who are now our prisoners of war? There is here a great opening for Christian ministry and ministrations. We can make friends of these "enemies" and do them good in the name of Christ. Most of them are nominal Christians, at least: many of them very genuine Christians. They will be home-sick and heart-sick. They will be bewildered and disillusioned. They will be open to the true human approach, which is the Christian approach. We can do them good, and do the world good by right attitudes and reasoned treatment.

They should all be given good con-

ditions of physical living; as much wholesome and useful work and occupation as possible under the circumstances; religious ministry and cultural opportunity.

## Who Crucified Jesus?

Within recent years there has been extensive discussion of this subject in a good many quarters. The Christian Century has been a forum for the expression of views. There have been several books dealing with it, also discussions in other journals of current opinion.

It is interesting that there is a lively desire on the part of Jews to absolve their race and the leaders of their religion and of their national life in the days of Jesus from responsibility for this supreme crime of humanity. It is also a wholesome indication that a number of Christians have joined in the effort to acquit the Jews of special guilt in this matter.

Does not this entire discussion move upon a plane too superficial and lacking in insight into both the nature and meaning of the crucifixion and the capacity of human nature for sin, stupidity and moral blindness? To the Jewish people and to the Roman Government came the supreme opportunity in human history to receive the truth of God and His redemptive love. With that opportunity came also the judgment of history upon humanity. We can never face a great opportunity without incurring the fateful danger of failing in the hour of crisis.

It is quite useless, at the deeper levels, to try to allocate the responsibility and the sin of Romans and Jews in bringing about the death of Jesus. Romans and Jews alike were the representatives of mankind, of the entire human race, in their attitude to Jesus, in their rejection of Him and in effecting His death. The surface reasons for the action on the part of the two groups were different, but the deeper explanation is the same in both. If

Jesus had come as the Christ of God in any other part of the world, to any other people, and at any other time men would have treated him in the same way, with only the differences which circumstances and time provided.

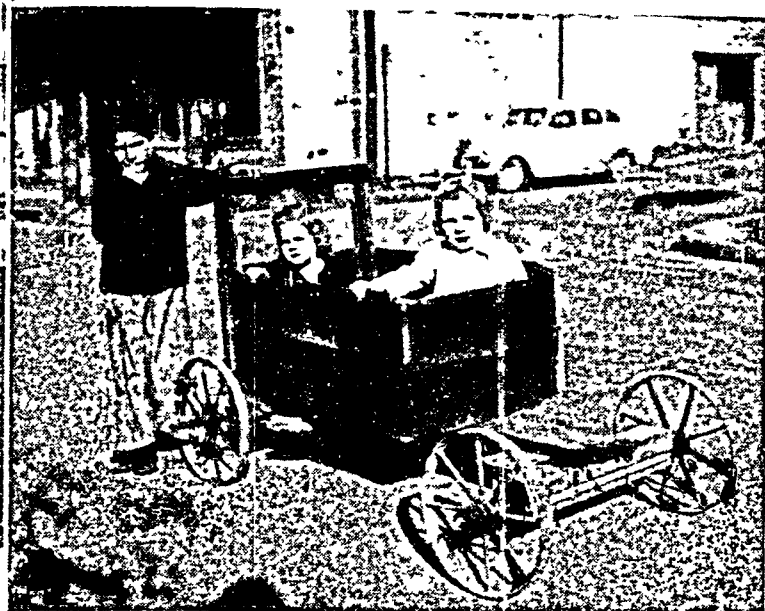
What we all need to do is to recognize that in crucifying Jesus, Romans and Jews represented all of us. It was human nature that revealed itself in the hour of its visitation. The lament of Jesus over Jerusalem because it did not recognize the hour of its opportunity can even yet be made over the great cities of the world. This is true whether we think of them as political centers, as religious capitals, or as cultural communities of men. What we need to do is to face realistically the actual attitude toward Jesus Christ in each of the races, religions and cultural groups of our present world. Our primary question should be, not, "Who crucified Jesus?"; but rather, "Who is crucifying Jesus today?"

## Persecution of Protestants in Peru

A dignified, emphatic memorial has been presented by leaders of the Protestant Churches of Peru, to the President, demanding in the name of the constitution and of fundamental right that the government stop persecutions instigated by the Roman Church. Specific cases are cited and documented. Connivance and actual participation in the persecution on the part of officials and police are given.

The memorial calls attention to the fact that Peru was the first of the Latin Americas to approve the *Atlantic Charter* with its guarantee of freedom of worship and that President Prado had been strong in his professed support of this Charter, and has seen the full freedom enjoyed by Roman Catholics in the United States where they are a minority group. Now let him "guarantee the free exercise of religious freedom" in Peru.





Extreme left, a full-faced chunk of the best of five-year boy. Left, a home-made wagon propelled by school-boy power.

# Nursery School

By Eva Sanders

Running to me and lifting his hands for a finger-nail inspection Johnny proudly announced, "Hey, I went all the way to the top today."

"My name is not Hey," I said.

"Oh, well, Mith Thandas," he corrected.

A gingham dog hit my glasses and my hat went off. A little girl gently led by her teacher came to me. "I'm sorry," she said.

Feeling a gentle pat pat on my knee, I looked down to see our baby boy—not yet three. Between tightly closed teeth and widely extended lips he said, "I bus my toofies iss mornin'."

I glanced through the window and saw a home-made wagon propelled by school-boy power. In it were two radiant blondes, one so small she had to be lifted out. Her little head draws oddly to one side as she smiles in greeting.

A full-faced chunk of the best of five-year boy happily reported his ability to set the table properly without teacher's help.

Curly-headed Shirley hastened to say, "I got the spread with the pink doll babies for my bed because I was the first one asleep."

No doubt, you have guessed that I have paid a visit to the Good Will Center before I return to Nigeria. This Center is conducted by the Baptists of Roanoke, Virginia, and vicinity. It is just four years old and new departments are being added

from time to time. Nearly three months of my prolonged furlough I have spent in helping to plan for, prepare for, and open this new venture, the Kindergarten-Nursery.

The first boy who met me has a mother who has been sick most of the time for months and his father is dead. He is four and already a good example of the humility which Christ commanded. "Going to the top" is excellence on the daily health inspection chart—a paper doll flying a balloon. Each child is inspected as to the cleanliness of ears, neck, nails, and teeth, and for each of the eight points the balloon rises a step. As he stands and rejoices in an earthly teacher's examination and cleansing where necessary, what a picture I see of his and others' appearing before the greatest and only great Teacher for such spiritual attention!

We hope that that little head will

not draw to one side much longer nor the little feet hop in short steps to relieve the body pain. It was not a clinic in the shade of a tree on Nigerian hills with the doctor eighty miles away; the clinic was held in the library of Good Will Center and there sat an expert pediatrician to receive the child from my arms. His nurses helped with the examination, took the records, and next morning called for the child to take her to the hospital. The treatment is still being carried on.

It is in the name of the Lord Jesus that we care for these children of working mothers, sick mothers, overburdened mothers and no mothers. The worship service precedes all else and it is for the privilege of teaching these little ones about Christ and to love and worship him that we opened our doors. But their play is directed, table worship and manners are taught as well-balanced hot lunches are served, and quiet and rest reign when each is put on his own cot for the afternoon nap.

On April 5 others took complete charge of this loved work and again I turned my thoughts and desires toward Nigeria though at that time no mode of transportation was available.

As I return to Nigeria my prayer is that I may trust myself as completely to his care and keeping as those children trusted us, and that the work I leave as well as the work to which I go may be truly evangelistic, pointing to "the Lamb of God that taketh away the sin of the world."

[Miss Eva Sanders, Miss Susan Anderson, Miss Neale Young, and Miss Ethel Harmon are now on their return trip to Nigeria.—Ed.]

## Who's Who in this Issue

John W. Raley, President Oklahoma Baptist University  
Louie D. Newton, Pastor Druid Hills Baptist Church, Atlanta; member Executive Committee, Baptist World Alliance  
Harold E. Stassen, Former Governor, Minnesota; Lieutenant Commander, United States Navy; President International Council, Religious Education; Baptist layman  
T. L. Holcomb, Executive Secretary, Sunday School Board, Southern Baptist Convention  
Marjorie E. Moore, Managing Editor, THE COMMISSION  
Josephine Ward, Missionary, Southern Baptist Convention, China  
H. P. McCormick, Missionary, Southern Baptist Convention, Africa  
G. W. Strother, Missionary, Southern Baptist Convention, China  
John McMillan, Margaret Fund Student  
Fay Taylor, Appointed missionary, Southern Baptist Convention, to China  
W. O. Carver, Many years Professor of Missions, Southern Baptist Theological Seminary; President, Southern Baptist Historical Society  
Eva Sanders, Missionary, Southern Baptist Convention, Africa  
Robert McClure, Missionary Surgeon, China  
Gene Newton, Nan Weeks, Mary Hunter, members staff, Foreign Mission Board, Southern Baptist Convention

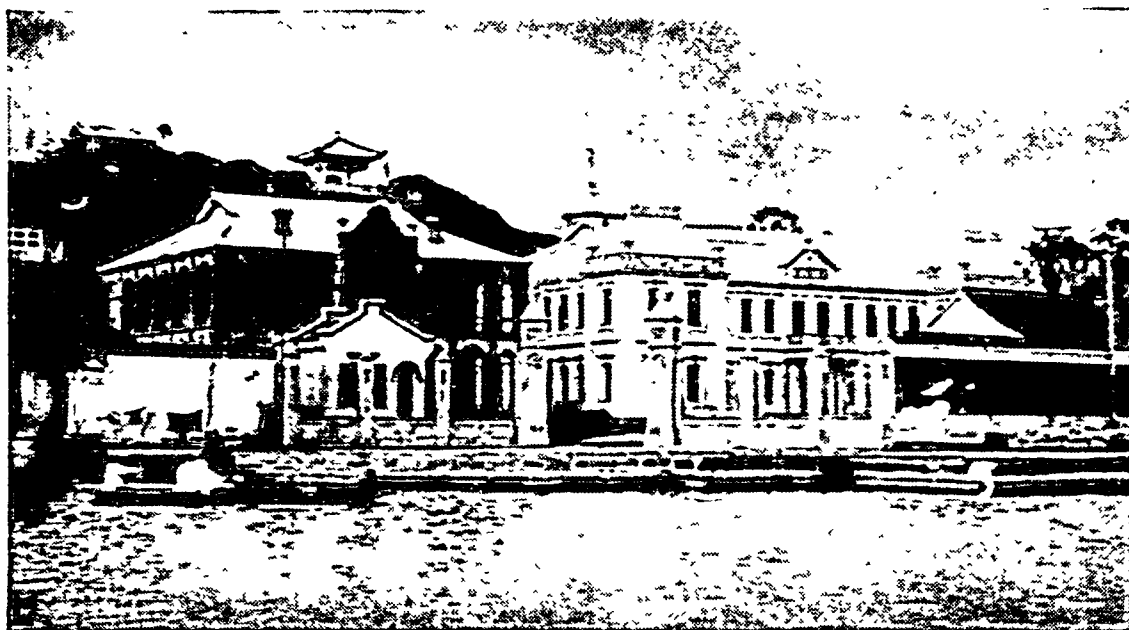
# Shoe Sole Geography

By

Robert B. McClure



They made up their bedding into rolls, with current literature and notebooks in the center, and started to walk to a new location.



The library went boom! It had too much glass in it.

The section of the Burma Road over which we were traveling was one of the sections frequently subjected to bombing as the road was so far away from the bombing base that only for a couple of hours at noon could an air raid take place.

Knowing that there would not be heavy traffic, we were perhaps running a little too fast down a steep hill, with a blind turn at the bottom—a little convoy of three Red Cross trucks. I was in the leading truck. We turned the corner at the foot of the hill about as fast as it could be turned, and there, in the road in front of us, was a small group of people, who, in spite of the squawking of horns and squeaking of

brakes, refused to move from the middle of the road. I got out promptly to talk to them and discovered that it was a university class in modern history. They were a class from one of the largest universities in China. They told us their story.

I had become acquainted with some of those students nearly four years before, when I visited their college, which had been located not far from Shanghai in one of the beauty spots of China. It had been a beautiful place modern in every way. The buildings had been planned by a Chinese government anxious to do its best in a place visited by tourists. The funds had come from Chinese people over-

seas, particularly in Singapore and Java, who were anxious to pay a tribute by erecting a university in the seat of ancient Chinese culture. It had been helped by endowments from abroad, to build the library and laboratories. The students, as they had shown me through four years before, had pointed with pride to the beautiful gray stone administration building; they had pointed with pride to the physics and chemistry laboratories. At the back were the dormitories, with all modern conveniences, probably more comfortable than many of the homes from which the students came. Then, on the far side was the library building, with all the beautiful glass that a modern library building requires. The place was to Chinese culture and learning what Oxford or Harvard are to an English-speaking person.

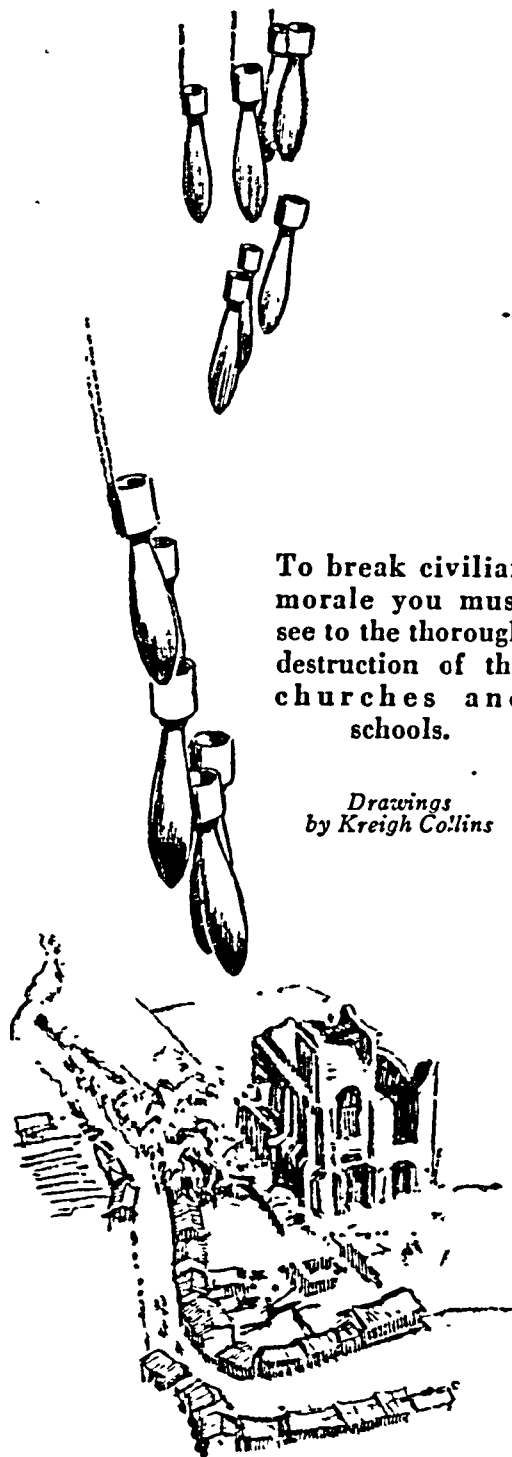
Then came the war. Military people know some things that we frequently fail to realize. A modern military teaching is that if a people are to be conquered, their morale must be broken, and if you would break their morale you must strike at its source. Modern military teaching is that the church and the school are the sources of civilian morale in democratic coun-

tries. Therefore, to break it, you must at an early period see to the thorough destruction of churches and schools. One is bound to ask whether the people in churches and in schools realize their importance and if we would not be wise to learn something from our military authorities.

Along with eighty-six other Chinese universities, this university was marked for destruction, and it came fairly early in the war. It took less than twenty minutes, but eighteen tons of explosives in twenty minutes make an effective job. As the students told us the story that noon hour, they recalled the events of that day; they said the administration building went "pop," and the physics and chemistry laboratories went "pop," and the dormitories went "pop," but the library went "boom." It had too much glass in it, and it made quite a different noise. As one of the boys told me the story, he said there was not a piece of glass left big enough to make a watch crystal, and one of the little girls at the back spoke up and said in her high-pitched voice, "No, not even for a wrist watch."

Yet, was the university destroyed? It was not. The students were safe in the trenches around the buildings, and when they saw the institution wrecked, they gathered some bedding in rolls and put their current literature and notebooks in the center of the rolls.

May I remind you here that if you had to carry on your own back the literature you wanted, I can think of some things on your library table that would not be given space—not if the road led up hill, anyway. And so, with their bedding rolls on their backs and their teachers leading them, some thirty-five hundred students started to walk seven hundred and fifty miles southwest. There was no hitch-hiking; they had to walk every inch of the way. They have a nice word for it in China. They call it "Shoe Sole Geography," because you walk all over the country and you know the geography of it afterward. But Shoe Sole Geography means more than a long walk. The little wiggly blue line on the map that represented a river, whose name you could never remember, means something to that group today, because that river was in flood when the school got there, and in making the crossing one of the ferry boats upset and the students in it were lost.



To break civilian morale you must see to the thorough destruction of the churches and schools.

Drawings  
by Kreigh Collins

The same with the sprawly little lines and figures near the river, which represent mountains. These figures look like telephone numbers when you see them on the map, but they mean a lot more now, when one realized they are the altitude figures and remember walking over that pass. Sometimes the figures run into five numbers. Some of the girls in the class could not climb mountains that way. Some of the weaker ones fell behind. But the students remember those hills and probably the altitude of the passes over which they came. That is what is meant by Shoe Sole Geography.

In the far southwest, where the school stayed for nine months, they had classes in the limestone caves and lived

in the little farmhouses around the caves, but they had only nine months before the Japanese discovered this location and began bombing. As one of the students said: "We did not mind the air raids in the limestone caves, but after all, one cannot study with the siren going all the time."

And so again the bedding rolls were made up and they moved 732 miles southwest. They were on their last thirty miles of that trek when we met them that day at noon. Those students laugh now to think that there was a time when they thought a university was made of the administration building, chemistry and physics laboratories, and the lovely glass-fronted library. Today their ideas are quite different.

The class we saw was a group of twenty of thirty-five young people, no student over twenty-five, and in the center was the elderly professor. He had some figures and some diagrams on the back of an old envelope, because the naval blockade makes paper very scarce. The rest of his figures and diagrams he had traced with the toe of his shoe in the dust of the road at his feet, and he looked up at us, in his quiet, unperturbed manner and asked if we would mind waiting until he had finished his class before destroying his blackboard by having our trucks pass over.

When one thinks of the contrast one realizes what has gone on in the minds of those students. A university to them now is not a place of stone and mortar. It is no longer buildings or even the atmosphere of the place. A university is simply a group of students anxious to learn and a teacher ready to teach. Academic freedom has a new meaning. It is not the right to sit in an overstuffed chair with one's feet on a mantel, filling a room with smoke and wild ideas about social reforms. Educational freedom to them today is the right to move anywhere they like in China and to carry on their studies in the way they desire. If the day is windy, they can meet in the bamboo grove in the valley. If the day is hot, they may meet in the pine grove at the top of the pass. If it is raining, they may meet in the shelter of an overhanging cliff or tunnel. They can meet anywhere now, because they have that new freedom.

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Professor Carlos Dubois is both director of the school and pastor of the church at Jaguaquara, Bahia, North Brazil. The school is one of the official Baptist high schools in the country, typical because its standards are approved by the Government, unique because it is in the interior in a small city, instead of in one of the big capitals near the coast. Pioneer educational work of a high order is being done in this school at Jaguaquara.

# Taylor-Egydio Baptist School in Brazil



The Baptist church is located near the campus and 90 per cent of the students attend Sunday school.



The Baptist school at Jaguaquara is the largest institution in the town.

*Photos courtesy Missionary M. G. White*



# Outward Bound

**Jack Combs**—I was born on a farm near Calhoun in western Missouri on October 20, 1917, and have always had reason to be glad I was reared close to the soil and had the opportunity of being kept busy when growing up. The schooling I received was conventional, and I carried my share of the activities. It was during my senior year of high school that I gave my heart and life to Christ; because of the fact I had been in Training Union theretofore, understood the plan of salvation, and definitely trusted Christ as my Saviour, I have never had occasion to doubt my salvation. During my first year at Southwest Baptist College, Bolivar, Missouri, I surrendered for definite Christian service, which I learned later was to be missionary work. In this decision, too, I have ever been sure. I was graduated from Oklahoma Baptist University in 1940, and married to Dorothy Carpenter the same summer. In September of that year we entered Southern Seminary, and while there were privileged to work in rural churches, gaining valuable experience. In April we were made to feel very humble in the thought of the confidence expressed in us when we were appointed to Colombia, to represent Southern Baptists.



Jack Combs

**Dorothy Carpenter Combs**—I was born in Indian Gap, Texas, June 11, 1917. Before I was a year old my family moved to Louisville, Kentucky, where my father entered the Southern Baptist Theological Seminary. It was at this time that I attended the first commencement in House Beautiful on East Broadway. Little did my mother know then that I would be among the first graduates to finish the W. M. U. Training School when it was moved next to the "Beeches."



Dorothy C. Combs

From Louisville we moved to Wyoming. There I was converted at the age of eight years. When I was thirteen I first felt that God was calling me to be a Foreign Missionary. About the time I was sixteen, Mrs. L. L. Johnson came to our church and through her influence I definitely felt God's call to South America.

After high school I attended Oklahoma Baptist University where I received my B. S. in Home Economics. After one year in Southwestern Seminary

I was married to Jack Combs; together we went to Southern Seminary to study for the task God had placed in both our hearts. I finished the work for my M. R. E. from the Training School in 1942.

In April 1943, we went to Richmond and the Board said we could go to Colombia. It seems to me, almost as a flower opens its petals, that God has opened the doors for our dreams to be missionaries to come true.

**Miriam Willis**—I was born in Little Rock, Arkansas in 1913, of consecrated Christian parents who dedicated me to the Lord. They did not pray that I would be a missionary, but that I would be used as He saw best. One Sunday, when I was nine years old, I joined the church because I did not want to move from the front seat. I was later converted and baptized while attending the Seminary. When I was sixteen, after three days and nights of unrest and conviction, I surrendered to be a missionary. While attending the Southwest-



Miriam Willis

ern Seminary I felt impressed to write a theme on, "Medical Missions," which theme opened my eyes to the opportunities of a doctor and nurse, and decided to be a medical missionary. In 1939, I entered Parkland Hospital and found the Lord can use us in the ministering to those who are critically ill if we are spiritually prepared. To me, a hospital in the greatest mission field in the world. In such service we are following in the steps of Him who healed the sick. [Miss Willis departed June 25 for Buenos Aires, Argentina.]



Oleta Snell

**Oleta Snell**—I was born in Bonita, Texas, November 1, 1915. My parents, Mr. and Mrs. George A. Snell, were earnest Christians and have always been active in church work. My public school education began when I was six years of age. At sixteen, I was graduated from the Wellington High School, Wellington, Texas. It was during my sixteenth year that I realized I was not a Christian, although my name had been on a Baptist church roll almost ten years. At that time I was saved and baptized. In 1935, I was graduated with a Bachelor of Arts Degree from Southwestern Teachers' College, Weatherford, Oklahoma. That fall, I began teaching and taught two years in the Dryden High School, Hollis, Oklahoma, and four years in the public school system of Carnegie, Oklahoma. In August 1940, I received my Master of Arts Degree from George Peabody College, Nashville, Tennessee; and in May 1943, the degree of Master of Religious Education from Southwestern Theological Seminary, Ft. Worth, Texas. It was in July, 1940 that I surrendered to God's call for Foreign Mission work. I was appointed by our Foreign Mission Board, April 14, 1943, for work in Chile. [Miss Snell departed, June 22, for Santiago, Chile.]

# Editorial

## Our Best for Victory

Our nation, as it becomes increasingly war conscious, is contributing heartily its resources, with a decisive victory and a just and enduring peace as its objective. Congress recently approved an appropriation of nearly one hundred billion dollars for war purposes. American people are giving their best in men and money and material to conserve the highest values in civilization.

Likewise, Christian forces in America should give their best to make our Savior and Lord supreme among all men. We should seek first the Kingdom of God and his righteousness. The world needs Him as never before. One pastor expresses the hope that Southern Baptists will after the war have a thousand missionaries on foreign fields. Is that too high a mark, when wise strategy demands that we seize the opportunity to enter doors which will be open in many lands when this global war is ended? The weary world will be hungry for physical and spiritual bread.

"This is your hour—creep upon it!  
Summon your power, leap upon it!  
Grasp it, clasp it, hold it tight!  
Strike it, spike it, with full might!  
Do your best and do it now,  
Do your best and do it now!"

## Whose Neighbor Am I?

One day a lawyer asked Jesus, "Who is my neighbor?" Jesus gave him the answer in the story of the Good Samaritan and asked the lawyer, "Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?" The lawyer had asked, "Who is my neighbor?" In the parable, Jesus indicated that the question should read, "Whose neighbor am I?"

Each one of us, as a follower of the Lord Jesus Christ, should ask, not, "Who is my neighbor?" but "Whose neighbor am I?" Our great concern is not what we can get, but what we can give. My neighbor is any man in the world, whatever his race or rank, who needs the service which I am able to render. We are to be neighbors to all who are in need.

There has never been, in our time, suffering comparable to that which the whole world is now experiencing. Literally millions of people are dying of starvation. We cannot, we dare not, sit by with folded hands and be indifferent to human need. We must share with them material things entrusted to us by Him who loved us and gave Himself for us. Let us read again the story of Christ's picture of the Judgment, found in the twenty-fifth Chapter of Matthew, and ask ourselves if we can face Him, and earn his commendation for feeding the hungry and for ministering in every way possible to men and women and little children who were dying of starvation. We repeat, the big question for each of us is, "Whose neighbor am I?"

## The Value of Christian Schools in Mission Fields

One of the most intriguing stories in modern missions, illustrating the value of Christian schools in other lands, is the record of the Soong family,—especially the Soong Sisters, Madame Chiang Kai-shek, Madame Sun Yat-sen, and Madame H. H. Kung. All of the children attended mission schools in China before coming to America for their college training. Just after writing this paragraph, our attention was called to a recent letter from Madame Chiang Kai-shek, in which she acknowledges her debt to Christian education: "Whatever we have accomplished is largely due to a selfless devotion to the high idealism of our parents who recognized that in Christian education lies the fundamental solution of world problems. For this reason they sent all six of their children to schools in America so that we might study Christian democracy at its source."

Dr. Henry P. Van Dusen is authority for the statement that although only one of every hundred of the population in China is a Christian, one of six in China's *Who's Who* is a Christian, and one-half of those listed in *Who's Who* received training in the Christian schools and colleges of China.

The Christian religion goes hand-in-hand with education. In many lands Christian missionaries were the pioneers in developing a literature and translating the Scriptures. "It was most evident," says Soper in *The Philosophy of the Christian World Mission*, "that if the missionary movement did not educate, no education would be given, and there would be no provision for leadership in the church." This leads to the conclusion that if a native Christian leadership is provided that leadership must be trained—and trained in Christian schools.

Mission schools are much more effective evangelistic agencies than in our own country. With many students, the Christian schools in which they are enrolled, constitute the only contact they have with Christian influences. As a result a large percentage of the baptisms reported in some mission fields are the direct result of mission schools. A well-known missionary writes: "Many teachers of these schools exercise a profound influence upon their pupils, a small part only of whom come from Christian families... Many a young man and many a girl have been won for Christ by these schools."

## Do We Really Understand?

On at least three occasions the disciples of Jesus were too hasty, in response to his inquiries, to understand the true significance of their replies or of their decisions. Once, in illustrating his teaching concerning the Kingdom of Heaven, he paused to ask, "Have ye understood all these things?" Glibly they answered, "Yes." Yet, later they were to reveal their ignorance of his teachings. Another time, Jesus asked, "Are you able to drink the cup that I drink

or to be baptized with the baptism that I am baptized with?" They answered, with little thought of the significance of his query, "We are able." On the night of our Lord's betrayal, the impetuous Peter pledged his allegiance in these words: "If I must die with thee, I will not deny thee." Moreover, "And in like manner also said they all." But that same night Peter was to deny his Lord, and the other disciples were to follow Him afar off.

In avowing our loyalty to Jesus and in volunteering to go with him to the ends of the earth, have we really counted the cost? Do we put him first in our lives? Is our pledge of dedication more than a gesture? Do we give the best of life and money to Him? We answer, "Yes, Lord, we understand your teachings; we are willing to drink of the cup of sorrow and suffering of which you have drunk." Do we understand? Do we know the cost of discipleship and are we ready to pay the price?

### Our Chief

For years we have admired Dr. Charles E. Maddry as a missionary leader. Big in heart, even as he is big in body and mind, he has laid world-mission needs on the hearts of Southern Baptists. He has visited all of the Southern Baptist foreign mission fields and has an intimate knowledge of every one of these lands. He is able, therefore, to speak out of first-hand acquaintance with the people and their problems and possibilities. The missionaries on every continent feel that they have in Dr. Maddry an understanding friend and confidant.

But we have been blessed recently with a new view of Dr. Maddry which intensified our appreciation of him. It was our privilege, awhile, to be in his home where personal attitudes and affections can be most truly appraised. In the family circle his talk is of Kingdom affairs. He has a vital interest in everything that pertains to human welfare. Through the daily papers and over the radio he keeps in close touch with the progress of the war. The other day, heavily burdened by the condition of our missionaries who are interned in the Orient, he was listening to the radio, when the news commentator announced advices from the State Department that the Japanese Government had given some hope of exchanging 1500 Americans in the East for Japanese in America. Instantly he was alert and listened intently for any further detail of the proposed exchange.

He is a man of wide culture. He is especially fond of biography and has one of the best private libraries we have seen. His academic standing is attested by the high esteem in which he is held by educational leaders. Wake Forest, Baylor and the University of North Carolina have conferred honorary degrees on him. This year his Alma Mater, the University of North Carolina, asked him to preach the baccalaureate sermon.

Yet he is a man of simple tastes and keeps close to the hearts of the plain people. He grew up in a humble North Carolina country home and got his education the hard way. He has been blessed through the years by the companionship of his wife, his boyhood sweetheart down in North Carolina years ago. She has made the long trips to the mission fields with him, and is the author of a book on Baptist work in Europe which has been widely used as a mission study text book.

The clearest revelation of his great heart is seen in the

morning devotions at the breakfast table as he reads the Word of God and leads in prayer. He reads a chapter—not just a verse or two, but a message from God containing great promises and assurances of God's power and providential care. One rarely hears such prayers as come from his heart burdened for our missionaries around the world. He prays for those who are interned, for those who are eager to be back in their chosen fields, for the missionaries and their dear families, for the churches and their pastors, for mission interests in the homeland, for our soldier boys, for the men who have heavy responsibilities in our Government, for the comrades in service in the office, for the daughter and her husband yonder in Texas, and for the precious grandchildren. Through all these intercessions and supplications runs a note of thanksgiving and of triumphant faith.

Thank God for such men, for Dr. Maddry and other missionary leaders, who as they direct the missionary activities of Southern Baptists have burning in their hearts the quenchless fires of love for God and their fellow-workers, and of compassion for a lost world.

### The World's Greatest Need

Lord Halifax, British Ambassador to United States, delivered an address, the last of May at Laval University, Quebec, Canada, which was one of the most significant messages we have read recently. He began by pointing out the fact that the apparent conflict between science and religion has largely disappeared with the clearer understanding of both science and religion. For one thing science has ceased, in the old sense, to be materialistic: "Science and logic are of course indispensable, but they have little share in determining many of the most important of men's actions. No test tube or retort can teach men how and with whom to fall in love. No laborious mental process brings him to the rescue of a companion at the point of drowning. It is from no syllogism that he draws the inspiration to self-sacrifice on the field of battle." Continuing Lord Halifax said, "It remains true that beyond the explorations of science or the speculations of philosophy, the human instinct still humbly or blindly gropes its way towards a God, and is unsatisfied when it cannot find Him. There has never yet been a movement to destroy Christianity, which, sooner or later, has not found itself obliged to face the necessity of trying to find something to replace it."

On the question of religion and education, Lord Halifax made some striking statements which we should take to heart: "The truth is, that religion must form the very basis of any education worth the name, and that education with religion omitted is not real education at all. . . . For many years we have been living on spiritual capital, on traditions inherited from the past, instead of providing for the future. Christianity cannot be imbibed from the air. It is not a philosophy, but a historic religion which must dwindle unless the facts upon which it is founded are taught, and such teaching made the center of our educational system . . ."

Concluding, Lord Halifax said: "The world today is full of tragedy. But perhaps one of its greatest tragedies often goes unnoticed and unmarked. This is the unconscious hunger and thirst of millions for something which they could be totally incapable of putting into words, but which

they passionately need. Or, if they could give words to their hunger, as Mr. Alfred Noyes has reminded us, they might indeed say with the women at the sepulchre: 'They have taken away our Lord. . . . and we know not where they have laid Him.' If man's awareness of his own insufficiency were thus made articulate, he would understand that his real need was a knowledge how to open his heart to God in prayer."

### A Layman and World Missions

Recently we read in *The New York Times* the announcement by the publishers that 1,600,000 copies of Wendell Wilkie's *One World* had been printed. The big lesson of this significant book, which every student of missions should read, is that the world is one neighborhood and whatever affects one affects all. We have a small and interdependent world. He pays a high tribute to missionaries and credits them with having contributed much to the reservoir of good will which binds the Allies together. Mr. Wilkie reminds us that a great process has started which no man can stop. Men and women all over the world are on the move, physically, intellectually, and spiritually.

After his return from this world tour, Mr. Wilkie addressed the Presbyterian General Assembly and paid the highest tribute to foreign missionaries we have read in recent years. We quote three or four paragraphs from that message which has already been published in a number of periodicals:

"Back in my home town in Indiana when I was a boy, we were always raising funds for foreign missions. Our Sunday schools provided us with books on foreign lands written by returning missionaries. They stimulated our interest in foreign countries, especially China, and we gave our small contributions for the work that those Americans were doing.

"In later years, I have sometimes wondered about the wisdom of foreign missions. In the light of the great teachings and the age-old civilizations of the East, it has sometimes seemed to me presumptuous, on our part, to aspire to convert the entire world to our particular religious views.

"But, on my recent trip, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions both in the lands they serve and to the cause of good will for America. Everywhere I went I found American colleges, schools, hospitals and churches, many of them supported by the churches of this land. I found American missionaries, men and women, exerting a leadership—a human and personal leadership—which I have no hesitation in characterizing as vital to the future hopes, not alone of other nations, but of our own United States.

"Furthermore, the missionaries have everywhere stimulated a desire for education—not mere dusty scholarship, but reading and writing, the arts and sciences, living knowledge that binds men together. . . . China, for example, is now going through a kind of educational revolution, with millions going to school. It is this process that has made China today no longer a nation of inert masses, but a nation of individuals—individuals who are willing to fight and die for a future of freedom. They are just beginning to glimpse a future which they know is inevitably tied with

the Western democracies. The germ of this process, in my judgment, was planted fifty, sixty years ago, under the patient work and leadership of men and women who received little acclaim and no reward except the satisfaction of accomplishment."

### World Tidings

**H**ow many foreign missionaries has your college or university given to Southern Baptists within the last ten years? We heard sometime ago the lament by an honored missionary that his alma mater had not sent out a foreign missionary for a number of years. Do we not need to renew an appeal to Baptist schools to provide soldiers for the far-flung spiritual battle lines?

♦ ♦ ♦

In a recent issue of the Shanghai Evening Post and Mercury, General Chiang Kai-shek pays high tribute to the missionaries. He said that the abolition of unequal treaties had freed the church from all association with foreign imperialism or aggression. "Don't feel that you are guests—you are comrades working with us to save our people and to build a new nation."

♦ ♦ ♦

Recently we received from China one of the greatest stories of sacrificial giving we have ever heard. Dr. R. E. Beddoe, Wuchow, wrote Dr. Maddry that the Baptist women in their W.M.U. organizations, in the famine stricken province of Honan, had contributed altogether \$20.00 in gold, and asked Dr. Beddoe to transmit that amount to Miss Mallory's office in Birmingham to use for World Missions. If Southern Baptists gave in the same ratio and with the same spirit, many millions of dollars would be given every year for world missions. Such gifts ought to put us to shame, especially at a time when we are down toward the bottom of evangelical denominations in our per capita gifts to world missions.

♦ ♦ ♦

Here is a fine tribute to the value of Baptist schools: An alumnus of William Jewell, now an officer of the Navy, had a narrow escape from death off the coast of Ireland. He wrote back to the president of William Jewell that his school had given him something which helped him to pull through the experience. "I set no records for scholastic achievements in Dr. Hester's classroom, but I did walk out with the kind of religion with which a man can live or die."

♦ ♦ ♦

In a radiogram from Dr. R. E. Beddoe, transmitted from Chunking, May 1, is this sentence, "Greatest demand for Bibles in history." Charles Leonard wrote: "The Bibles and New Testaments brought by plane were sought as gold by Christians and high school students in Kweilin." The Word of God is not bound and we should send it as leaves of healing to all nations.

♦ ♦ ♦

Dr. M. T. Rankin, who was interned at Stanley Camp, Hongkong, with three hundred and fifteen other Americans, tells us that buildings all around were blown into ruins, but the large building in which Dr. Rankin and other missionaries were housed did not receive one direct hit. The heathen Chinese cook said one day to Dr. Rankin,



"God put a ring around this building because you missionaries were in it."

★ ★ ★

In the *World Outlook* is the story of a prisoner in the Tennessee State Penitentiary, with criminal records in several other states, who was led into the Christ Way by reading a missionary magazine.

★ ★ ★

So far as we know, the church having the largest subscription list to THE COMMISSION is the Third Avenue Baptist Church, Louisville, Kentucky, which is sending THE COMMISSION to six hundred homes in the membership. We are confidently expecting that, before the end of this year, many other churches will place THE COMMISSION in their budgets for the year.

★ ★ ★

An important meeting of the Executive Committee of the Baptist World Alliance was held in Chicago, May 27. One of the important subjects considered was that of Post-war Relief. President Rushbrooke announced that there has recently been some relaxation in the attitude of the Soviet government toward religion, and the hope was expressed that complete religious freedom may be secured in Russia. Concern was voiced over the policy of the Rumanian government in suppressing Baptist churches, confiscating Baptist property, and forbidding all activities among Baptists and certain other groups in the land. Note was taken, too, of the apparent effort of Roman Catholics to limit evangelical activities in Latin America and other parts of the world. The Executive Committee of the Baptist World Alliance adopted a resolution strongly urging that the treaties of peace, made after the present war, shall include a section guaranteeing full religious liberty, accepted by all the signatories.

★ ★ ★

One of the most significant events of recent years was the dissolution, by the Soviet Government, of the Third International, the world Communist organization. *The New York Times* calls this "one of the most momentous developments of this war." This step by Russia will, it is generally believed, strengthen the unity of the Allies in their fight against the Axis powers, as it will allay, in large measure, anti-Russian sentiment based on anti-Communism. Russia has been slowly but steadily revising its atheistic and collectivistic program so widely acclaimed a few years ago. It has learned that the nation cannot be strong when the family is abolished; it has learned, likewise, that God cannot be driven out of human hearts. Recent tidings from Russia indicate that Baptists are growing, and that many congregations are meeting and worshipping God, although unrestricted religious liberty is still far distant. We believe that doors will be opened in Russia when this war comes to an end. American Baptists should be prepared, when that day comes, to reinforce our fellow-believers in Russia.

★ ★ ★

Due to the shortage of Portuguese Bibles, the Baptist Publishing House of Rio de Janeiro, with the approval of the Brazilian Baptist Mission and the Foreign Mission Board, inaugurated two years ago a plan for publishing Bibles. Because of shipping restrictions, both the American and British Bible Societies have been unable to meet the urgent needs. On June 27, the following cablegram was received: "With prayer and praise have begun printing

Bible; historical epoch; Baptists progress with unlimited horizons. Rejoice with and pray for us.—Thomas Stover."

★ ★ ★

The American Library Association recently published a list of fifty religious books considered outstanding publications of the year. Among these volumes are: "Preaching from the Prophets," by Kyle M. Yates; "Religion in Colonial America," by W. W. Sweet; "The Philosophy of the Christian World Mission," by E. D. Soper; "The Nature and Destiny of Man," by Reinhold Niebuhr; "The Great Century in the Americas, Australasia and Africa," by K. S. Latourette; "On Being a Real Person," by H. E. Fosdick; "Christian Europe Today," by Adolph Keller, and "Across a World," by J. J. Considine. The last named book is an illuminating survey of Roman Catholic missions in the world. The author says that shortly after he reached home a group of staff workers in the Congregation of Propaganda were discussing responsibility for certain islands. One of the priests said to the author, "It is a striking fact to recall that every square mile on the face of the earth is charted here in Rome, and responsibility for the care of souls, Christian and unchristian, within every area has been carefully determined. With the Holy See there is no forgotten man." Our own people can learn a lesson at that point. Are Baptists able to say, "With Baptists there is no forgotten man"? In passing, we note in *The New York Times* that Fordham University, an outstanding Roman Catholic university conferred the honorary degree of Doctor of Laws upon the President of Paraguay, visiting in this country.

★ ★ ★

Missionary W. E. Craighead, who is rendering a very helpful service in increasing the circulation of THE COMMISSION, says that he believes that THE COMMISSION is the greatest agency we have in getting ready for the post-war period. Recently he visited two associations where there is more or less anti-missionary sentiment. In those two associations he secured 180 subscriptions to THE COMMISSION.

★ ★ ★

*The Watchman-Examiner* recently carried the commencement address delivered at Denison University by Honorable Joseph C. Grew, former Ambassador to Japan. His subject was "Our War With Japan." Out of ten years of intimate experience in Japan, he expressed the following opinion concerning the common people of Japan:

"It is important, both during the war and afterwards, for us to realize that the common people of Japan, who support their government body and soul, did not seek this war. They do not have for us the long-standing hatred which mars the relationships of some pairs or groups of Western nations. In my many years in Japan, I found that most of the ordinary men and women of Japan—men and women of all social classes and of all religions—were friendly toward America. They respected our good faith. They honored us for our humane ideals. They showed us, time and time again, a true courtesy and friendliness which, in some cases, became devoted friendship and personal loyalty. Nevertheless, they are obedient people, and when their government fell into the hands of bullies, murderers, and fanatics, the ordinary people of Japan continued to give their government the same unqualified obedience which they had shown their constituted authorities for ages past."

# NEWS FLASHES

By Gene Newton

## Departures

JUNE 6, 1943—Mrs. C. A. Leonard and Miss Grace Wells sailed for Hawaii.

JUNE 22, 1943—Rev. and Mrs. E. J. Combs, Jr. departed by airplane from Miami, Florida for Barranquilla, Colombia and Miss Oleta Snell from Brownsville, Texas for Santiago, Chile.

JUNE 25, 1943—Miss Miriam Willis departed by airplane from New Orleans, Louisiana for Buenos Aires, Argentina.

JULY 2, 1943—Miss Susan Anderson, Miss Ethel Harmon, Miss Eva Sanders and Miss Neale Young sailed on a neutral ship to Lisbon, Portugal en route to Nigeria.

## Arrivals

Rev. and Mrs. John Mein arrived from Pernambuco, Brazil early in July and are spending the summer at Ridgecrest, North Carolina.

Rev. and Mrs. Z. Paul Freeman of Tucuman, Argentina have arrived in the United States for their furlough. Their home address is Girard, Illinois.

## Repatriation

News concerning an early repatriation of Americans in China is more encouraging than it has been in many months. Plans have not been completed and the exchange lists have not been released, but it is our hope that when this issue of THE COMMISSION comes from the press another group will be on their way home from China. It is improbable that all of our thirty-eight missionaries in occupied China will be included in this repatriation.

## Births

Dr. and Mrs. W. Maxfield Garrott announce the arrival of William Carver Garrott on May 24, 1943 in Houston, Texas.

A son, Paul Winston, was born to Rev. and Mrs. Malcolm W. Stuart of Honolulu, Hawaii on June 8, 1943.

## College of Chinese Studies

Rev. and Mrs. Stockwell B. Sears and Miss Fay Taylor have joined Misses Jenell Greer, Miriam Thomas, Virginia Mathis and Cornelia Leavell at the College of Chinese Studies in Berkeley, California. They are keeping house at 2611 Russell Street, Berkeley, California.

## Weddings

Miss Lorene Wilcox, daughter of Mrs. E. G. Wilcox, retired missionary to Brazil, was married to Rev. James Vermillion of Brownwood, Texas on May 28, 1943 at the First Baptist Church in Brownwood. Mr. Vermillion is pastor of churches in Coleman and Grayson Counties. They will be at home at Seminary Hill where they will be enrolled in the Seminary.

On May 31, 1943 Miss Kitty Thordis Thomstad became the bride of Rev. Maurice J. Anderson. Mr. and Mrs. Anderson have been appointed to China and are studying in Nashville, Tennessee in preparation for their future work.

Dr. John H. Miller, one of last summer's repatriates from China, married Miss Mary Jane McCuiston on June 14, 1943. Dr. Miller is now connected with the Baptist Hospital in Little Rock, Arkansas.



Dr. M. T. Rankin recently visited the language school at Berkeley, California, where these missionaries of ours are studying Chinese: Virginia Mathis, Cornelia Leavell, (Dr. Rankin), Wilma Weeks, Buford Nichols, Jenell Greer, Lorene Tilford, Mrs. Nichols, R. F. Richetson and Mrs. Richetson and their boys, Thelma Williams, and Miriam Thomas.

## NOTICE

For the benefit of those who contemplate making a gift of War Savings Bonds to the Foreign Mission Board, may we call attention to the fact that this Board is incorporated under the laws of the state of Virginia. Registration of such bonds, therefore, should be in the name of "Foreign Mission Board of the Southern Baptist Convention, a Corporation".

E. P. BUXTON

## Sympathy

Mrs. Z. Paul Freeman of Tucuman, Argentina lost her father, Mr. A. J. Hagler on May 18, 1943 in Girard, Illinois.

Mrs. W. R. Cooper, the mother of William Lowrey Cooper of Buenos Aires, Argentina died on June 19, 1943 when she received news that another son, serving in the United States Marine Corps, was missing in action.

Mr. W. P. Ford, the father of Miss Ruth Ford of China died on June 24, 1943 after a long illness.

Mrs. J. R. Saunders of China, died at Bombay, India, July 23, 1943.

## New Locations

Rev. and Mrs. W. C. Harrison, formerly of Pernambuco, North Brazil, are now located in Porto Alegre, South Brazil.

Dr. Charles A. Leonard has located in Chengchow, Honan, Free China, where he will carry on relief work with Miss Katie Murray and Miss Grace Stribling.

## Relief Funds from Chile

Missionary J. L. Hart has sent to the Foreign Mission Board a gift of twenty dollars from the Baptist Church in Antofagasta, Chile to be sent to China for the relief of the suffering.

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# Messages from Missionaries

## Hawaii

I was sorry to leave Honolulu just two weeks before the organization of the Nuuanu Baptist Church,—there were great plans for that and a baptismal service of the three churches combined at Nuuanu. My work was so confining that I saw little of any of the work except at Nuuanu. You'd get a real thrill, Dr. Maddry, to watch those children and young people (Japanese, Chinese, Americans, Hawaiian, Filipino, Puerto Ricans, and all sorts of mixtures); coming from thoroughly heathen backgrounds—most of them—it is surprising how fast they grow in the Christian way. There is such a great need, and opportunity out there! I hope some day there will be a number of missionaries sent to work there permanently.

THELMA WILLIAMS,  
International House, Berkeley, Calif.

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## Brazil

Across the thousands of miles of restless waves our hearts reach out to you, and desire for you the bounteous riches of His grace . . .

Our Sunday School Board asked me to write the quarterly for Young People and Adults for the last half of this year. It has a circulation of about 30,000 per quarter. I accepted the task and went to work preparing the lessons that have served for all the Baptist churches in Brazil . . .

This year I have baptized more than 70 persons. I began a course of studies with our five young men who are studying for the ministry, and have taken them through a year's work in New Testament, Old Testament, Homiletics, and Systematic Theology. I have made several trips: one to the far south of Sta. Cararine, the state just south of this one; one to the southern part of Sao Paulo, where I visited six different churches, baptizing, observing the Lord's Supper, teaching, and helping them plan their work, as well as treating their sick, healing several persons of that awful "wild sore" with but one treatment

of sulfathiazole, pulling rotten and diseased teeth without anaesthetic, sleeping in the old stick and mud huts; four trips to the north of Parana, where I built a brick church-house in a little place called Pirianito, having baptized twenty-five persons one Sunday, and in Cornelio Procopio where we organized a church and built a small wooden house for them to meet in; three trips to the coast, having to ride all night in a canoe, and having to preach after eight hours of riding the waves when I was so tired I could hardly stand.

A. BEN OLIVER,  
Caixa Postal "T", Curitiba, Parana.

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## Romania

In the last twenty-five years the Baptists of Romania have gone through a continuous persecution and suffering. The Romanian governments under the influence of the Greek-Orthodox church, tried to suppress the Baptist work in that country. The persecution took many forms.

The Baptist churches were closed in many localities and sometimes the government closed all of them. The Baptists were not allowed to gather

together for prayer and Scripture reading. The children of the Baptist parents were beaten in the state schools and forced to deny their faith and to perform the ceremonies of the state church. The Baptist ministers were thrown into jail and beaten because they dared to preach the gospel of Jesus Christ. Many Baptists lost their jobs because of their faith and loyalty to the church of their choice. Many Baptist laymen were put into prison and fined with great sums of money because they met together in their own houses to worship God according to their own consciences. In Bucovina some of them were closed over night in very unclean hog-pens. The Baptists were not allowed to bury their dead in the public cemeteries and in some places those who were already buried, were taken away from the graves and thrown on the ground. Some Baptists were beaten so much in jails that they died there. These and other methods were used to destroy the Baptist and other Evangelical work in that country.

Today the condition of the Baptists in Romania is worse than ever. The present government issued a decree closing all the 1602 churches and taking all their properties. Before the present war the Baptist World Alli-



The Child's Day at Meier Baptist Church, Rio de Janeiro, whose pastor is Rev. J. M. Pinto. Varlos Vieira sent the picture of these children who are being taught about the Prince of Peace.

ance did very much to reduce and to stop for awhile the persecution. The protests of the Baptists in the United States and in the British Empire made the Romanian government more careful and reluctant in fulfilling all the program of persecution. But today Romania is under Nazi domination and the influence of the freedom-loving nations cannot reach the Baptists there. Therefore we are sure the persecution there now is more extensive and thorough than ever. The enemies of the Baptists will use this chance to destroy as many church buildings as possible. Those 70,000 Baptists are now in the fires of a great tribulation.

We are sure that the Baptists all over the world will pray for their fellow-believers who suffer now in Romania and that they will do all they can to help those Baptists gain their religious freedom when this war is over.

J. T. Cocutz,  
Former Secretary of the Baptist Union of Romania. (At present pastor First Romanian Baptist Church, Akron, Ohio.)

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## Brazil

In the rather obscure state of Parahyba, we are happy over the recent developments in our work. All of the churches are experiencing gracious revivals. All are getting along well in their finances. The school in Joao Pessoa is full.

Things have developed very rapidly in the church here in Campina Grande this year. In the last twelve months the church has paid all of its debt on the building, painted and ornamented the whole plant, paid rather liberally the seminary boy who spent the holidays here and called a pastor to be wholly supported by the church. The splendid young pastor of the First Baptist Church of Aracaju was called and is already on the field at work. He is Rev. Silas Falcao, a graduate of our school and seminary in Recife, and his wife is a graduate of the training school. We are happy to have them for they are already ripened by several years in the pastorate.

Since the pastor arrived, May 1, there has been a week of prayer and a week of evangelism. So far there have been six additions to the church by letter and fourteen by profession. The pastor has organized a league for the mission and evangelistic work of

the church, started a campaign for more benches, and shown great energy in preaching and visiting. We are well pleased with his manner of presenting his plans and putting them into execution. Next week his wife will teach the little book, "Paixao pelas Almas" and he will teach the Bible doctrine of the Holy Spirit.

This church began the year with an even one hundred members and now has, including those approved for baptism about 140. So far, we have lost only one member by exclusion.

The churches in Joao Pessoa are making a good showing too. I have never seen them more animated. They are maintaining all the organizations that we find in our churches. The young people are especially active and have a city-wide organization. The first church is seriously hampered by the small house in which they worship. It is too small for any of the services and makes a Sunday school almost impossible. They hope to get lots and build out near the school.

The school in Joao Pessoa was full the last time I was there. Dr. Firmino Silva says that he has never had a better matriculation, better attendance and more serious children in his school. We still have part of the money in a bank because it is not enough to build another house on the land we have or buy the neighboring property.

CHARLES F. STAPP,  
Campina Grande, Parahyba.

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## Special Sunday in Colombia

The day arrived. Our Central Church was packed with 290 people, which gave forty beyond our goal. The building in Rebolo was packed with 205 people which was 85 more than we asked. There was a spirit of victory evident in the hearts of all. Almost 500 people in one day studying the Word of God! Surely this was indeed a triumph for the Lord. Many that day came under the influence of the Word of God for the first time, but important as this was, the greatest blessing was for the church. These members saw for the first time the tremendous opportunities that are in this great liberal city of almost 200,000 souls.

Looking over the group, we saw men from all walks of life. There was a Jamaican who holds a British degree

in Science. He is now an accountant in Barranquilla. His elderly father is a Baptist deacon in Jamaica, and this son has just gladdened the father's heart by coming to Christ. There was a collector for the Bank of London, a reporter for one of the two daily newspapers, an architect and builder, a carpenter, a shoemaker who just a few months ago was a notable drunkard in this city. He was joint owner of the lot we bought for our building in Rebolo. Through this contact he has been won to Christ. There was the inevitable South American lawyer, a paint manufacturer, a plasterer, a commission agent, a professional beggar, various laborers, and two missionaries who are studying Spanish.

At twelve o'clock the Baptist Half Hour came on the air. A group of girls from Rebolo sang with feeling. A clear-cut, well-presented gospel message went forth into thousands of homes in Barranquilla. These messages are regularly presented by our native worker who has a gift of oratory possessed by very few. Converted while studying for the priesthood he has a voice which now brings the message of salvation and liberty to many interested listeners.

By three-thirty we were in our Sunday school in Rebolo. With 205 packed into our building it was impossible to subdivide into classes, so the pastor gave a general message on the resurrection to all present in the main auditorium.

At seven-thirty we were back in our Central Church for the evening worship service. This was followed by a baptismal service, so the building was filled. We counted over 400. The pastor presented a message on reasons why Christians believe in the resurrection of Jesus. The invitation to accept Christ was given and eighteen adults came forward to testify publicly to their desire to give themselves to Christ and to follow him.

After the preaching service, fifteen who had previously attended special classes for three months and had been examined individually by the church were baptized. The reverence and interest on the part of the congregation was manifest. Most of them had never seen a baptismal service before."

Barranquilla could have right now at least four preaching centers that would rapidly develop into strong churches. We are ready to organize the Rebolo group into the second



Baptist church but have not the necessary personnel for such an advance. We are feebly endeavoring to pastor two churches that would grow beyond measure if they were independent.

Every large city in Colombia will produce outstanding spiritual results. Colombia seems to have been prepared educationally, psychologically, and spiritually for the message that Baptists can give.

Think not, however, that the Church of Rome is inactive. There are ominous movements evident among the leaders of politics. Other missions have been sending their evacuated missionaries from war-torn countries. The coming of these workers has increased considerably the number of Protestant missionaries in Colombia.

The opportunities in Colombia thrill the souls to contemplate but let us remember that Colombia is also the missionary door to Venezuela and Ecuador. These countries have already arrived at the religious status quo to which Colombia is heading. The closing of Colombia's doors will close the doors to those needy countries. The urgent plea that goes forth from the heart of the Colombian Mission is that we may be sent more missionaries—and more—and more.

H. W. SCHWEINSBERG,  
Barranquilla.

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## Argentina

We rejoice with you and the Board that the debt has finally been paid. That will surely mean the Board will be in a position to make great advances in the work. In fact, we already see signs of the new courage you are feeling, as new missionaries are being appointed. We are glad to get our share of them.

Perhaps the best work in the entire district and maybe in the entire Mission is the one in San Juan City. I have recently sent to Miss Weeks a write-up of this church, where Felipe Martínez, convalescent from a bad case of T. B. took hold with eight faithful members in September 1933, and now has a congregation of over a hundred members. I doubt if there has been a more successful work anywhere in Argentina.

One thing that has us preoccupied here in the Province of Mendoza is the new provincial Constitution they

are working on. Of course, the Catholics are moving heaven and earth to get the priests into the public schools to teach morality! The present constitution states that public education must be "laic." The national constitution says the same thing. If they succeed in establishing Catholic teaching in the public school, that will put our children in a difficult position. We have sent our petition to the constitutional convention stating the problem clearly. Bellido drew up the petition and he did a good piece of work. Others are presenting petitions too on the subject. The interesting aspect of the whole matter is that the Romanists are demanding the privilege of teaching their creed in the public schools *in the name of religious liberty!*

Our North American people must not be deceived by the Catholic plea or defense of religious liberty. They do not mean freedom of religion in general; they mean liberty of the religion, which is something quite different from liberty of the sects or the heresies. They mean liberty for them to take away our liberties. Semper eadem! Rome will never consent to the liberty of anyone except Rome.

In these thirty-five years that I have been down here, I have never heard of any complaint against the missionaries as a disturbing factor, except when it came from some priest. For the last thirty-five years I have been reading their handbills and parish papers in which a lot of space is taken up telling the people that on the heels of the protestant missionaries they can expect the arrival of the Yankee armies.

JAMES C. QUARLES,  
Juan B. Justo 506,  
Godoy Cruz, Mendoza.

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## Brazil

The war has not affected the progress of the work here, except in minor ways—shortage of Bibles, building material, etc. Closer ties with America and the breaking with old and binding things have really been to the advantage of the gospel and made the work easier. I look forward to a brighter day for the evangelical faith as the storm is sweeping hearts clean of much rubbish and fanatical conservatism. We never saw in our state a more steady process in every way.

Our Floresta church has doubled its membership within twelve and a half months, and has nine Sunday schools. Last Sunday there were 351 in them which is great for this fanatical center. God has blessed this Colegio Baptista church beyond our dreams for it but we feel that its secret is in prayer. Each day there is prayer meeting before the afternoon visiting hour. Then in each suburb section that has a preaching point there is a prayer meeting besides the ones in the church. Our Brazilian pastor tells the members constantly that every church problem is a spiritual problem, and nothing comes that cannot be solved through prayer and God's guidance. For instance there was a quarrel between a member and a man of another church. A discipline committee in the spirit of love called the two, talked to them, knelt and prayed it out and the two men cried like children, got up, hugged each other and went back home together. One of the young men went astray, and in the business session after a talk with the lad beforehand, it was moved that he be excluded that, "Christ might present it to himself a glorious church, not having a spot or wrinkle . . . that it should be holy and without blemish." Another young man asked that we kneel in prayer for this prodigal. All knelt and the young men prayed, crying as they pleaded for God to bring him back. I think everybody there cried, and resolved to pray daily for him. This was the first exclusion and all felt it keenly. Our most acute problem now is for space. Last Sunday morning the room where we have services would hold about half who should have attended. With two children's meetings in other school rooms, we relieve the problem a bit but even then there is not enough space for the older folks who come.

Our lives are in His hands. The days are full and I thank Him a thousand times for the privilege of serving, giving and living FOR SUCH A TIME AS THIS. Remember me to the friends of the Board, especially Dr. and Mrs. Maddry, to Mrs. Gill and the children. If you are in Dallas at any time, look David up. He is with my sister. Mrs. A. B. Tanco. It looks as though we shall not see each other until the war is over. He will be eighteen in October.

ROSALEE MILLS APPLEBY,  
Belo Horizonte, Minas.

# Women Witnessing to the Word

In his autobiography, "A Book of Memories," Dr. W. B. Crumpton, for many years Secretary of the Alabama Baptist Mission Board, tells of a trip which he made to an Alabama Baptist church after he became secretary. He gave out some sample copies of the *Foreign Mission Journal*. A young lady attending that service read in her copy of the Journal a letter from Miss Lottie Moon and was impressed to become a foreign missionary. Later, Dr. Crumpton said, this young lady became the first office help the Alabama State Mission Board ever had. All the while she was studying missionary literature and when she made application to the Foreign Mission Board, she was accepted and sent out to China in 1894. That young lady who was led to become a missionary, by reading a copy of the *Foreign Mission Journal*, was Miss Willie Kelly, who is an emeritus missionary after many years of fruitful service in North China.

The Lottie Moon Offering for the Convention year closing April 30, 1943, totaled \$562,609.30.

Mrs. Olivia Davis, Texas, reports larger attendance this year in each of the seventeen district meetings than ever before. The most distinctive work were the young people's camps and house-parties. In the Lubbock section, there were 627 registered in the G. A. Camp and 335 in the R. A. Camp. There were seventy-nine conversions and fourteen dedications to special service in response to the special appeals by Rev. and Mrs. C. L. Culpepper of China. Similar camps were to be held in every section during July and August.

The Foreign Mission Board received \$21.00 from Mrs. C. M. White, Pica-yune, Mississippi, as a memorial from her and her sister to Mrs. White's father, Rev. W. S. Ford, a beloved Baptist minister, who was called to his Heavenly Home three years ago.

Baptist women, not only of Florida but of the South, sustained a serious loss in the Home-going, early in June,

of Mrs. H. C. Peelman, who for twenty-five years served as Secretary of Florida W.M.U. On one of her visits to Cuba, she helped to organize the first Baptist missionary society there.

Our sympathies are with Mrs. B. A. Copass, President Texas W.M.U., and Mrs. Berta K. Spooner, Executive W.M.U. Secretary of Oklahoma, whose father, Mr. Charles Keys, was called Home, June 20.

The Woman's Missionary Society of the Elkton Baptist Church, in Kentucky, recently celebrated one hundred years of missionary effort since the organization of the first Missionary Society in 1843. The mother of Dr. A. U. Boone was a charter member and secretary of that society. The Devotional was led by Mrs. Frank Leavell, daughter of Dr. Boone. A special thank offering of \$104.67 was given by the women after appeals by Dr. Boone and Miss Lila Watson, missionary to China.

Miss Josephine Jones, Executive Secretary of the W.M.U., Carbondale, Illinois, reports 143 Schools of Missions held in Illinois in the Fall of 1942 and Spring of 1943 with some forty missionaries speaking in these schools. Mission study classes were held in most of them. The Illinois W.M.U. has given \$220.00 above the \$10,000.00 pledge to the Hundred Thousand Club. Everywhere a growing spirit in world missions is being manifested.

The Georgia W.M.U. co-operated with the pastors and laymen in a Fellowship Week at Mercer University, Macon, Georgia, May 31-June 4. Missionary Paul C. Porter of Brazil spoke each day, and Mrs. Noble Y. Beall, Atlanta, brought two messages during the week. The Royal Ambassador Conclave at Mercer University and the Girls Auxiliary House Party at Bessie Tift College brought the largest crowds ever assembled at those meetings. Missionary messages were brought to the boys by missionaries, Oz Quick and M. W. Rankin of China. Miss Pearl Todd thrilled the

girls with her messages of China and her trip home on the Gripsholm. The Southern W.M.U. sponsored a Negro Institute at Spelman College for July 13-15 which more than 100 Negro women were expected to attend.

The most outstanding thing in connection with the W.M.U. work in South Carolina, during the summer, was the camps for young people which were very largely attended in spite of the shortage of gas. At these gatherings many learned to know the Lord as Saviour and others, given a world vision, expressed a desire to become missionaries. Miss Vonnie E. Lance, Secretary of the W.M.U., writes: "Gifts have increased rapidly in the past several months, and much interest has been shown in the Hundred Thousand Club."

Mrs. J. S. Farmer of North Carolina, President of the North Carolina W.M.U., writes that the Woman's Missionary Union of North Carolina is rejoicing over the unusually fine attendance at the G.A. and R.A. House Parties in June. More than 1400 young people received intensive missionary training at Meredith College and Ridgecrest. Miss Mary Currin has been elected Executive Secretary, succeeding Mrs. W. D. Briggs, who found it necessary to resign. Miss Kathryn Abee has been made Young People's Secretary.

Miss Mary Northington writes that the Tennessee W.M.U. financed a school for preachers and their wives at Carson-Newman College. One of the teachers was Dr. H. C. Goerner, professor of missions of Louisville, who presented the Bible as a missionary book. He opened the eyes of 100 preachers and their wives to the fact that "All the world is in all the Word." More than two thousand Y.W.A.'s, G.A.'s, and R.A.'s will study missions and hear missionary addresses in the sixteen camps and houseparties this summer. Six Interracial Institutes were scheduled to be held in July in the larger cities, with a missionary from Africa speaking in each place.

# Mobilizing Men for Missions

In one of the hospitals in South Carolina is a lovely student nurse, who has dedicated her life for service in foreign fields in hope of being appointed some day by our Foreign Mission Board. Recently, a well-known Baptist pastor in that city writes us, a great-hearted layman handed him a twenty dollar bill one day with the remark, "Do some really good deed with that." The same day the pastor learned that the student nurse was in financial distress. She either had to have some relief or give up her course and go home. The pastor sought her out and asked if twenty dollars would give substantial relief. She felt that God had put it into the heart of her unknown benefactor to be the human instrumentality in answering her prayer for material aid. The pastor adds: "Only God in His Heaven knows the rich returns that that twenty dollars will yield in Kingdom riches." This is a suggestion for other laymen whom God has blessed with material resources.

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In the Southern Baptist Brotherhood Quarterly for July, August, September, Pastor T. L. Alexander, Brighton, Tennessee, gives an interesting story of the activities of the Brotherhood in that church, the first organized in his association. Among the outstanding achievements, largely a result of the Brotherhood, were: the state paper, *The Baptist and Reflector*, was placed in every home in the church and, since the budget had already been made up for the year, the Brotherhood paid the entire cost for the first year; increased offerings enabled the church to go from half time to full time work; a good church library was started; a modern home for the pastor was built and paid for; the Brotherhood paid the complete cost for the installing of an added cooling system; adequate office equipment was provided; the pastor's salary was increased from \$400.00 to \$1800.00; the annual budget was increased from \$600.00 to \$6000.00; more money was given this year to the Co-operative Program than was given to all causes four years ago.

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One of the outstanding Baptist professional men who has the front page in military exploits is Dr. Gordon Seagrave, Baptist medical missionary to Burma, who under the most difficult circumstances has maintained hospitals and dispensaries in the War Zone, although he was compelled frequently to move the location of these surgical bases. A number of years ago we read, with consum-

ing interest, his books: "Waste Basket Surgery" and "Tales of a Wastebasket Surgeon." A new book, "Burma Surgeon," is announced.

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Mr. R. A. Springer, Treasurer of the Texas Baptist General Convention, who gives at least one-half of his time to the promotion of the Texas Baptist Brotherhood, reports that approximately 1100 churches in Texas have Brotherhoods. Each year a Brotherhood Rally is held in each of the seventeen districts of the state, five of the seventeen conduct camps each year for the Brotherhood with an average attendance of more than 500 men. Many Brotherhoods are operating mission Sunday schools. The First Baptist Church, Abilene, recently led the Southern Baptist Convention in baptisms, and many of the converts came from a mission operated by the Brotherhood of the church. The Brotherhoods of Texas led the debt-paying campaign in Texas last year, a campaign which resulted in paying every dollar of the \$400,000.00 indebtedness against the Convention. The most recent project is the service rendered by Brotherhoods in seeing that all pastorless churches, during this Emergency, have services.

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Three years ago, there were in Illinois only 33 local Brotherhood units, now there are 125 local units and nine active associational organizations, Secretary George W. Schroeder reports. This year the Baptist Brotherhood of Illinois is promoting three major projects: placing men in the preaching service of the church, placing men in the field of evangelism, and placing men behind the financial program of their churches. The Illinois Brotherhoods have been instrumental in adding 1700 new subscriptions to *The Illinois Baptist*. All of these meetings have increased interest in world missions.

## The Tie of World Missions

Rev. Charles B. Howard, pastor and teacher of the Bible, Campbell College, Buies Creek, N. C., sends the following heart-gripping story of a gift to Foreign Missions by his father, a humble North Carolina layman:

"During my Seminary days in Louisville, I met a young Chinese Christian who was the son of a native Baptist preacher in China. In the course of the conversation we discovered that his father had been led to the Lord about the time my father finished his earthly

service. 'Did your father contribute to Foreign Missions?' he asked.

"Like a flash my mind went back to the village church in Salemburg, North Carolina, where as a small boy I had sat by the side of my father who was already a very sick man and who was soon to die with tuberculosis. There came the memory of that day when the pastor had made the call for gifts to Foreign Missions. My father took out his old leather wallet. He opened the clasp of the side that contained the coins, took out a coin and dropped it back. Then a larger coin . . . His earning days were over . . . No more income . . . Only expenses these days . . . A few more weeks or months, a year maybe, and then . . .

"Again the coin fell back, accompanied by some tears that were falling from those eyes sunk deep back into a blanched face. Then the other side of the wallet opened—the receptacle intended for paper money. There was only one bill. I saw him wrap it in a garment of love, dampen it with his tears, lift it to God in dedication, and send it on its winged way.

"As nearly as we could reckon the time, it was about the same year in which his father had heard and believed the Gospel, preached by a Baptist missionary in China. I am sure that my father could not have known that he was sending the Gospel to that particular young Chinaman's father, nor that a quarter of a century later their two sons would meet each other in a Southern Baptist Seminary dormitory. But I did have the feeling that while a yellow hand grasped mine in gratitude our two fathers, higher up, beyond the color line, were knit together in eternal fellowship and service and were looking fondly down on their boys in Louisville. And I recalled how my grandfather had lovingly reproached his son-in-law, 'Bizzell, you are giving too much.' And my father replied, 'I appreciate your interest, but don't hinder me; it is the last I can ever give.'

"I would rather have the challenge and blessing that spirit in my father has brought to my life and ministry than almost any amount of money he could have left to his children."

Millions are starving in China and Europe. Our Foreign Mission Board is sending \$35,000 monthly to save lives of men, women, and children, many of them families of believers where our missionaries are laboring. Will you give them bread in Christ's name?

## *The Call to Missionary Service*

is first of all a call to thorough preparation. As the doors of the foreign fields are opened, the challenge to enter will demand men and women with thorough education in the basic theological disciplines—Bible, Theology, History, Preaching, Teaching, Missions, Evangelism, Philosophy, Sociology, Psychology, Worship, Music, Church Administration.

The missionary spirit animates and dominates in every department at this Seminary. Faculty and students are committed to the determination to get ready for the greatest missionary era in history.

Students are invited to avail themselves of our resources. Friends of missions are urged to invest in the support of this indispensable agency of the missionary enterprise.

*Write to*

ELLIS A. FULLER, *President*

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

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Louisville, Kentucky

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FALL SEMESTER BEGINS  
SEPTEMBER 6, 1943

**SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY**

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## Robertito's Courage

*From a true story told by Mrs. J. C. Quarles—  
one of our missionaries in Argentina*

Robertito (meaning "little Robert") lives in Argentina. Near his home are many vineyards where sweet, juicy grapes ripen in the sunshine. God made those grapes for people's pleasure; but instead of enjoying them as God gave them, the people make the grapes into wine which harms their bodies and dulls their minds. Even little children in Argentina drink the wine with its poisonous alcohol.



Robertito and his schoolmates.

One day, when Robertito was at the Baptist school, where he dearly loved to go, the missionary told about the harm which wine and all other alcoholic drinks do to the body. The children listened eagerly. They wanted their minds and bodies to be strong and well, and many of them said they were not going to drink any more wine.

Robertito was one who made that promise; but when he went home to dinner, he found, as usual, a glass of wine at his place at the table.

"May I have milk, instead of this wine?" he asked.

"No," his father answered sternly. "You like the wine. Why do you not want to drink it today?"

"Because," said Robertito, feeling a little afraid that his father might become angry and beat him, "wine is bad for us. It harms our bodies. I promised my teacher I'd not drink any more of it."

"Nonsense!" shouted the father, angrily. "You drink that wine. Your teacher will never know."

Robertito shook his head and said softly, "But God sees me. He would know. He wants me to keep my body strong."

For a moment Robertito's father was quiet.

Then he said, "You are right, son. You need not drink the wine."

And Robertito was glad that he had been brave enough to do what he knew was right.

## A Little Girl's Thank-You Prayer

*A true story told by Miss Lydia Green of Pooi  
Ling Baptist Kindergarten, China*

Ah Mooi (meaning "Little Sister") lives in a heathen village in the far interior of South China. She had never heard the name of Jesus until she came to our Baptist kindergarten. She learned to sing about him. She learned the Bible stories and the memory verses. She learned that God gives us everything that we have; and she learned how to say "Thank you" to Him.

One day Ah Mooi's mother took her with her to a heathen feast. Ah Mooi was the only little girl there, but they gave her a place at the table. When they were all seated the women picked up their chopsticks and began to eat. They were laughing and talking, and having a good time. Little Ah Mooi waited a few minutes and then her clear voice called out: "We must thank God before we eat." No one paid any attention to her, so she said again: "We must thank God before we eat." Still, everybody went on eating and having a good time, so Ah Mooi said again, in a very loud voice: "I said that we must thank God before we eat."

Then her mother said to her: "All right, you pray." Little Ah Mooi bowed her head, folded her hands, and closed her eyes, but still all the women were eating, and laughing and talking. After a few minutes Ah Mooi raised her head, opened her eyes, and cried: "I can't. I can't. I can't pray. You must put down your chopsticks; you must bow your heads and close your eyes, and be very quiet; and then I can pray." Immediately, every woman there put down her chopsticks, bowed her head, and closed her eyes while little Ah Mooi prayed and thanked God for his love in providing food for them.

Those heathen women heard that day, from the lips of a little girl, the very first prayer they had ever heard, and the child's words made many of them think and wonder and want to know more about the true God.

# Studying Missions

By Mary M. Hunter

## A Significant Choice

It was Friday morning, the day after the meeting of the Foreign Mission Board, December 10, 1914, that Dr. R. J. Willingham made this statement: "The most significant transaction of the Board's meeting yesterday was the election of L. Howard Jenkins, a consecrated, young business man to succeed the great educator Dr. S. C. Mitchell, who has moved from the city." Then, as if he were thinking out loud, Dr. Willingham murmured these words of prophecy: "I see in L. Howard Jenkins, future leadership for this Board." Ten days later the great foreign mission secretary passed within the portal of his eternal home.

Two of the members of Dr. Willingham's office staff, Blanche Sydnor White and the writer of this article have watched with interest the fulfillment of the prophecy concerning the "consecrated, young business man." Mr. Jenkins' keen business sense and his deep loyalty to the cause have made him a friend of foreign missions and a devoted servant of Jesus Christ. His vision and zeal have been reflected in the triumphs of the Foreign Mission Board across the years. Mr. Jenkins' activities as a member of the Board culminated in 1933 in his election as president.

We are not unmindful of the important part that Mr. Jenkins has played in the business operations of the Foreign Mission Board nor of his wise counsel in the shaping of the policies of the Board when we express the belief that one of the greatest contributions L. Howard Jenkins has made to the work of foreign missions has been his interest and helpfulness in the preparation and publication of mission study literature.

We shall always be grateful that Mr. Jenkins is a book manufacturer. We recall with gratitude his willingness to share with us the benefit of his experience in book making. Out of his knowledge of the work in this field, he has made valuable suggestions as to the type of books we should offer

Southern Baptists for study. The minutest details in the makeup of mission study books received his attention. Mr. Jenkins has always felt that mission study is one of the real factors in the dissemination of foreign mission information. He has always insisted that our textbooks should be absolutely true to facts, so interpreted as to give correct impressions. He believes that every foreign mission textbook should reflect the work of the Foreign Mission Board. Southern Baptists want the material to personalize missionaries whom they know only by name. In Mr. Jenkins' rigid requirements for foreign mission study books, he holds that the variety and attractiveness of the books have to do with their popularity.

When Dr. Maddy, in his farseeing wisdom, planned the full graded series of textbooks, Mr. Jenkins' judgment and ideas in connection with the publication of the initial series established a standard of study books, of which we are justly proud.

The Foreign Mission Board's plan to continue to produce the type of mission study books, which Mr. Jenkins approves is its expression of appreciation.

The words of the secretary-prophet have proved true. We thank you, Mr. Jenkins, for your leadership in the Foreign Mission Board's Kingdom program.

We rejoice in the fact that this summer is witnessing an activity in mission study unparalleled in any previous year. We are grateful for the knowledge that Southern Baptists are more than ever interested in the study of missions.

## Shih Yu Baptist Bible Institute (From page Five)

Chang stopped preaching, but services continued, various ones speaking. Although the classes took their examinations, the main interest was in the meetings which overshadowed even the Commencement Day exercises.

The students had opportunity for

Kingdom work. During peaceful times groups went weekly to near-by villages to witness. Some of the teachers were released from their class work once or twice a year for evangelistic meetings. The students and faculty through prayer had a part in these meetings. How hearts burned as they heard what God had wrought! The prayer rooms have been used for private prayer. At the beginning of one term new straw mats were put on the floor of the prayer room in the girls' dormitory. As there were no fires it was warmer to kneel on mats than on the bare floor. At the close of the term these mats were so worn that it was necessary to discard them and buy new ones.

Shih Chin T'ang (Sallee Memorial Church of Kaifeng) worshipped in the large auditorium in the school building. Some students taught Sunday school classes; others sang and told Bible stories during the church hour to the mobs of neglected village children who thronged the place on Sundays. After the church service students remained to talk to the village women and girls about their souls. This was especially true during revival meetings. Those who wanted to find the Saviour were sent at the close of each service to various rooms. Each seeking one was given individual help. What a beautiful sight to see scores of kneeling pairs, a Christian and a non-Christian in each pair!

There was a young widow who had stopped attending church. To save her for the Lord's work she was invited to become a part-time teacher. Now she is one of the choicest spiritual forces in the school. Widows in China seldom remarry, so the right kind of widow is a real asset to a girls' school, especially since in Kaifeng such a thing as a single woman hardly exists among the Chinese.

Write to Miss Mary M. Hunter, for the mission study text book folder and for supplemental material for classes studying foreign missions.

# BOOKS

Every book referred to in THE COMMISSION may be ordered through the Baptist Book Store serving your state.

Ten days after Miss Susan Anderson, Miss Neale Young, Miss Ethel Harmon and Miss Eva Sanders had left America to return to their beloved Africa, we received from the press a new mission book for Intermediates, *So This is Africa*, by Susan Anderson. This is an unusually interesting study of Africa, based on Miss Anderson's experiences as a missionary in Nigeria. She told about a cynical young man in Georgia, who, when she was getting ready to go out to Africa, said with a curl of his lip, "Missionaries get good salaries—better than most of them could get at home." Miss Anderson, pointing him to a phone booth nearby, gave him her former office number and asked him to verify her statement that the salary of the position she had resigned was exactly double her salary as a missionary. So it is with practically all of the missionaries who go out—not for money's sake, but for Christ's sake. Two more books on Africa, new editions, have come from the press, *Basil Lee Lockett* by E. L. Lockett, and *Topsy Turvy Twins* by Miss Nan F. Weeks.

*China's Religious Heritage* by Y. C. Yang. Abingdon-Cokesbury Press, New York and Nashville. 1943. 196 pages. Price \$1.50. We commend this book to every student of missions in China. The author, who is president of Soochow University, is a devout Christian. After studying Confucianism, Buddhism and Taoism, he says: "There is not found in these religions that which can really quench the thirst of the soul and give man that spiritual dynamic for an abounding life . . . Only Christ presents the complete circle. He is the Way, the Truth and the Life . . . Our Christ is not only one who teaches and preaches, but one who lives, serves and saves." He points out the fact that China is the common meeting grounds of three of the five great religions, which have over one hundred million adherents each. Besides these three, Confucianism, Buddhism and Taoism, there are two

others, Mohammedanism and Christianity. These five claim the allegiance of over three-fourths of mankind. He says that, to the Chinese, education, morality, and religion are inseparably linked together. Only in Christianity do these find their fullest and most satisfying expression.

Brother Jacob Gartenhaus of the Home Mission Board has produced a little book which, in the opinion of Reviewer George W. Sadler, "should put to silence those who say, 'Only the poor and ignorant Jews have embraced Christianity.' The author, a converted Jew, defends the Jew but does not attempt to cover up his faults. He quotes from outstanding persons, whose opinions the whole world appreciates, statements as to the contribution Jews have made to the well-being of the world. Only the person who is hopelessly prejudiced can fail to be impressed by the names of scores of Jews who have played their parts gloriously in many realms." *The Influence of the Jews on Civilization* (Zondervan, 50 cents) is worthy of wide reading.

The Jew in American territory is the subject of the recent publication *Jewish Pioneers and Patriots*, by Lee M. Friedman (Macmillan, \$2.50). "In an age when there is much prejudice against the Jews," says Reviewer L. Howard Jenkins, "this book ought to make even the most biased have a greater appreciation of the worth of the Jewish people. The Jew is in the public eye as never before in all history. He holds many key positions in this and other governments—positions of great influence. And by the magic of his fine business intuition and sagacity he controls many industries, notably motion pictures, clothing manufacturing and retail dry goods business. The reader will find this book with its many true stories of outstanding American citizens both interesting and informing."

Timely and authentic is Creighton Lacy's recent book, *Is China a Democracy?* (John Day, \$1.50). Writ-

ten by the son of a missionary whose native interest in China pervades the book, this publication deals with factors in the national life of China which people in the West are vitally interested in, namely, the kind of political ideas and structure that nation will probably have, the possibilities of Russian influence in China, and the present status of China's Government. "There is perhaps some straining in the use of old records and the history of China to support the thesis that China is a democracy," Reviewer M. T. Rankin states, "but the book is helpful to Christians in understanding the environment in which missionary work of tomorrow will be done."

*The Nature and Destiny of Man* by Reinhold Niebuhr (Scribner's, \$2.75) is exceedingly hard to read and only those of a scholarly bent can enjoy it fully. However, in the opinion of Reviewer George W. Sadler, "the author's frankness is refreshing, his emphasis on faith is reassuring, and the subject 'the answer of Christian faith to the human problem' accurately stated."

*Brazil in the Making* by Jose Jobim (Macmillan, \$3.50) is an introduction to Brazilian industry and commerce, which answers many questions now in the minds of supporters of a Good Neighbor Policy with respect to Brazil. Although religion is not discussed, the book is a nontechnical discussion which Reviewer M. G. White recommends as excellent background material for the study of missions.

Another interesting book on this subject is *Overcoming Anti-Semitism* by Fineberg (Harpers, \$2.00), a handbook of methods for combatting the diseases in the United States. Reviewer Theodore F. Adams recommends it as a good analysis of the technique employed by those who are anti-semitic, and a presentation of tested methods by which Jews themselves may promote positive good will. Ample illustrations give point to the author's suggestions.

# Birthdays

## OF MISSIONARIES

### SEPTEMBER

- 1 Rev. Charles L. Neal, Calle J. A. de la Fuente No. 114, Sor, Torreon, Coah, Mexico.
- 2 Mary Primm Moore (Mrs. R. C.), Casilla 191, Temuco, Chile.  
Rev. A. B. Oliver, Caixa T., Curitiba, Parana, Brazil.
- 4 Rev. W. B. Glass, Hwanghsien, Shantung, China.  
Eleanor O'Haver Howell (Mrs. E. Milford),\* Meridian, Texas.
- 5 Miss Pauline White, Rua Plombagina 43, Belo Horizonte, Brazil.
- 6 Miss Edith O. West, Rua D. Delfina 38, Rio de Janeiro, Brazil.
- 7 Mary Sears Connely (Mrs. Frank H.), Tsining, Shantung, China.  
Margaret Savage Lowe (Mrs. J. W.),\* 421 N. Boulevard, Richmond, Virginia.
- 8 Rev. Harley Smith, Box 64,\* Quinlan, Texas.
- 9 Dr. R. E. Beddoe, Wuchow, Ks., China.  
Evelyn Corbit Leonard (Mrs. C. A.), 3165 Oahu Ave., Honolulu, T. H., care Victor Koon.
- 10 Miss Willie H. Kelly,\* 529 S. Hull Street, Birmingham, Alabama.
- 11 Rev. Milner C. Brittain,\* First Baptist Church, Fort Myers, Florida.  
Rev. Thomas L. Neely, Apartado Nacional 713, Barranquilla, Colombia.
- 12 Rev. Dolphus Fay Askew, Rafaela, 3576, Buenos Aires, Argentina.  
Rev. H. H. Snuggs, Box 1581, Shanghai, China.  
Rev. F. T. N. Woodward,\* 623 South 80 St., Birmingham, Alabama.
- 14 Miss Minnie D. McIlroy, General Urquiza 186, Buenos Aires, Argentina.
- 15 Miss Florence Jones,\* 1031 W. Scott Street, Springfield, Missouri.  
Rev. C. F. Stapp, Caixa 67, Campina Grande, Parahyba, Brazil.
- 16 Miss Attie Bostick, Pochow, Anhwei, China.  
Rev. J. J. Cowsert, Caixa 352, Rio de Janeiro, Brazil.  
Miss Wilma Weeks,\* 3427 B East 9th Street, Kansas City, Missouri.
- 17 Charles W. Knight, Ogbomoso, via Lagos, Nigeria, West Africa.
- 18 Maude Burke Dozier (Mrs. C. K.), 2323 University Avenue, Honolulu, T. H.

- 21 Tennessee H. Hart (Mrs. J. L.), Casilla 81, Antofagasta, Chile.
- 21 Miss Naomi Schell,\* 51 Watanga St., Asheville, N. C.  
Miss Irene Jeffers,\* Roanoke, Alabama.  
Margaret Foltz Schmidt (Mrs. K. J.),\* 303 South Bayly, Louisville, Kentucky.
- 22 Dr. E. G. MacLean, Cody, Queens County, New Brunswick, Canada.  
Frances Hudson Vance (Mrs. S. W.),\* Brooklandville, Maryland.
- 23 Rev. R. A. Jacob, Pingtu, Shantung, China.
- 24 Miss Lucy E. Smith,\* 2208 N. W. 12 Street, Oklahoma City, Oklahoma.  
Marian Peeler Gray (Mrs. R. F.), Camp John Hay, Baguio, P. I.
- 25 Miss Lillie Mae Hundley, Shanghai, Ku, China.
- 27 Rose Hocutt Powell (Mrs. J. C.), Shaki, via Lagos, Nigeria, West Africa.  
Elizabeth Belk Stamps (Mrs. D. F.),\* 301 C. Boylan Apts., Raleigh, North Carolina.
- 28 Miss Fern Harrington, Camp John Hay, Baguio, P. I.
- 30 Rev. W. C. Taylor, Caixa 352, Rio de Janeiro, Brazil.

\*At present in this country.

## Concerning the Commission

We have a letter from Mrs. P. Shad Medlin, Shreveport, Louisiana, who sends fifty subscriptions to THE COMMISSION from the First Baptist Church, Shreveport, of which Dr. M. E. Dodd is the beloved pastor. She writes: "We are happy over our first effort to get THE COMMISSION into every home in our church. We began by having our pastor take a few moments of the Sunday morning service to call attention to the magazine and have our G.A.'s distribute the sample copies you so graciously sent to us and the subscription envelopes. These fifty subscriptions were gotten without any trouble and we are expecting to follow this up with our literature circle chairman, working in our district or circle territory." We commend this splendid example to other churches. We appreciate the rapidly growing interest in the enlarged circulation of THE COMMISSION.

One of our denominational leaders in a Southern state said that he left some envelopes with the President of the W.M.U., where he preached, and they promised to put THE COMMISSION into every church member's home. He adds: "It is easy to get people to subscribe for THE COMMISSION."

The W.M.U. of the First Baptist Church, Edgefield, South Carolina, sends THE COMMISSION to circle leaders in their organization.

We have a good list from Petersburg, Virginia. Miss Edna Drewery writes: "We plan to use THE COMMISSION in our Business Girls' Circle meetings."



Recently THE COMMISSION received a list of 127 new subscriptions from a country church in Virginia, the Providence Baptist Church in Gloucester County. We wrote Pastor Jack V. Tesh and he advised us that they already had thirteen COMMISSIONS coming to the church, making 140 altogether. This is his first church. He has been pastor for two years and we learned from one of his members that the pastor's salary has been increased three times and he now receives \$1200 more than the church has paid any other pastor. Last year 63 were baptized. The pastor writes, "I am pastor of another small church. I expect to have THE COMMISSION put in the church budget there also."



# THE UNFINISHED TASK

The Convention Ministers Retirement Plan continues to enjoy remarkable growth. July 1, 1938 (five years ago), it was inaugurated in South Carolina. During these five years it has been inaugurated in all of the states of the Southern Baptist Convention, including the District of Columbia.

|                                 | July 1, 1938 | July 1, 1943         |
|---------------------------------|--------------|----------------------|
| Preacher members                | approx. 300  | 7,708                |
| Churches participating          | approx. 300  | 10,355               |
| Salaries enlisted               | \$300,000.00 | Over \$11,000,000.00 |
| Number of Age Annuitants        | none         | 442                  |
| Number of Disability Annuitants | none         | 58                   |

The figures above reveal a progress truly phenomenal, but the task of enlisting our entire Southern Baptist ministry is not complete. The table below shows the percentage of pastors *not* members as yet of the Ministers Retirement Plan state by state. *Maryland* and *New Mexico* have enlisted 100% each, *Virginia*, all but 4% and *South Carolina*, all but 8%. The others follow:

## PERCENTAGE OF PASTORS UNENLISTED

|                                |    |                               |    |
|--------------------------------|----|-------------------------------|----|
| Arkansas . . . . .             | 13 | Illinois . . . . .            | 42 |
| Georgia . . . . .              | 19 | Arizona . . . . .             | 47 |
| Oklahoma . . . . .             | 20 | Mississippi . . . . .         | 48 |
| Texas . . . . .                | 24 | North Carolina . . . . .      | 48 |
| Florida . . . . .              | 28 | Tennessee . . . . .           | 52 |
| Missouri . . . . .             | 35 | Alabama . . . . .             | 54 |
| Louisiana . . . . .            | 36 | Kentucky . . . . .            | 59 |
| District of Columbia . . . . . | 40 | Southern California . . . . . | 66 |

This represents the unfinished task. Write your state secretary for further information or application blanks.

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The Romance of Evangelism, Roland Q. Leavell, (\*), \$1.00  
The Art of Building Wor-ship Services, Thomas Bruce McDormand, (26b), \$1.50  
Christian Missions in Today's World, William Owen Carver, (26b), \$1.50  
Can a Religious Democracy Survive? Gaines Stanley Dobbins, (6r), \$1.50  
Youth Makes the Choice, H. E. Watters, (26b), \$2.50  
The Fun Encyclopedia, E. O. Harbin, (1a), \$2.75  
1000 Quotable Poems, Thomas Curtis Clark, (15w), \$2.50  
We Thought We Heard the Angels Sing, James C. Whittaker, (15d), \$1.50

The Human Side of Greatness, W. L. Stidger, (9h), \$2.00  
Borden of Yale '09, William Whiting Borden, Mrs. Howard Taylor, (8c), \$1.00  
"God Runs My Business," R. G. LeTourneau, Albert W. Lorimer, (6r), \$1.00  
George W. Truett, a Biography, George Washington Truett, Powhatan W. James, (\*), \$1.00  
Silver Trumpet, J. Wesley Ingles, (8a), \$1.00  
The Yearling, Mrs. Marjorie (Kinnan) Rawlings, (9s), \$2.50  
The Catalyst, Trumbull Reed, (8w), \$2.00  
In His Steps, Charles Monroe Sheldon, (\*), \$0.60  
Ludwig Beethoven and the Chiming Tower Bells, Ludwig Beethoven, Opal Wheeler, (15d), \$2.00  
Soldier Doctor, William Gorgas, Clara Ingram Judson, (9s), \$1.60  
We, the People, Hermann Hagedorn, (21w), \$1.00  
Snow Treasure, Marie McSwigan, (15d), \$2.00  
A Tree for Peter, Kate Seredy, (3v), \$2.00  
The Secret of the Ancient Oak, Wolo, (25m), \$2.00  
The Oldest Story in the World, Louise Raymond, (13-L), \$1.50  
The Happy Book, Josephine van Dolzen Pease, (2r), \$2.00  
A Child's Grace, Harold Burdekin, compiler, (15d), \$1.75  
Gabriel Churchkitten, Margot Austin, (15d), \$1.00  
An American A B C, Maud and Miska Petersham, (9m), \$2.00

Book Store Addresses: Birmingham 3, Ala.; Little Rock, Ark.; Jacksonville 2, Fla.; Atlanta 3, Ga.; Carbondale, Ill.; Louisville 2, Ky.; Shreveport D, La.; Baltimore 1, Md.; Jackson 105, Miss.; Kansas City (1023 Grand Ave.) 6, Mo.; Albuquerque, N. M.; Raleigh, N. C.; Oklahoma City 2, Okla.; Columbia D, S. C.; Nashville 3, Tenn.; Dallas 1, Houston 2, San Antonio 5, Texas; Richmond 19, Va.

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