

# The Commission

A BAPTIST WORLD

OCTOBER 1943

## One World

**W**e are in the midst of a global war. When the day of blessed and healing peace comes, God's people will face such a challenge and opportunity for preaching Christ's saving Gospel to "all the nations" as the churches have not known in nearly two millennia.

*"One World"*—intriguing and inspiring thought!

*One in appealing need.* All men out of Christ are eternally lost. In pagan lands we have seen sin in all of its stark and hideous reality. Only the Blood of Christ can cleanse the foul stain of Sin.

*One in poignant heart-hunger for the knowledge of a Living God.* Millions are waiting in the night of sin for Christ's messengers of light and liberty.

*One in accessibility.* Modern invention has made the world one neighborhood. American boys fighting in every land will come back world-citizens. America is God's second Israel set in the midst of a broken, shrunken world as His servant and deliverer.

*One in God's redemptive purpose and plan.* "Go ye into all the world." "All power." One God; one world. He is the one and only Savior of the world.—Charles E. Maddry, Executive Secretary, Foreign Mission Board.

# The Commission

A BAPTIST WORLD JOURNAL

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# The Commission

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## Building a New World

By C. Oscar Johnson

We have offers from many sources to build a new world and a better world after this war is over.

For a long time the Communists have said: "We will build a better world. Give us a chance." We are seeing much of the failure of their offer.

The Nazis have said: "We will build you a new world, and then under our domination we will show you how to operate it, and we will do it by force."

The Atheists have said: "We will build a new world. God has nothing to do with it and we will show you how you can operate it yourselves."

So it goes with Socialists, Fascists, Anarchists and every kind of "ist," which offers to build a new world out of some figment of imagination of some individual.

We are thinking about a new world on a very different plan,—one that has been known for some two thousand years. My contention is that when the new world is built, it will be under the direction of a Carpenter Foreman from Nazareth. He knows from experience how to build. Early in His life He knew how to draw designs, lay plans, and assemble material. He was interested in construction, manufacturing, and those things necessary to the comfort and happiness of his own family, and the families of his friends.

But the building of a new world is not so much the type of buildings we have, as the character of the men who live in them. It is in this area that the new world will be built, if it is to be a better world. Too long men have thought that building had to do with highways, sky-scrapers, bombers, airships, and ships that plow the mighty storms of the sea. Railroads, mechanical equipment of all kinds, scientific discovery and inventions,—that is what they say makes a better world. We have learned by a sad experience that is not true. With the greatest advance in that area the world has even known, we are thrown into such a melee of destruction that it seems every vestige of civilization could be wiped out. So, we must find a new basis upon which to build a new world. No, we must not find it; it has already been revealed.

We must build this new world according to the pat-

tern laid down by the Lord Jesus Christ, Himself. It is to be, first of all, upon a basis of a new man. We have too long forgotten this. It is of new creatures that Jesus Himself said he would build His Kingdom, and His Kingdom is to include the whole world. He makes "all things new," we are told, and that means he begins with making a new man, because to have a new world inhabited by an "old" man, will never work. *It must be a new world for new men.* The only way to make new men is through the repentance from sin, and faith in Jesus Christ. Then, you can talk about "brotherhood." I have heard so much nonsense about the "Brotherhood of Man," which is absolutely impossible, except on the basis of becoming a genuine brother to our elder brother, even Jesus. The brotherhood of man is impossible between men who do not want to be brothers; so long as they are not regenerated, they do not want to be brothers. They spend their time in destruction, in wars, and in all of the wickedness of which men's hearts are capable.

Naturally, this new world will be a world of peace. It is not as the world giveth, that He gives us peace, but it is His peace, and the peace of Christ is the one that passeth understanding. That peace is possible to those who make their peace first with God, then they are in a position to make peace with their fellowmen.

Not only to make this peace, but to keep it, will be a part of the program of this new world. It is, therefore, our desire and intention that this new world shall be inhabited by men, not only in the pulpit but in the pew, who have seen this new vision of a citizen of the Kingdom of God. In this new order there will be no place for prejudices and hatreds, but we shall find out that God has really made of one blood all the nations that inhabit the earth.

Let us, therefore, begin preparing now to be a part of this new world, when we have finally gotten out of this terrible holocaust of war. It is important that we who are now living shall be members of the construction gang with Jesus Christ, the Carpenter of Nazareth, as the foreman and general head. I shall be happy to live in that new world, at least for a little while, where peace covers the earth as the waters cover the sea.

# A Great Day Is Coming

By T. W. Ayers, M. D.

**W**here? In China. When? When peace is declared in the world.

During the past five years foundations have been laid which, in my judgment, justify the belief that when the present world war is over and peace is declared, we shall see in China the greatest day for missions the world has ever seen. Yes, it is to be the greatest opportunity the world has seen to give Jesus Christ to a nation of people, that nation being the one which has in it one-fourth of all the people in the world. Yes, there is a great day coming for Christ in China, and the hope is justified that this day will soon come; we should be busy getting ready for this great opportunity.

Several events have occurred to give the assurance that China's doors are to be wide open for the entrance of Jesus Christ. Among these are:

1. *The people of China are united today as never before.* That great Christian leader, Chiang Kai-shek, has succeeded as has no other leader in uniting the people of China. Heretofore there has been jealousy and hatred between the war lords in the south and north, and often, too, between war lords in the same section. These differences have led to many civil wars. In fact, the rule has been that there has been a civil war in some section of China constantly. These outbreaks have been a great hindrance to mission work; often leading to the closing of mission stations, and the forcing of missionaries to leave their work and flee to port cities for safety.

2. *Leaders are Christians.* Before the overthrow of the Manchu Dynasty all the officials in China were anti-Christian. Every man holding an official position had to worship the image of Confucius and perform other idolatrous functions, and this prohibited any Christian from holding an official office. All this has been changed, and today the leaders of China are Christians. Now, instead of having the influence of the leaders thrown against the Christian religion, this influence will be active in favor of Christ; this will be an important factor in favor of mission work after peace is restored.

It is indeed an encouraging fact as we look to the future of missions in China, that a new Christian life has already been infused into old China through the leadership of the Christian men who are at the head of the Government. To have the help and influence of these leaders as we again take up our work in China will be wonderfully helpful, and we thank God for it.

3. *Sacrificial Work of Missionaries.* The glorious sacrifices made by missionaries after the Japanese invasion of China has led the Chinese to see and understand that there is a difference between the Christian religion and the old religions which they have had for so many years. As they have seen missionaries willingly risking their lives, and many of them suffering tortures in prison, rather than

leave their Chinese friends at a time when they felt they needed them, they have been led to say that this Christian religion is the only religion in the world that would lead men and women to make such sacrifices. Yes, this will cause many thousands of them to turn to Christ and be saved.

"Stand by for China" by Gordon Poterat quotes a well-informed Chinese editor as saying:

"The old prejudice against Christianity has gone. There is a new desire on the part of many people to find out more about Christianity and its message for present-day life. Christian leaders are sought after for service and counsel by Government officials; the restriction on religious education in Christian schools is practically removed. The main reason for this change of attitude is to be found in the spirit of service which Christian people and organizations have displayed since the war. The part played by missionaries in dangerous situations and in occupied areas has especially won high admiration."

4. *A great new field calling.* The unmerciful bombing of non-combatant villages and cities in China by the Japanese, where hospitals, churches, orphanages, and homes have been destroyed, led to the greatest migration the world has ever seen. Millions of these, among them many Christians, went to the great unoccupied section in the western part of China. These Christians who lost all their earthly possessions except what they could carry on their bodies, remained loyal to Christ, and have opened up new centers in a large section where Southern Baptists had never gone. Today they are calling us to come and enter the doors of opportunity which they have opened.

So we now have in China the greatest opportunity ever offered to Southern Baptists. Today, not tomorrow, is the time for us to decide what we are going to do about it. Are we going to show ourselves as true representatives of Jesus Christ and enter these doors which he is holding open and calling us to enter?

Today is the time to seize this opportunity. It is going to require such giving of lives and money as Southern Baptists have never given before. It demands twice as many missionaries as we have had in China. It will require millions of dollars more than we have ever given before. Large sums of money will be required to rebuild schools and hospitals destroyed, and to repair those injured, in places we have occupied.

Then millions will be needed in what is now Free China, where we have no buildings. We have money to do what is needed to be done, and I believe the heart of Jesus Christ is going to be made to rejoice by seeing us give as we have never given to meet these great challenges.

The Gripsholm was scheduled to leave New York early in September to exchange Japanese nationals for Americans interned in China. We have 38 Southern Baptist missionaries in Occupied China. Pray that God may protect our friends and loved ones on their journey homeward.



# Trailing Spiritual Conquerors

By Everett Gill, Jr.\*

In the wake of Columbus, intrepid explorer of the unknown seas, there followed an amazing band of Spanish conquerors. Cortez, Balboa, Pizarro, and Ojeda are names to conjure with. In fifty brief years a whole continent had been explored and subjugated. With drawn sword and up-lifted crucifix they carved out an empire of silver and gold. So relentless was their desire for gold that the Indian chief, Hatuey, thought it was the white man's god, and tried to make his own tribesmen worship the shining metal! This was the impelling motive which drove these cruel conquistadores to cross blistering deserts, to wade through dismal swamps, to fight poisoned arrows and jungle fever.

For two memorable months, in company with another band of missionary conquerors, I trailed the bloody footsteps of those ancient lords of Spain. Through the mountains and deserts of Mexico, the volcanic lands of Central America, the steaming jungles of Panama, the shining shores of Colombia, and the romantic islands of the blue Caribbean. I saw the deadly mark of the three midnight centuries of colonial Spanish-Catholic rule, and the heroic efforts of modern government struggling with the inherited problems of illiteracy, disease, poverty and superstition. Traveling through the state of Michoacan in Mexico, we saw the havoc being wrought by the new volcano Paricutin. Its fine grey lava dust has cast a blight over forest and field, symbolic of the moral and spiritual blight which has marred these fair Latin-American fields.

These modern conquerors, and their heroic predecessors, have gone forth in obedience to the marching orders of the Captain of their salvation. Their motive is His constraining love; their purpose, the proclamation of His Gospel; their only weapon, the Sword of the Spirit. Some evangelical denomination is at work in every one of the twenty republics of Latin America, with Baptist mission boards laboring in all excepting Guatemala, Honduras, Costa Rica, and the Dominican Republic. Southern Baptists, through the missionaries of the Home Mission Board are at work in Panama and Cuba. The Foreign Mission Board labors in north-western Mexico, Colombia, Chile, Argentina, Uruguay, Paraguay, and Brazil, with plans to enter Venezuela, Ecuador and northern Peru.

## The Spiritual Conquest of Mexico

Nearing Monterrey, bedecked with flags for the historic meeting of Roosevelt and Camacho, I thought of Ameri-

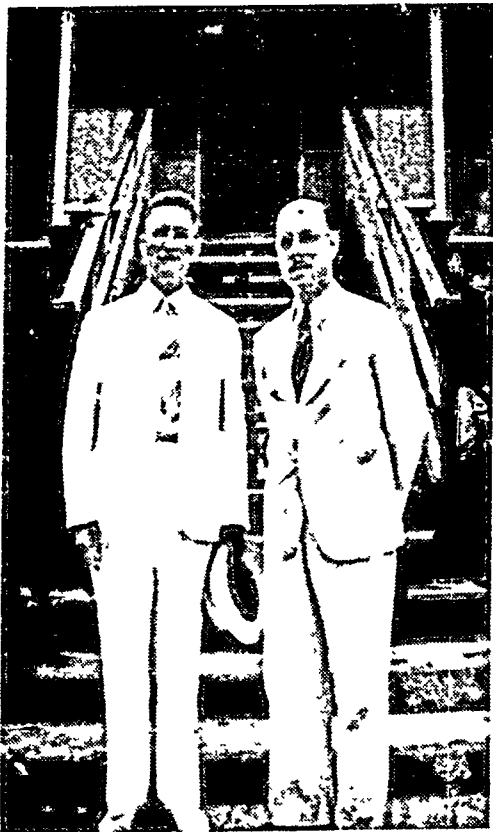
\*Secretary Gill spent six months in South America in 1942 and two months in Mexico, Central America and the Caribbean in 1943 visiting all of our Latin-American missions.

can Marines who had once struggled on the surrounding slopes with their one-time Mexican enemies far back in 1847. Now she is our active ally in the common struggle for freedom. A few years later, in 1853, Missionary James Hickey crossed the Rio Grande, and traveling by lumbering stagecoach across the cactus-covered deserts, was the first to preach the Gospel in Mexico. He was a converted Catholic priest of Ireland, lately from Missouri where he had studied Spanish. He was also the organizer of the first Baptist church in 1864. It was likewise the first evangelical church of any kind to be established in the republic. In 1880 Southern Baptists entered Mexico, appointing John Westrup as their first missionary. Shortly afterwards, he paid the last full measure of devotion as our first martyr to Latin America. He and his companion Don Bacilio were brutally murdered on one of their missionary journeys.

In Monterrey, the same city where James Hickey established the work in the face of terrific persecution, I attended the annual convention of Mexican Baptists. Meeting in the beautiful First Baptist Church, I listened to stirring messages by well-trained Mexican Baptist pastors, and to the aggressive evangelistic plans for reaching the spiritually destitute regions. I traveled with our Missionary-Evangelist Moises Arevalo who with Missionary W. J. Webb reported an amazing response to the Gospel and the organizing of several new churches in the state of Guerrero. At the closing evangelistic service of the convention, after an impassioned appeal, fifty came forward to confess their faith in Christ! Wherever we went, from the arid northern deserts to the steaming tropical coasts, through little adobe villages, or down the broad boulevards of Mexico City, I witnessed a responsiveness to the Gospel I had never dreamed possible.

For two generations Northern and Southern Baptists have been co-operating with their Mexican friends to bring the unknown Christ to the twenty million souls of that great republic of the future. Honored at a thousand shrines, He is practically a stranger to the hearts of the people. What then of the future? One missionary answered in these words: "Even though some restrictions may hamper our efforts, there are still untold opportunities." The leadership is becoming increasingly Mexican, and rightly so, but the need for a small selected staff of missionaries will be needed for years to come. Their task will include the teaching, training, and developing of our present work, and the opening up of new fields. Those now engaged include Dr. and Mrs. C. L. Neal of Torreon, still serving after

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(Left to right) Home Board Missionary Paul Bell, Panama Canal Zone, and Secretary Everett Gill, Jr., before the home in which many of our Southern Baptist missionaries are entertained on their way to and from South America.

# Our Part in Japan's Future

By W. Maxfield Garrett

Japan and America will be neighbors for a long time to come. Good neighbors or bad neighbors? Japan will need Christ for a long time to come. So will America. As long as there is sin in Japan, Japan will need the Saviour. As long as Japan needs him, Christ will be seeking Japan.

After the war, relations between Christians of America and Japan will be a demonstration to the world of the Spirit of Christ and of his power among men. The demonstration will be complete to the extent that we are actually in harmony with Christ. It will be a demonstration that there are some people in the world who have learned not to hate others; that for those who are in Christ there is neither Jew nor Greek, bond nor free, that there is neither Oriental nor Occidental, victor nor vanquished, but Christ is all and in all.

The terms of peace will have much to do with future relations between the two countries; we Christians of America must take responsibility for the actions of our nation and do our part in bringing about Christian peace terms.

As Americans we are identified with our country and must share responsibility for what our country does, whether it is Christian or not. As Christians we are far more deeply identified with the Kingdom of God. If there should be hate, greed, vindictiveness, or arrogance shown by some Americans, we Christian Americans will be laid under the necessity of demonstrating that this is not the Spirit of Christ.

Because Christianity has been identified with America in the minds of many Japanese, we have double obligation to demonstrate the Spirit of Christ against the background of the words and actions of un-Christian Americans. One witness, of course, will be the fact of the continuance of our missionary work after the war. It will help to show that Christ's followers are not capable of resentment. They are not children who pick up their toys and go home because of a quarrel, neither are they weak, futile

men who can be turned aside from his purposes by the storms that sweep the world.

When the road to Japan is opened again there will be hunger and disease and other physical suffering which we as American Christians can help alleviate. Our Foreign Mission Board is already raising and expending large sums for relief work where the doors are open; when other doors are open it will be our glory to show that when a Christian confronts human needs he does not stop to ask whether the need is of a friend or enemy.

In the relations between American and Japanese Christians in the future, co-operation must be the keynote; co-operation, that is, on the basis of an elder—and younger—brother relationship rather than that of a parent leading his child. In the beginnings of missionary work in any country it is natural that there should be a degree of paternalism in the relations of the sending churches with the receiving. In every country where nationalism has force this paternalism is a serious handicap, and it became especially so in Japan.

The obvious cure for this paternalism is for the younger to learn to walk alone, to manage his own affairs, to equip himself for true partnership. Such independence is today being forced upon the Christians of Japan.

Already, before the war, the

churches of Japan were perhaps more independent and self-sufficient in their leadership than those of any other mission field. Today they are learning to walk alone in a new sense. Now the missionaries are gone, but the churches are carrying on. According to the reports I received just before leaving Japan in June, 1942, not only are their services being held, publicly, at the regular times, but they are also giving as never before. Our Japanese Baptists have been giving for their co-operative work almost three times as much as they have ever given before, far more than they had dreamed they could give.

There are difficulties and dangers. Control of religious bodies by the Government is stricter now than before. Recent laws make religious organizations specifically subject to government regulation and approval in various ways. So far the government has not chosen to exercise its authority to regulate purely religious matters; rather, its interests are administrative and political. Naturally, in view of the present situation, the Christians are anxious to avoid trouble and to conduct themselves so as to satisfy the authorities and to avoid conflict with them. Government control holds the possibility of devitalizing Japanese Christianity. There is a real danger here that the churches of Japan may come to the point of trying to save their own lives rather than saving Japan, sacrificing aggressiveness for outward peace.

There may come times when the administrative and political interests of the Japanese government will clash with the religious principles of the Christians. So far the conflict between absolute loyalty to the nation and absolute loyalty to God has not generally become an open issue in Japan.

In this atmosphere, shut off from contacts with Christians of other lands, the Christians of Japan are being tested and tempered, and they are learning independence. After the war they will need and will have earned

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# Preparing the Way of the Lord

By J. W. Storer

It would seem to me that any exposition of the great and familiar words of Isaiah 40:3-5 must be developed after a consideration of chapter 35, for it is this latter chapter which depicts that concerning which so much is written and talked about today—the final world order. And any worth-while preparation must take into consideration the restoration which is based on regeneration as Isaiah describes it in chapter 35.

To many bright and clever minds, the crooked can be made straight by manipulation; at the most, by applying the proper kind of cast, for a somewhat nebulous period of time. True, if it were a matter of bones, under a peculiar condition, this has been done, and could be done again. But what is wrong is not a fracture of the bone—it's poison in the blood.

The fatal error of so many of our global idealists is that they leave out of their planning the fact of original sin; they either never heard of it, or they don't believe in it.

But the prophets witnessed the tragic consequences of sin. They did not despair of what they saw, because of Whom they saw. Clearly as they saw the corruption of life, and terrific as was their denunciation of what they saw, yet they were never overcome by the atheism of despair, for through the gloom, they saw God. And beyond the Day of Wrath they saw the Day of Restoration.

Therefore, they based their plans and made their preparation for the new order, not on what could be salvaged from the old, but on redemption, regeneration and renewal. That is why the prophets were neither pessimists nor optimists; they were hopeists—"hope thou in God." Their "hope was built on nothing less than Jesus blood and righteousness," which they saw culminating, as Isaiah describes it, in chapter 60, through the Son of God, the Servant of Jehovah, the Lion of the Tribe of Judah, the Stone which breaks in pieces, the Prince of Peace, the Redeemer and Him that sitteth upon the Throne.

With the acceptance of that truth

there emerges the full impact of this command in Isaiah 40 for the people of God to co-operate with Him by preparing His way in the wilderness, a combination of the two great truths of divine providence and human responsibility. Be it ever remembered (non-missionary minds have forgotten it) that divine providence is consistent with human responsibility. For no view of God's rule should be allowed to blind us to the reality of our own obligation to duty. As someone has well said, our talents, our time, our possessions, our opportunities for service are to be regarded as so many responsibilities laid upon us. In these tragic days of war, bewilderment and need, let each one ask what he has received that he values most, and what obligation that involves to share, to succor and to serve.

The modern mission movement was born in the days of the French Revolution, and men went forth, as had the early disciples, hazarding their lives for Christ's sake, and willing to become anathema that men might be saved. They were prepared to die in Christ for those who were dead in sin, that both might be raised up together with Him. They walked on the Highway and by the way of the Cross; like their Master "for this end came they forth." Dangers did not deter them, nor cruelty coerce them. Like Paul, the fact that there were many adversaries was but an invitation to accept that added obligation.

Shall we Southern Baptists do less than our missionary forbears? Rather shall we not, with the spirit of Him who is our propitiation, enter gladly and sacrificially into the preparation of that hour when the shouting and the tumult dies, and when on the wings of peace shall be borne an army proclaiming the glad tidings of God's Son, the Savior of the world?

To prepare the way of the Lord is not to educate the world, nor is it to civilize the world; it is to evangelize the world, to present Christ as the only Savior and Lord, to see to it that every human being will have an opportunity to accept Him.

If Southern Baptists would accept this and act upon it as we are able, we could evangelize the world in this generation.

## Our Part in Japan's Future

*(Continued from page Four)*

the sympathetic and understanding co-operation by which we can augment their forces, stimulate them to their own highest possibilities, and give them the balance and breadth that comes from the worldwide Christian contacts.

We believe and hope that, though the missionary from abroad will be needed, his place in postwar Japan will not be the prewar place. His place will not be one of administration and of organizational direction, but primarily one of co-operation and spiritual stimulation, of pace-setting to improve and deepen standards and quality of life and to keep alive the evangelistic spirit, the vision of a Christian Japan. The presence of the missionary will help keep the people aware of the world nature of Christianity and of the existence of the world-fellowship.

After the war there will probably be a swing away from the extreme nationalism of the past few years, and a revival of liberalism. How soon it will come we cannot tell, or how complete it will be, for there are many conflicting factors entering into the situation and many unknowns to be reckoned with; but history indicates that there will be such a swing, and that it will speed the spread of Christianity. At the same time, economic disaster and physical distress after the war are likely to set people to groping for spiritual resources.

For the sake of the world which needs a Christian Japan, for the sake of Christ who loves Japan, and for the sake of ourselves who cannot be in harmony with him without accepting his purposes for Japan, we must pray and prepare now to play our part in the future of Japan.

# Living Hazardously in China

By Arch MacMillan

[A few days ago we received an air mail letter from Arch MacMillan, who is a member of the Friends' Ambulance Unit in China. Arch, a son of Mr. and Mrs. H. H. MacMillan, many years faithful missionaries in Central China, was a member of THE COMMISSION editorial staff before returning to China. He has found joy in "living hazardously", as he terms it, in Free China. Here are some paragraphs in his letter to Dr. Mad-dry.]

**Y**ou doubtless received some weeks ago a radio message from me expressing appreciation for help received from Southern Baptists for Friends' Ambulance Unit and hope that this might be continued. I have had contacts with Southern Baptists here that have given me much joy. At Kweilin I was fortunate enough to join in a mission meeting attended by all but four of the Board's missionaries now working in Free China, the three ladies at Chengchow and Dr. William Wallace at Wuchow.

Partly because of my knowledge of Chinese, the ambulance unit of which I am a member has entrusted me with the important task of delivering medical supplies to the southeastern section, where I will have the happy privilege of contact with the few missionaries we now have laboring in Free China. I say Free China, rather than West China, because I do not think we really have a West China mission. As I sometimes said when I was in the Board's offices, our westernmost station, Kweilin, really is not West China at all but only the spring-board into West China. By the time I return from a trip I plan soon into Fukien province, I shall have been in ten of China's eighteen provinces, all of south and central China, most of Free China, including travel over practically all of Free China's railroads and most of her highways.

It makes me heartsick to realize that in all this great area there are only a handful of Southern Baptist missionaries in two of the provinces, NOT A SINGLE ONE IN ALL THE



Arch MacMillan

OTHERS. When I recently visited the wartime capital, Mrs. Earl H. Cressy of the Northern Baptists deplored the lack of evangelistic preaching in Chungking, where we do not have a single missionary. Nor do we have any in the great modern city of Kunming, a new aviation center, swarming not only with heathen Chinese but with our own American aviators in need of our ministry. Nor is there anyone in teeming Kweichow province, where our unit has quite an important center; nor in or around Changsha in Hunan, where the Chinese have won such victories; nor in Kiangsi, nor Fukien, nor Shensi, nor Kansu, nor Hopei, nor Shansi, nor Shantung, nor the Generalissimo's native province of Chekiang. To most of these great areas missionaries still have free access—more, they are welcomed with open arms—and here such groups as the China Inland Mission are doing an ever-increasing work for Christ.

Even where we do have work, the lines are so pitifully thin! It fills my soul with anguish to walk over our great compounds right here in Kungkong or Shiuchow and realize that our only resident missionary is Miss Sandlin, who is busy much of the time with her important country evangelistic work. I walk past the

empty Saunders residence, then look over the great three-story Bible school building, now vacated during summer vacation, here a Chinese Congregational evangelist in the downtown Baptist church, and visit the orphanage started by Dr. J. R. Saunders. I long for three or four young Southern Baptist couples as the bare minimum for keeping this great work going.

First of all we need evangelistic preachers in every part of Free China. I can imagine how much the heathen Chinese need it because I so strongly feel the need of it in my own life. I have felt what you aptly described as the "downdrag of heathenism" on every side; there too often follow spiritual loneliness and "the sin which doth so easily beset us."

Side by side with our preaching, as in the Master's ministry, should go teaching. Missionary Charles A. Leonard has the splendid conception of a fine educational program in the great areas of West China where Christian seeds already have been sown by evangelists like those of the C. I. M. but where practically no formal Christian schooling has been attempted. To help round out a balanced ministry, of course Southern Baptists need a greatly amplified medical program. If the splendid work being done at the Stout Memorial Hospital in Wuchow by Doctors Robert Beddoe and William Wallace could be reproduced in every province of Free China, we should have made a creditable beginning. It should drive Southern Baptists to their knees to ask God's forgiveness for having only two missionary doctors working in a land with three or four times the population of the entire United States. . . .

The cost of living has increased so tremendously that it is almost impossible on a missionary's salary to use food, like butter and bread, that at home are considered common necessities. Consequently most of our missionaries, like most of the Chinese, are thin.





Group of Southern Baptist foreign missionaries at Ridgecrest, including members of staff of Foreign Mission Board.

### New Home of the Foreign Mission Board



New home of the Foreign Mission Board, 2037 Monument Avenue, Richmond, Virginia. This lovely building cost only one-half of the amount for which the former building at 601 East Franklin Street was sold. We are not to forget that this permanent home of the Foreign Mission Board was made possible by the generous gift, some years ago, of Mr. and Mrs. George W. Bottoms, Texarkana, Arkansas.

# Lay-Preachers in Nigeria

By Tanimola Ayorinde

The greatest Commission ever sent out by any king, president, or fuhrer was the one issued by Jesus Christ, our Lord, when He said: "Go ye into all the world and preach the gospel to every creature." To this commission the Southern Baptists responded when they gave their moral and financial support to the Rev. Thomas J. Bowen, who went to Africa ninety-four years ago as the first Baptist missionary to Nigeria. He went about doing good, preaching the gospel. The years that immediately followed were of "blood, sweat, and tears." Nevertheless, in spite of handicaps, Bowen and his successors laid a sure foundation upon which the present-day Baptist Mission in Nigeria is firmly established. The Mission, which has grown into the Nigerian Baptist Convention, is the result of the wonderful co-operation between Africans and missionaries, and specifically between ordained ministers and lay-preachers.

The aim of this article is to show the significance of the work of these Nigerian lay-preachers. First of all, what is a lay-preacher? According to the dictionary, a lay-man is one of the people, as distinguished from the clergy. Thus a lay-preacher for our purpose may be an unordained minister, a school teacher, a government employe, or a business man who also is actively engaged in preaching the gospel. In Nigeria today there is a great shortage of ordained ministers in the Baptist churches. Happily, however, there is a reasonably fair number of truly Christian lay-preachers. Most of these are men who have been specially trained at the Baptist Training College either at Ogbomosho or at Iwo. The mental and spiritual fitness of most of these men is particularly outstanding.

It is not an over-statement to say that more of the Baptist evangelistic and pastoral work in Nigeria is being carried on by lay-preachers than by ordained ministers. Starting with the Lagos District, S. Oladoke Akintola comes first to our notice. While a tutor in the Baptist Academy, he also

served as a lay-preacher in Lagos and suburbs. For the past decade, however, Mr. Akintola has rendered valuable services in the affairs of the Nigerian Baptist Convention. Although he is no longer an employe of the Baptist Mission, yet his fruitful and progressive mind is still devoted to the welfare of the Baptist constituency in Nigeria. He is the present editor of "The Nigerian Baptist," the official organ of the Nigerian Baptist Convention. Likewise, Messrs. Fadipe, Akinyanju, Ogunjumo, Bankole, and others are worthy of mention as valuable lay-preachers in the Lagos District.

We come next to the Abeokuta District. Today, the three churches in the city of Abeokuta are under the leadership of lay-preachers, with the Rev. I. N. Patterson as superintendent. In the out-stations, all the churches are under the leadership of lay-preachers. S. T. Fagbohun will serve as a typical example of the invaluable services of these rural lay-preachers. When Mr. Fagbohun was a student at the Baptist Boys' High School, he travelled on several occasions throughout the Oke-Ogun

territory with the Rev. J. A. Adediran ministering to the spiritual needs of the churches. No doubt, that was the time when Mr. Fagbohun caught the spirit of that missionary pastor, the Rev. Mr. Adediran. Today, Mr. Fagbohun is in charge of that vast and growing Christian district of Oke-Ogun. He has become famous as a builder of churches; but his most outstanding characteristic is his unselfishness. After he has built one church strong enough to carry on, he goes to a smaller church that needs development. Messrs. Fagbemi, Ogunshola, Akisanya, Oloyede, Lawoyin, and Lasebikan are other lay-preachers worthy of mention in this district.

The situation in the other associations in the Yoruba country is similar to that in the Lagos and Abeokuta Associations. Lay-preachers are found everywhere teaching and preaching. S. Eyitayo, of Ilora, is doing remarkable work among the young people of the whole Convention. Here is another layman of conspicuous literary ability, who, like Mr. Akintola, of Lagos, is a staunch supporter of the Nigerian Baptist Convention.

In Northern Nigeria for a number of years, the Rev. I. A. Adejumobi has been the only ordained minister of the Baptist denomination. He has his headquarters in Kaduna. Thus, the evangelistic and educational work in that vast territory, occupied by about ten million souls, is carried on mostly by lay-preachers. In 1936, when the Rev. Mr. Adejumobi was travelling as field-worker throughout Nigeria, D. Etti-Williams, a lay-preacher, carried on successfully the work of the Baptist Church at Kaduna.

A very important station in Northern Nigeria is Jos. Today, the lay-preacher in charge of this station is Oladele Agbo-ola. Perhaps, no Christian worker has sacrificed more for the cause of the gospel than Mr. Agbo-ola. For twenty years he was an indefatigable member of the faculty of Baptist College. He relinquished his chair of senior tutorship,

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# Men Wanted

By Pat M. Neff

*President Southern Baptist Convention*

In the days of old a quaint and eccentric philosopher walked through the streets of ancient Athens, the center of learning, swinging his lantern in broad daylight, saying, "I am looking for a man." Down through the ages and now as never before the world is looking for men. This is true because man is the masterpiece of the world. He is the center and circumference of civilization. God made him a little lower than the angels and crowned him with glory and with honor. On his brow was placed the stamp of divinity. He was fashioned to walk upright and fearless before the world. He was given dominion over all things that move on the land, swim in the seas, and fly in the air. In a quantitative way man is small, but measured by a qualitative standard he outweighs the world of matter.

It is this masterpiece of God's creative hand that makes the world in which we live. It is his brain and brawn that build the homes, the churches, the colleges, the communities, the commonwealths. Through these institutions he charts the course and directs the destiny of the human race.

## The Home

The home is the unit of civilization. It is the hub and heart of humanity. From the homes flow all the virtues of our American way of life. No nation can rise higher than its home life. In the perturbed and disturbed world in which we now live we need as never before home builders, home owners, home lovers, and home defenders. Dynasties may decay, empires may fall, and the map of the world may be changed by the red blade of battle, but the home, man's castle, has always been and must forever remain the pride and power of the people. John Howard Payne touched to song the tenderest chords of the throbbing heart when he gave to mankind:

"Home, sweet home; 'mid pleasures and palaces though I may roam,  
Be it ever so humble, there is no place like home."

## The Church and the College

Our nation was built in the beginning on the ideals of religion and education. They still remain the pillars of our civilization. These institutions are on trial as never before. To maintain them we need men conscious of the influence of the church house and the school house. We must not only cause to flow from our homes into our churches and colleges a perpetual stream of youth, but we must also see to it that from our churches and colleges there should be the constant stream of culture and character flowing back into the homes. Our laymen, outstanding men, should be church-conscious and college-conscious if we are to prove ourselves worthy of our illustrious forbears who first blazed the pathways of our civilization. We cannot build and maintain our civilization on cotton and cattle and corn. Money cannot take the place of manhood, and coupons cannot be substituted for character.

## The Community

As a man is the individual unit in the building of the home, the church, and the college, so the community, an aggregation of men, is the unit in the building of a commonwealth. The brotherhood of man has its beginning in community life. Good citizenship is development in community comradeship. It is in the community where people gather together and become community-conscious that the true citizen is developed. In this day of blood and thunder, of pillage and plunder, of death and destruction, of man's inhumanity to man, if we are to maintain our American ideals and the American way of life, we must develop in our communities citizens of the highest and best type. Leaders of men who believe in the brotherhood of man must come out of this community brotherhood. It is here that people generally become conscious of the value of the home and the church house and the school house and the ballot box.

## Voting a Duty

Voting in time of peace should be as binding as fighting in time of war. It is not only a political privilege, but a social duty. It matters not what position or place we take, we cannot dodge the responsibility of the ballot. The man who fails to vote is the betrayer of a constitutional trust and the embezzler of a blood-bought right. Our fathers dethroned the king and placed in our hands the ballot, and on our shoulders the responsibility of every governmental wrong. Every man owes it to his country to exercise the right of suffrage on election day. He is not a good citizen who would go to the ballot box with less courage or with less conviction than he would shoulder arms to march against an invading foe. Frequently the man who bewails the loudest and blubbers the longest about the wrongs that be, is the fellow who knows the least about the polling booth. Generally the man who never reads a party platform, who knows least about election days, who never champions a cause until after the verdict has been returned, is the one who whines the most about the unwise administration of public affairs. Curbstone crooks and back-alley bums should not vote with more fidelity than those of the pulpit and the pew.

## Political Services

Casting a ballot and guarding the ballot box, important as they may be, are not the only duties the Christian citizen owes his country. He should be a politician to the extent of taking an active interest in every public or political question that touches the morals or the material prosperity of the people. He should be a man, standing four square to all the winds that blow, and nothing that is human should be foreign to his make-up. Jesus Christ was the world's greatest politician. His platform of principles can be found in the glorious Gospels, and the rich record of his political statesmanship is chronicled in the im-

*(Please turn to page Twenty-three)*

# Selecting Missionaries for the Postwar Period

By J. W. Bill Marshall

Personnel Secretary, Foreign Mission Board,  
Southern Baptist Convention, Richmond, Virginia

**T**he Foreign Mission Board of the Southern Baptist Convention *must* have a large standing army of adequately trained missionary recruits immediately. We must avoid the tragic mistake made by every mission board and society at the end of World War I. There was an insufficient number of young people prepared for needy foreign mission fields.

The doors to some of our mission fields are open wide now; many new opportunities for evangelizing the world will come with the close of the war. There will be homes, churches and schools to be rebuilt in the midst of chaos. Southern Baptists have lost at least a million dollars worth of property in China alone. The amount of damage to our property in Spain, Italy, and the Balkans following the war is incalculable.

There will be broken, bleeding bodies everywhere to be healed by tender Christian ministrations. Millions now in China desperately need the attention of trained nurses and doctors. China has only one physician, including both missionaries and nationals, for every 54,000 people. "We need 200,000 trained nurses," says Madame Chiang Kai-shek.

There will be millions of starving and destitute people to be fed and clothed. Our missionaries now in China report ten million facing death by starvation in the Chengchow section alone. There is a possibility that one-half or two-thirds of these will die before help can reach them.

There are countless hosts of lost souls, helpless and crushed in spirit, crying out in the darkness, hungering for God, waiting to be fed, transformed and redeemed by the gospel of Jesus Christ. Lao-tze was always talking about a way, but he did not know *The Way*. Confucius was always talking about "truth," but he did not know *The Truth*. Buddha was

always talking about "life," but he did not know *The Life*. Jesus Christ, who is *The Way, The Truth and The Life*, must be given to all the nations.

The normal supply of *thoroughly trained* men and women will be wholly *inadequate*. It is imperative for us to have the missionary manpower for God's postwar advance.

This responsibility—the finding of candidates for foreign mission service and presenting them to the Foreign Mission Board—rests with the Personnel Department. All the work of this department is based upon the conviction that Jesus Christ is the Lord of the Harvest. "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

## God-Called Missionaries Only

I have heard Dr. John W. Lowe say, "The missionary is God's man, doing God's work, in God's way, in God's field, for God's glory." To be a missionary is to be engaged in the greatest work in the world; to be a successor to the Apostle Paul. A missionary is "one sent on a mission." He *must* be sent of God. Herein lies one of the greatest responsibilities of the Foreign Mission Board—to discover and appoint all whom God wants our Board to send to some foreign field of service. The God-appointed mission of the missionary must never be minimized. Surely the missionary must be one who feels the burden of lost souls. He should have the compassion of Paul: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." The missionary candidate must have this qualification, here and now. Is he likely to be missionary-minded in Africa, Asia or South America if he is not missionary-minded here?

Paul and Barnabas were first of all chosen by the Lord, but leaders in the church at Antioch were called on to separate these men for the work—the work to which God had called them.

Years ago it was difficult to find volunteers. Few, evidently, were willing to go to a mission field. Today it is different. The question facing the Foreign Mission Board is, Who is fully qualified and suited for the work? Recently at Ridgecrest Dr. W. O. Carver quoted Dr. John A. Broadus as having said often to the student body at the Southern Baptist Seminary, "The call to preach is the call to prepare to preach." If God has called a man to be a foreign missionary, He has called him to get ready for the work.

## Mistakes Must Not Be Made

Following World War I, under the impulse of the hour, armies of new missionary recruits were sent abroad by the various mission boards and societies. Many of these proved to be very successful, but others were wholly, or in part, unprepared and unsuited for foreign mission service. Evidently the appeal had been largely emotional. Some had evidently responded on a merely emotional basis. When the new wore off, the enthusiasm died down, the realities of the task were faced, and those who were educationally, physically, or temperamentally unfit began to falter. Some came home within a few months, while others continued through the first term of service. During the years 1920-22 one hundred and three appointees were sent out on four ships to the Orient. Forty-three of these returned, some with good reasons, or were recalled by the Board between one and ten years after sailing from our shores. These mistakes



must not be repeated. Even those who can return with "good reasons" must not be sent. The members of the Board are requesting all friends of missions to join them in praying for the leadership of the Holy Spirit in the selection and election of missionaries.

If one of our new missionaries should resign or be discharged after the first five years, the probationary term, on a foreign field, it would be a costly experiment to the Foreign Board, to say nothing of the tragic experience sustained by some fine Christian young person who would probably have been successful in the homeland. The loss sustained by the Board, including salary, travel and language school expense, etc., would amount to at least \$10,000; for a couple the cost would be correspondingly greater.

The Department of Personnel will be happy to give detailed information to prospective candidates for the mission fields with reference to preliminary information, personal conferences, confidential references, formal applications, examinations and appointment.

### Only the Best to Be Sent

Conditions on the several foreign mission fields are such that it is imperative to send as missionaries only those who can satisfy the highest requirements of educational preparation, actual experience in the ministry or teaching, and a vital Christian faith and message. High standards must be maintained. Some who are failures at home may be willing and anxious to be sent abroad, where the conditions for success are much more difficult.

Missionaries themselves know better than any other group what kind of recruits are needed. From the day of our first missionary the demand has always been the same.

The Foreign Mission Board of the Southern Baptist Convention is eager to establish contact with young people who are willing to consider seriously foreign missionary service. The need was never greater and undoubtedly the doors to all mission fields will open wide at the close of the war.

Dr. H. Cornell Goerner, Professor of Missions, Southern Baptist Seminary, has written a timely article, "World Missions After the War,"

which every Southern Baptist should read. In one paragraph he points out the importance of a reserve of missionary manpower for the postwar period: "The need will be imperative. The normal supply of well-prepared men and women will be inadequate. There is only one way to avoid failure. Just as we must build up a reserve fund of money, so we must build up a reserve of trained personnel. College and seminary students by the score should even now be training with the definite purpose of being ready to go out within a few months after the close of the war."

### Mission Recruits in Armed Forces

Most of this reserve must of necessity come from those groups now in or recently graduated from colleges and seminaries, since many missionary volunteers now in the armed forces will require from one to seven years of training following their release from active duty. Some of those in the armed forces, and others engaged in defense work on the home front, anxious to be prepared for mission

work as soon after the war as possible, are taking extension and correspondence courses from colleges and seminaries.

Several of our recently appointed missionaries who have had special training for distinctive types of service are in language schools preparing themselves now to enter the various mission fields immediately following the war.

### The Chaplain and Foreign Missions

A letter has just arrived from a Chaplain expressing a call and a desire to take up foreign mission work after the war. Many of our Baptist Chaplains will see firsthand some of our mission fields and they may be called of God to continue in these areas as regularly appointed missionaries.

Correspondence concerning prospective candidates for the Foreign Mission enterprise should be sent to J. W. Bill Marshall, Secretary, Department of Personnel, Foreign Mission Board, S. B. C., Richmond 13, Virginia.

## "I Was Hungry . . ."



Photo from European

Starving Greek refugee children depending on America for food.

# Kingdom Facts and Factors

By W. O. Carver

To his Suffering Servant in Psalm 22 God says:

"Let your heart live forever.

All the ends of the earth shall remember and turn unto Jehovah  
And all the kindreds of the nations shall worship before thee:  
For the kingdom is Jehovah's;  
And he is the ruler over the nations."

## Christianity and the War

Two things are notable in the predominant attitude of churches and churchmen in this war as compared with twenty-five years ago. First, there has been little formal, ecclesiastical participation or approval of the war. Those who have sought to enlist the Christian forces in it as "A Christian Crusade" have met with little success. There has been almost no disloyalty and no ecclesiastical antagonism, little lack of sympathy with the general attitudes and undertakings of the Nation. But, second, the war itself has been seen as an evil and as a global exhibition of human sin and depravity. War as a method of national aggrandizement has, as never before, had the condemnation of the enlightened Christian conscience. Even if we see no way of escape from this particular war, we do see the evil and the sin of war as such.

## Can the War Help the Kingdom of God?

Directly, no. War is in itself destructive, and only destructive. That is its first, its primary, its urgent aim. When we talk of positive values, of constructive achievements, we are looking beyond the war. There are still some pagan theorists even in "Christian lands" who hold war to be a biological necessity, a social factor and a heroic field of valor and virtue. No one would now call this a Christian view or one consonant with Christian principles. War may destroy human constructs that are unfit to survive and thus prepare the way for new structures that are worthy and

necessary to a Christian order of society. Whether these new structures shall actually arise must depend on forces and ideals which are the antitheses of the forces and ideals that make for war and make war. An earthquake may prove to be preparation for a new city, but is in itself only destructive. Whether there shall be a new city and whether better than the destroyed city will be determined by the planners and the builders and the people who constitute the new city. There lies the great question concerning the war and the "peace."

## Who Plants the Crop?

The twelve apostles came to Jesus one day with the anxious inquiry, "Do you know that the Pharisees took exception to what you said?" He answered: "Every crop which my Heavenly Father did not plant shall be rooted up." The world is full of things which the Heavenly Father did not plant. They are being rooted up today; and along with them much that he did plant is being overlaid with the debris of a shattered "civilization." It will require more than human wisdom to reset the earth; and more than human goodness to be willing to reset it. What institutions will arise in the new world after the war? To adopt another figure, which also Jesus employed, what foundations will we lay? And what cornerstone will the builders select? How much influence will Christians and their churches have in answering these questions?

## A Strong Word from a Secular Source

It is not fanatics that utter dire warnings concerning the liquor traffic in these United States. Nor is it as Christians alone that serious men condemn the powers that be for their persistent patronage and pampering of alcoholic abandon.

*The New York Times* has recently uttered words editorially as strong as any "long-haired prohibitionist" could

employ—words to which Washington would better give heed. The editorial calls attention to the fact that the United States is consuming nearly 2,000,000,000 gallons of alcoholic liquor annually. The over-the-counter sales approximate \$4,000,000,000, to say nothing of bootleg sales. *The Times* concludes: "What it boils down to is that, in a crisis which we all admit and proclaim requires and will require our utmost ability, effort, economy, and sacrifice of nonessentials, we are almost literally pouring into the sewer more than its equivalent in cost and getting nothing in return, unless imaginary pink elephants are something. In the long list of mistakes which mar the execution of our defense program, there is surely none deserving of a higher place than this. The United States is the only major power affected by the war which has taken no steps to curtail the consumption of intoxicating liquor as a measure for increasing efficiency in production. The Government is calling on its citizenry to make unprecedented sacrifices for victory and this is right. We ask, shall liquor defeat America?"

## An Ancient Word of the Eternal God

"Come near, ye nations, to hear; and hearken, ye peoples: let the earth hear, and the fullness thereof; the world, and all things that come forth from it. For Jehovah hath indignation against all the nations, and wrath against all their host: he hath utterly destroyed them (devoted them to destruction), he hath delivered them to the slaughter. . . . For Jehovah hath a day of vengeance, a year of recompense for the cause of Zion. . . . Strengthen ye the weak hands, and confirm the feeble (tottering) knees. Say to them that are of a fearful (agitated) heart, Be strong, fear not: behold your God comes, *with* vengeance, *with* recompense of God: he will come and save you."

Isaiah 34:1-2, 8, 35:3-4

# Will the Foreign Mission Board Stay Out of Debt?

By L. Howard Jenkins

As a radio beam is set to reach certain sections of the world, so this issue of THE COMMISSION is "beamed" to reach the laymen of our churches. Therefore, I shall write as one businessman to another, in plain straightforward language, and with absolute frankness, just as though you were sitting across from my desk and we were looking into each other's eyes.

The payment of the debt of the Foreign Mission Board on March 12, 1943, marked the end of a era. At the end of one era and the beginning of another the Foreign Mission Board has an obligation to inform the denomination of its intentions to keep the Board in a sound financial condition. We promise an efficient, economical, and businesslike administration of its sacred funds, including the promise to live within its income as far as is humanly possible; to refrain from the adoption of any fantastic ideas which might be suggested by wholly sincere and well-meaning friends; and last, but by no means least, to lay up sufficient reserves to meet any reasonable emergency which might develop, or to use in postwar days to enable the Board to meet in an adequate and worthy way the opportunities we believe are to follow this cruel war.

This generation has never known the Foreign Mission Board to be free of debt. At one time, the debt was as high as \$1,800,000 with a carrying charge of \$108,000 annually. Even ten years ago the debt was \$1,110,000, with an annual interest charge of \$66,000.

Since the payment of the debt, the question most frequently asked is "Will the Board stay out of debt?" I wish I could give an unqualified answer. I shall try to tell you frankly what I think the chances are. This is my personal opinion; in no sense is it an official pronouncement of the Board.

I am certain the present members of the Board will exert every effort to prevent another debt, but the membership of the Board is constantly

changing and those who follow us may not fear debt with the same intensity as the present members. You know the old adage; a burnt child is afraid of fire. We have been singed with fire of debt and I think the men and women now composing the Board will never go near this fire again, unless pushed in by forces stronger than they can resist.

I say that no unequivocal answer can be given because there are many factors beyond the control of present or future members of the Board which conceivably might bring about another debt. So, it is well that we face the facts.

Another debt may come in spite of superhuman efforts on the part of the Board. After all, the answer to this question can only be made by Southern Baptists, our entire constituency, not by the Board, their agent.

Now, here are some of the reasons why I cannot make an unequivocal answer to your inquiry. The Foreign Mission Board is a far-flung organization with work in nineteen countries. The Board has on its pay roll about 550 missionaries and hundreds of native workers. Many residences are owned by the Board and many others rented to house our workers. Then, there is much property such as hospitals, schools, seminaries, publishing houses, and other enterprises connected with our mission work. If these homes and this property are left without caretakers, they will deteriorate rapidly and Southern Baptist will suffer great property loss. We have contractual relations with literally thousands of men and women around the world. We must abide by the terms of these contracts regardless of our income. The honor and good name of Southern Baptists is involved.

The missionaries themselves are appointed under what is practically a lifetime contract, and under these contracts the Board assumes many financial obligations which we must recognize and assume under any and all

circumstances. The rents must be paid until the end of the lease, and other agreements entered into in the name of the Board—and that means Southern Baptists—must be carried out to the letter.

You would not have it otherwise. We believe that under no circumstances would you want the Board to call missionaries home, thus breaking our contracts with them.

I tell you these things so you will understand the Board cannot stop its work overnight, no matter how drastically the income is curtailed. We cannot put the brakes on so hard that injustices and even hardships would result and the name of Southern Baptists marred before the eyes of the people of many nations.

The men and women representing you on foreign fields have little of this world's goods. Missionaries could not live long if their pay checks ceased to arrive.

If rents were not paid promptly some landlords would evict occupants; your missionaries might find themselves and their meager belongings on some sidewalk. If the Board permitted that to happen you would censure us severely, and we would deserve it, no matter how harsh your condemnation. If money were not provided, the children of our missionaries would soon cry for bread. If this Board should ever come to the point where it stopped sending money even in reduced amounts, to these faithful men and women, grave hardships would have to be endured. No member of the Board worthy of this high office, could permit such suffering, even if it meant borrowing money in the name of Southern Baptists.

Therefore, no matter how small our income, the money must continue to be sent abroad for at least one year on the basis of the previous year's budget.

Remember, these missionaries are many thousands of miles from home and it costs more to bring a mission-

ary family home than to maintain it on the field for twelve months. Even after we brought them home we could not in good conscience abandon these friends without any feeling of obligation toward them. Many of them have spent a generation or more away from the homeland, have lost all contacts here, and have reached the point in life where to secure new work would be most difficult, if not altogether impossible. You will see from this that we have a moral as well as a legal obligation to care for the missionaries, regardless of our income.

One reason for the late "lamented" debt was that in one year the income of the Board dropped about \$600,000 and there was no way to go except to the banks. If that happened again another debt would be inevitable. Our only hope would be the reserve fund which would act as a cushion if such an unhappy event occurred. Thus, you will see how important a reserve is if we are to stay out of debt.

I hope Southern Baptists will support the effort of the Board to provide funds for any emergency. We are building up such a fund with prudence and diligence and we should like to feel that we have the support of

Southern Baptists. If it is not needed for a great catastrophe as I have indicated it can be used to meet the unparalleled opportunities we believe await us in the days following the war. I think I have said enough to show you that there cannot be a sudden contraction in our work and that it must coast along almost normally for a year regardless of income. The answer to this question can only be given by you—the members of our churches. You hold in your hands the power to make it possible for the Board to continue work at least on the present budget or on a drastically reduced budget with the resulting hardships and sufferings and dishonor to our Lord.

Please let me issue this word of warning. We are living in flush times. Nearly everybody has a pocket full of money and some well-meaning friends are suggesting that big things be done by the Board as soon as this cruel war ends and the doors open again. Frankly, a lot of this talk is reminiscent of the days during the 75 Million Campaign when we talked and acted big—chartered boats to send missionaries to the Orient, bought properties in the center of some world capitals, which property we did not need and never used, and adopted a

budget of \$3,250,000, which amount could not be spent wisely by any Board in any one year.

Let us avoid the pitfalls of the past, profiting by our experience. Let us be prudent, thrifty, and wise. Let us meet our obligations to a suffering world in a worthy way, but only within a normal budget based on the previous year's income, not on borrowed money or on anticipated receipts. Do not let us adopt any fantastic ideas, but live within our income, whatever that is. Let frugality be our watchword.

One more experience like we have been through could wreck this great institution, which for nearly one hundred years has borne God's witness around the world. If we are wise there will be no unreasonable expansion now or following the war. Let every item of expenditure be scrutinized and let the Board be sure that it gets a full dollar's worth of value out of every dollar spent. The adoption of these sound principles means financial stability for this and all other denominational agencies. We can, in this way, keep ourselves free of debt and, at the same time, pay our spiritual debt to the whole world.

## A Great Chinese Layman

By Charles G. McDaniel

*Many years Southern Baptist Missionary to China*

I used to wonder why Matthew began his beautiful story of Jesus with a long list of his ancestors. I had to go to China to learn that ancestors are not only important, but extremely interesting—particularly to easterners. One of my colleagues in Soochow in beginning a Bible study in Matthew, said to the class, "I think we had better omit the first seventeen verses in chapter one as you will probably not be interested in this long list of unfamiliar ancestral names." The class, to a man, protested, saying, "Please do not skip over these names, for we Chinese delight in genealogies." And so I begin this sketch of Dr. John Y. Lee with a word of two about his forbears.

On a monument in Soochow there is an inscription which may be freely rendered, "It takes three generations

to produce a shining light." John Y. Lee belonged to the third generation in the line of his ancestors about whom we know anything. His grandfather was a deacon in a Baptist church. His father was a pastor of the Paak Yeuk Baptist church in Canton, and afterwards of the Chinese Baptist Church in Chicago. His father was also the founder of the Pooi Ching Middle School for boys in Canton, while his mother was the first Chinese teacher of the Pooi To Middle School for girls in that same city. John Y. Lee's father used to say that he had three reasons for establishing the Pooi Ching Middle School: his son, John Y., and the two sons of his brother. Subsequent history showed that John Y. Lee alone was a sufficient reason for the establishment of that school which

has meant so much to the progress of our Baptist work in South China.

John Y. Lee was born in Canton in 1884. He was educated in the Pooi Ching Middle School in Canton, the Morgan Park Baptist Academy in Chicago. In all these schools he was an honor student. Indeed, he was an honor to about everything with which he had any connection. I am indebted to Miss Lorene Tilford for this choice episode: "After his graduation from Morgan Park Baptist Academy, the boy, John Y. Lee, was invited by a group of eminent Chicago citizens to lecture to them on China. Though timid by nature, he went and made the speech. The group was so much impressed with him that they urged him to enter the University of Chicago, and they helped in making it



possible for him to do this." In this University, as in the lower schools, he was an outstanding student, and in due time won his Ph. D. degree.

As a student in the University of Chicago, John Y. Lee made such a brilliant record in science that he was appointed as research assistant, and later, instructor in the physics department of that institution. It was while serving in that capacity that he devised a method for the production of extremely small spheres, the using of which made possible the first accurate measurements by Professor Millikan of the electric charge of an electron. After graduation from the University of Chicago, Dr. Lee was made a "Fellow" of the American Physical Society, and also a "Fellow" of the American Association for the Advancement of Science. He spent two years in research laboratories in this country before returning to China.

Although qualified by talent and training for the highest type of university teaching, Dr. Lee, upon returning to his native land, entered into service with the Y.M.C.A. as the head of the Science Laboratory and Lecture Department—rather humble work for a man of his caliber and attainments. He and Professor Robertson were the first to use the radio as an educational medium in China. These two men were of kindred minds, and their aim was to spread useful scientific knowledge among the common people of that land. But in doing that, as is so often the case, they were unconsciously becoming known all over China, and were sought after by colleges and other institutions.

Some men seek office, office seeks some men. Dr. John Y. Lee belonged to this latter and higher sort of leaders. He was made chairman of the Board of Directors of the University of Shanghai in 1931, and from that time on to the day of his passing away, no one ever thought of proposing any other name for the position. He was so eminently qualified for the office, so faithful in the performance of his duties, so deeply and intelligently interested in the welfare of our institution, that it seemed but natural that he should be our chairman. And yet ambition for this chairmanship, or any other honor within our disposal, was never detected in Dr. Lee.

As a matter of history, it should be recalled that many years ago, he was offered the chair of physics in the

University—and what a great teacher of this subject he would have made! But though a physicist by nature and training, he felt that his field of service lay elsewhere. Again, in 1927, we elected him as president of the University, but again his sense of duty—and duty to him was higher than honorable position—led him to decline our urgent invitation. Later on, we called him to the chairmanship of our Board of Directors, and this he accepted.

All his fine qualities of heart and brain, and all his ripe experience, Dr. Lee brought into this position of chairman of the Board of Directors of the University of Shanghai, and surely his far-sightedness and his sane counsel had something to do with the phenomenal progress of the University during his incumbency of office. Though gifted with a quick and comprehensive grasp of details in any situation, he trusted not to extemporaneous judgments, but through frequent and full consultations with those entrusted with the internal workings of the University, he kept himself familiar with all the affairs of the institution. Hence when he came to a meeting of the Executive Committee or of the full meeting of the Board of Directors, he was able to lay the whole agenda before them with such consciousness and clearness that they could act with intelligence upon every matter submitted for their consideration. And yet there was nothing of the dictator in Dr. Lee. He never came to a meeting with the intention of putting through a measure regardless of the views of others. He never made you

feel that you must vote his way, but rather always depended upon the sweet spirit of reasonableness to prevail in the settlement of every problem. Thus by the clearness of his thinking and the appeal of his Christian character, he steered us in our deliberations to right conclusions. I cannot think of a single instance in which we ever went wrong under his guidance. Both President Liu and President Van trusted him implicitly and leaned on him heavily in the performance of their duties as heads of the institution.

Dr. Lee was a man of many accomplishments and varied activities. In addition to his duties as chairman of the Board of Directors of the University of Shanghai, he was an active member of the Board of Trustees of Shung Tak Girl's School. In 1920 he was sent by the Shanghai Chamber of Commerce as a delegate to the Foreign Trade Convention in America, and was asked to study industrial conditions in the United States and other countries. On his return he said to me: "It is a pity that Japan does not maintain more friendly relations with China, for Japan has adapted much foreign machinery to her own use and can, with profit to herself, furnish China with the same." In 1937 Dr. Lee became secretary of our Baptist Publication Society in Shanghai. Here he was finding scope for a lifelong interest of his in the producing and distributing of Christian literature among his people.

John Y. Lee was a beautiful Christian. In thinking of him, our minds go back to that serene passage in "The Great Stone Face": "He had thought and felt so much, he had given so many of the best hours of his life to unworldly hopes for some great good to mankind, that it seemed as though he had been talking with the angels, and had imbibed a portion of their wisdom unawares. It was visible in the calm and well-considered beneficence of his daily life, the quiet stream of which had made a wide green margin all along its course."

Dr. Lee was a man of broad sympathies with all Christian workers and institutions, but he was always loyal to his own denomination. When a Union Cantonese Church was organized in Shanghai, and "union" was the order of the day he said to me: "My father was a Baptist preacher; I was

*(Please turn to page Thirty)*



# Editorial

## The Work Goes On

In his letter to the Colossians, Paul refers to his great conflicts, not only for the saints at Colosse and at Laodicea, but also, "for as many as have not seen my face in the flesh." The influence of his ministry had touched all of that part of Asia, even though he, himself, had not been in personal touch with all the people. Men and women, who had become believers through his ministry, had in turn transmitted the message to others even after Paul had gone.

Southern Baptists would be heartened if they knew more in detail about how the work in all of our mission fields has gone on even though our missionaries may have been withdrawn. When restrictions were enforced in Mexico against our missionaries, we were told that believers continued to bear testimony to the saving Christ, and each year the churches reported baptisms, sacrificial offerings and gratifying growth.

We have not known much in recent years about Baptists in Russia, but occasional reports assure us that Baptists in that land of marvelous opportunity have, without ceasing, continued their ministry. Travelers, who are not Baptists have come back from that land bearing testimony to the numerical strength and fidelity of Russian Baptists.

Elsewhere in this number of *THE COMMISSION*, Maxfield Garrett tells us that word comes from Japan that the Baptists in that land are steadfast in their devotion to New Testament principles.

Heart-stirring stories come to us from Occupied China. Chinese Baptist churches in all that territory are still functioning. Seed sown by the faithful missionaries through the years yield a rich harvest.

Our thoughts were turned to our fellow-believers in Europe as we heard Dr. Maddry pray, one morning recently, for our fellow-Baptists in Italy. We may be sure that Italian Baptists, many of them enduring suffering and indescribable hardships, are bearing testimony to the Lord Jesus Christ.

Our mission work in these fields is accelerated and strengthened, and new centers are opened when our missionaries can instruct and fortify native churches. But their labors are not lost—churches are not closed when missionaries are forced to leave. The work goes on. The Spirit of God abides with believers who love the Word and Work of God.

## The American Soldier And World Missions

The American soldiers who have gone to the ends of the earth with New Testaments in their pockets constitute unofficial foreign missionaries, many of them witnessing for Christ in communities where none of our missionaries have ever gone. In Africa, for example. American soldiers may be found in practically every part of that great Continent. The influence of their lives may open doors hitherto closed to the Gospel message.

There is another interesting aspect of the contacts which our men are making on every continent. Many of them

are gaining a new appreciation of our world mission activities, as they become personally acquainted with our missionaries and realize firsthand the value of their ministry. Already testimonies are coming from American soldiers concerning their new evaluation of foreign missions.

A third, and one of the most significant phases of this war, is the vision which Baptist chaplains, hundreds of them, are getting concerning world missions. Already we have heard from a number of our finest chaplains in foreign lands who affirm their desire to remain after the war in those lands as Baptist missionaries. What wonderful opportunities God is opening to us to gain a hearing for the Gospel!

## Turning Corners

A cultured Baptist woman, who was for years a member of the faculty of one of our great state universities and one of the most influential Christian leaders who ever touched the life of that institution, gave us the privilege of reading a letter which she had received from a young Chinese woman. In that letter the young Chinese woman, a Baptist who had won her Ph.D. degree, wrote: "When I met you I turned a corner in my life." That statement has stayed with us through the days. Many and varied are the illustrations and applications of that truth.

Moses turned a corner in his life when God spoke to him at the backside of the desert and called him to lead the children of Israel out of bondage. Ruth turned a corner in her life when she decided to accompany Naomi back to Bethlehem. Isaiah turned a corner when, in the temple, he saw God high and lifted on his throne. Saul of Tarsus turned a corner of his life when, on the road to Damascus, he met the Risen Christ. On and on through the centuries we may find illustrations.

A vivacious, brilliant young woman in Albemarle Institute, Charlottesville, Virginia years ago, went to hear the young pastor, John A. Broadus. Lottie Moon turned a corner in her life when she came face to face with Christ as preached by the young pastor. Hosts of missionaries on the mission fields today are there because of the influence of men and women, with whom they came in contact in their formative years. They turned corners in their lives.

Many have turned corners because of providential circumstances. Perhaps some bereavements, some unexpected contingencies, some disappointments changed the currents of life for them. Out of the physician's verdict that George Matheson was going blind, came the immortal hymn, "O Love That Wilt Not Let Me Go." Henry M. Stanley, resourceful journalist and unbeliever, was sent to Africa to find Livingstone. The influence of Livingstone on him, led him to become a disciple of Livingstone's Saviour. When he met David Livingstone he turned a corner in his life.

But that is not all. The big question for us is: Are we so living and witnessing for Christ that we are leading others to turn corners in their lives, to receive new vistas of service and of spiritual triumphs? Will heroic missionaries in mission fields be able to say, a generation hence, that

they turned corners, and heard and accepted the call of God because they met you?

### Our Chaplains

From all seas and continents come the stories of heroic achievement by American chaplains. One of our Southern Baptist chaplains down in Guadalcanal writes that sometimes, when under constant gun fire and terrific bombing, he thought of the peace and quiet of the church whose pastorate he had resigned; he thought of his family and friends at home. But most of his thoughts were for his men who were lying bleeding and dying for the nation and the people they loved. In fact he was so busy he had little time to think. He had a job to do. In the sweat and blood of battle he led in prayer and buried the dead. He went with his men to the front, and faced the cannon fire with them to give them the comforting consolation of Christ. He adds that in one unit, where he had been conducting Sunday services, the attendance never fell below 95% of the entire personnel. The men are definitely more interested in things spiritual. Similar stories come from other fields.

Our Government has made greater provisions for the moral and spiritual welfare of our men in service than ever before in the history of our country. Several thousand chaplains are in service around the world. Hundreds of these chaplains are American Baptists. No men in the American Army are doing a better job than these faithful, capable, courageous Baptist preachers.

Many of these chaplains have told us or written us that they are as free in their spiritual ministry in the Army as any of them ever were in civilian life. We quote from a memorandum received from the office of Chief of Chaplains: "The Army does not tell a chaplain what to do and when to do it. All that the Army expects is that the chaplain do what is assigned to him, and that in doing it he will be co-operative in dealing with his fellow chaplains, and that he will observe the rules of propriety using a good measure of Christian charity . . . If the Chaplain wishes to conduct a series of services for a whole week—instruction, evangelistic, or any other normal civilian type, he is free to do so if such series does not conflict with scheduled training activities. . . If he wishes to extend what is known as a public 'invitation' to profess Christ—that is his privilege."

Recently we had the privilege of visiting the office of Chief of Chaplains in Washington, D. C., and of meeting Chaplain W. R. Arnold, Chief of Chaplains. He is not a Baptist, but no man could be fairer or more impartial in his dealings with the men representing various religious bodies. He paid a high compliment to our Baptist chaplains in service. We are indebted to two of his assistants, Chaplains Elliott and Funderburk, Southern Baptist chaplains, who related in detail the excellent work done by our men. One of our honored young ministers, Chaplain Turner, who went from a pastorate in Memphis, lost his life in battle. The decoration of the Purple Heart was conferred on him, posthumously. Three other Southern Baptists, Chaplains Taggart, Gorsline, and McClelland have received the Silver Star for bravery in action.

The War Department recently announced its purpose to confer the Certificate of Award on churches whose pastors are serving as chaplains in the United States Army.

Right now more than 150 Southern Baptist chaplains are needed in addition to the several hundred already in service. The age limits are between 24 and 50, and a limited number of applications are being accepted from candidates between 50 and 55 for consideration as the needs of the service may require.

### Working Together

The co-operation of God's people is clearly taught in the Bible. The men who followed Gideon "stood every man in his place round about the camp." As a result of teamwork the enemy was put to flight. In Nehemiah's day "every one repaired over against his own house." The wall was built and joined together for the people had a mind to work. In Paul's day the churches of Greece and Macedonia co-operated in supplying the needs of their famine-stricken brethren in faraway Judea. One of the clearest lessons in stewardship, co-operation and benevolence is found in the eighth and ninth chapters of Paul's second letter to the Corinthians. In every worthy work all believers should be fellow-workers with God.

We have never seen a finer spirit of co-operation than is now manifested among Southern Baptists as they face unparalleled world needs and opportunities. The unit of co-operation is the local Baptist church. All worthwhile programs should begin in the churches. Christ loved the church and gave himself for it; we ought to follow his example and magnify his church. Associations and conventions are organizations through which churches co-operate with one another in carrying out the world commission of the Lord Jesus Christ. In their joint activities, as expressed in what we call general bodies, the churches co-operating with one another are enabled to do a work which one church would be unable to do alone. This was true of the churches in Paul's day in ministering to believers in other lands who were suffering. It is true today as we undertake challenging missionary educational and benevolent tasks. In all of this we are not to forget that the church holds first place. In New Testament polity no appeal is taken from the smallest Baptist church in the land to any higher body. But along with independence is interdependence or co-operation. We are workers together with God and with one another in carrying out Christ's Commission to the ends of the earth.

### Studying Maps

The war has driven many people to study world maps. Before this global conflict our maps were, too frequently, limited to our own communities, or possibly, to a few summer resorts. Hongkong, Shanghai, Chungking, Honolulu, Manila, the Solomon Islands, Dakar, Tunisia, Sicily, Rangoon, and Stalingrad were names to us and nothing more.

Then one morning we awoke to the realization that our own sons, or neighbors' sons, were on the other side of the globe, and we began hunting on our maps for new countries and cities. We have learned a lot of geography the last year or two.

In a recent issue of Harper's Magazine is an illuminating article on "Why not teach Geography?" The writer of that arresting study has discovered a vast amount of ignorance. Somebody thought that Timbuktu was a city in Arizona. "The international date line was a brand-new

idea for most of us. . . The airplane is breaking down barriers which were once impassable."

How many Southern Baptists know where a dozen mission stations in our foreign mission fields are located? Can you visualize Dr. and Mrs. R. E. Beddoe at Wuchow, or Mr. and Mrs. Baker James Cauthen at Kweilin? Or Orvil Reid at Guadalajara? Dr. and Mrs. George Green at Ogbomoshoh? Mr. and Mrs. W. H. Carson at Port Harcourt? Have you located on your map of South America Mr. and Mrs. L. M. Bratcher, Rio de Janeiro, leading the Baptist Home Mission Work in Brazil? Or Mr. and Mrs. L. L. Johnson at Bahia? Or Miss Agnes Graham at Temuco in Chile? Or Mr. and Mrs. B. W. Orrick at Montevideo in Uruguay? And, on and on, with all of our foreign missionaries.

After all, how extensive is your missionary map? Does it include Asia and Africa as well as America? God's love comprehended the whole world. Our love and interest and activities should include all nations.

### World Tidings

One of the most heart-gripping testimonies we have received concerning China Relief came from the wife of a retired Baptist preacher in Texas, one of the most faithful men we have ever known. She writes: "When I read the account of the little Chinese boy that wanted a home, I made out a check for \$5.00 to help care for those hungry, homeless children. Then when I read the story a little later, I destroyed the first check and am sending one for \$10.00—five for Chinese Relief and five to help take care of that little boy that I wish I could have for my own."

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We take the liberty of quoting from a personal letter from President Ellis A. Fuller, Southern Baptist Theological Seminary. We believe that Dr. Fuller's sentiments concerning the mission of the Seminary should be shared by the leaders of all of our Southern Baptist colleges and seminaries. He writes: "Because of the terrible condition of the world and the magnitude of our task, my prayer is that Southern Baptists may become a single unit of power in promoting a worldwide crusade for Christ. My prayer is that the Seminary will ever keep in mind that it has no real mission except to help the churches, the mission boards, the colleges, the denominational papers and secretariats by training workmen."

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We have arranged for our readers to keep in vital touch with the current developments in all our foreign mission fields. Beginning with the next issue of *THE COMMISSION*, Dr. M. T. Rankin, will give us, each month, the latest information about the Orient; Dr. George Sadler about Europe, the Near East, and Africa; and Dr. Everett Gill, Jr., will tell us about Latin America—Mexico and the Republics of South America.

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Early in the Summer, Pastor J. Tillman Lake, Mount Beulah Baptist Church, near Wadesboro, North Carolina, asked us to send him a bundle of sample copies of *THE COMMISSION*. When he received the samples, he explained his plan to the new W.M.U. organization in the church.

Now listen to a letter which gives the results: "Without rewards or contests these ladies went to work, and enclosed you will find a check for \$34.00 and a list of 68 new subscribers. This covers our entire church family. One of these young ladies, Miss Lucille Eddins, I had just won for the Lord and baptized a short time ago, is responsible for 36 of these subscriptions. Moreover, the church voted to give free a subscription to the Home Mission Magazine to all who took *THE COMMISSION*. Don't you think that is a fine spirit for a church that for fifty years never had a Baptist paper? We hope to bring the entire W.M.U. to Foreign Mission Week at Ridgecrest." We are expecting W.M.U. organizations and other friends of missions in hundreds of Baptist churches to emulate the spirit and achievement of this noble North Carolina church.

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Beginning July 1, withholding tax on incomes was applied on salaries and wages of a great majority of American people. No advance reduction can be made in tax returns for religious, educational or charitable contributions, but many taxpayers need to be reminded that, when they file their annual income tax returns, a maximum deduction of 15% is permitted by the Internal Revenue Law for contributions to these causes.

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In *The Biblical Recorder* of North Carolina, issue July 14, Miss Nan F. Weeks, Book Editor of the Foreign Mission Board, had a beautiful tribute to Dr. Charles E. Maddry, for ten years Executive Secretary of the Foreign Mission Board. We quote from that story two or three paragraphs, relating to his struggles and achievements, which should be an inspiration to all young people who face difficulties.

"With the father's health wrecked in the War Between the States, there fell upon this eldest son, Charles, the responsibility of supporting the family; and by the time he was fourteen he was carrying most of the load. This burden was made heavier by the facts that the land was poor and rocky, that the country had been impoverished by war, and that cotton was bringing only four or five cents per pound.

"Educational advantages were almost negligible. In the 'Old Field School,' open six months of the year and conducted by a very inferior teacher, the farm boy learned to read and write and to 'cipher to the Rule of Three.'

"In 1896, when he was twenty years of age, and the younger boys were able to take over some of the work, Charles' father 'set him free' to make his own way. Deep in his heart there lingered his boyish ambition for an education and his dreams of a career. In response to that urge, he entered a 'subscription school,' walking six miles to and from his home—a three-room log cabin. We can readily realize that it was no easy matter for an overgrown farm youth of twenty to enter classes with the twelve-year-old girls and boys of the town. It was a tremendous test of courage; but God, speaking through Charles Maddry's youthful yearning for an education, enabled him to defy difficulties and to secure adequate training for the great work of which the young man had not yet dreamed.

"Cutting the firewood and tending the twelve stoves in the old school building, securing wood-sawing jobs at ten cents per hour, serving as a night watchman in a hosiery



mill, and learning from the relentless pedagogue, Experience, what it meant to be hungry—these were some of the means by which the dauntless Charles E. Maddy secured the rudiments of an all-round education. It was a stern, hard course that was preparing the young man for his God-appointed work as a great missionary statesman and leader—a task which would demand hard toil, careful economy and a Christlike compassion for those who suffer want.

"It was during his adolescent years that God called Charles Maddy to the Christian ministry, and with characteristic resoluteness he set out to gain the fullest possible equipment for that task."

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The Foreign Mission Board is deeply grateful to the Southern Baptist Hospital, New Orleans, for the gracious ministry it renders to our missionaries at home on furlough. We were happy to hear at Ridgecrest that the entire indebtedness has been paid, and this blessed institution is now clear of debt! About \$100,000.00 was given in free service during the previous year and the volume of business done by the hospital exceeded \$1,000,000.00. This hospital, according to the Journal of the American Medical Association, cared for more patients last year than any other non-government hospital south of the Mason-Dixon Line and the Ohio River.

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In beginning the study of, "Chinese Religious Heritage," President Y. C. Yang, of Soochow University, quotes two scriptures. One of them was the question of the Samaritan woman at the well of Sychar, "Art thou greater than our father Jacob?"; the other, the Confession of Simon Peter, "Thou art the Christ, the Son of the living God." He says that in these two passages we see the whole story of missions. The first question of the non-Christian world, when confronted with Jesus Christ as a Saviour for all mankind, is: "Art thou greater than our father Jacob?" "Is your religion greater than our religion?" The second scripture is the great confession—"Thou art the Christ, the Son of the living God." In order to answer the first question, we should know who their Jacob is, the religious background of the people whom we would win to Christ. He called Confucianism, the Art of Living; Buddhism, the Path of Escape; Taoism, the Law of Nature; Christianity the Way of Life.

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In the July-August number of THE COMMISSION was a reference to a Georgia mother who in 1814, when the news came that Ann and Adoniram Judson had become Baptists, dedicated her tiny baby, Edward Abiel Stevens, to God, "For his gracious acceptance for the Burman Mission." Years later, Edward Stevens and his wife sailed for Rangoon, where they founded one of Burma's outstanding missionary families. Recently we had a letter from Dr. Steven's granddaughter, Mrs. George Phenix, Hampton Institute, Hampton, Virginia, who expresses a hope that, after the war, American Baptists will unite in taking the Christian message into Burma and western Yunnan.

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Lieutenant Commander Harold E. Stassen, former Governor of Minnesota, expressed the opinion, in a recent interview, published in *World Call*: "The foundations of

enduring peace are more spiritual than political and economic. Unless the voice of Christ and that of His church are heard at the peace table that peace will be futile and short-lived."

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We have a good letter from Dr. L. M. Bratcher, General Secretary of the Home Mission Board of the Brazilian Baptist Convention, in which he states: "The work of the Home Mission Board is going on in a great way. We have been able to send out ten fine young people this year into that work. Four are on their way now into the great interior where we are planning to establish a Training Institute for the preparation of young people for the work out there. The pastor who is going to establish the Training Institute left a good church here in Rio and went with a fifty per cent cut in salary to take up the new work. His going is being a great inspiration to our work."

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The most satisfying statement we have read concerning missions after the war is, *World Missions After the War*, by H. Cornell Goerner which appears in the July number of *The Review and Expositor*, edited by the faculty of the Southern Baptist Theological Seminary, of which Dr. Goerner is a member. He believes that we may anticipate that the doors of missionary opportunity will open wide all over the world. History will probably be repeated in regard to Christian world opportunities as well as in regard to international politics and economics. He names four characteristics of the period 1918-28. There was a spirit of enthusiasm, much of it shallow; staggering financial debts; armies of new missionary recruits; and co-operative enterprises. He suggests four basic principles which should guide in the days following the present world war and enable us to avoid some of the mistakes following the last world war. We should adopt a missionary strategy on the basis of a long-range pattern, rather than on the basis of an evanescent, emotional enthusiasm; we should begin to lay up a vast reserve fund when the national income is soaring, so as to avoid debts and to be able to enter needy fields; we should send to the mission fields only those who are physically and temperamentally fit for this special service and who have been adequately trained for the task, and we should be building up a reserve of trained personnel; we should consider carefully and prayerfully the matter of interdenominational missionary co-operation. We should avoid any plan akin to the Interchurch World Movement, or any organization that seeks to force all churches to conform to a single pattern. "It is entirely possible that we shall have another such undertaking proposed at the end of this war. If it has the earmarks of the Interchurch World Movement, thoughtful Christians already have their answer to any invitation to participate." On the other hand, the International Missionary Council's services, as they find expression in the Foreign Missions Conference of North America, have been of valuable service to our Foreign Mission Board, especially in matters involving foreign exchange and diplomacy. This organization does not presume to interfere at any point with the policies of the various constituent boards, but is of immense assistance in helping them, in this complex world, to find the most effective methods to do their work.

# NEWS FLASHES

By Gene Newton

## Departures

On July 28, 1943 Miss Elizabeth Truly sailed for Lisbon, Portugal to join Miss Susan Anderson, Miss Ethel Harmon, Miss Eva Sanders and Miss Neale Young on their journey to Nigeria.

Rev. Blonnye H. Foreman departed from Brownsville, Texas on August 9, 1943 bound for Corrente, Brazil.

## Sympathy

Mrs. P. H. Orrick, eighty-five year old mother of Rev. B. W. Orrick of Montevideo, Uruguay, died on July 11, 1943 in Madson County, Texas. She is survived by two daughters, three sons, fourteen grandchildren and eleven great grand children. All three sons are ministers.

Lt. Elizabeth Gray, Army Nursing Corps, has recently lost her father.

## Births

A son, Robert Ira, was born to Rev. and Mrs. L. D. Wood on July 16, 1943 in Santiago, Chile.

## Additions to the Honor Roll

Cadet J. Hundley Wiley, Jr., Sqd. 6, Sec. 309 44D1, Maxwell Field, Montgomery, Alabama.

Pvt. John Edward Jackson, Jr., A.S.N., 34659003 Troop M, 2nd Training Regiment, Barracks 2458T, C.R.T.C., Ft. Riley, Kansas.

Cadet Robert Bice, Naval Air Corps, Milligan College, Milligan, Tennessee.

Ensign Robert Wilson Lide, U.S.N.R.

We shall be glad to receive additional names of sons and daughters or missionaries who are in our country's service.

## News from Budapest

Miss Ruby Daniel has received the following Red Cross message, dated December 31, 1942, from Dr. and Mrs. Bela Udvarnoki in Budapest, Hungary: "All well, but miss you. Seminary going fine. Greetings to Board, Gills, friends. Love, Gladys and Bela." So far as we know this is the latest news that has come from Hungary and it is encouraging to know that the seminary is still open.

## Transfer

Dr. and Mrs. J. H. Humphrey have moved from Wichita, Kansas to Mooreland, Oklahoma to work with the Northwest Community Hospital Association.

Dr. Robert E. Beddoe, Field Representative and Treasurer in China, has moved from Wuchow to Kweilin. This is a temporary arrangement and Mrs. Beddoe is remaining in Wuchow. Dr. Beddoe felt that he must move to Kweilin where he could keep in closer touch with affairs.

## Repatriates

We have received the names of 34 Southern Baptist missionaries who are being repatriated on the second trip of the exchange ship, *Gripsholm*, scheduled to leave New York early in Sep-

tember and to return about the end of November. The exchange of American and Japanese nationals will be made at Mormugao in Goa, Portuguese India. This list, which has not been released for publication, includes all but four of our Southern Baptist missionaries interned in China. We hope to receive advice that they, too, are coming on the *Gripsholm*.

One of the most touching messages we have read recently was one from Mrs. Emil (Maude Todd) Bretz, Budapest, Hungary, in a message to loved ones in this country: "Enough food and clothing, and fuel. Home-sick. Send monthly message. Keep trusting and praying. Blessing on all." This message was sent in February, but was not received in this country until the middle of July.

## Who's Who in this Issue

Charles E. Maddy, Executive Secretary, Foreign Mission Board  
C. Oscar Johnson, Pastor Third Baptist Church, St. Louis, Missouri  
T. W. Ayers, M.D., Emeritus missionary, Southern Baptist Convention, China  
Everett Gill, Jr., Regional Secretary, Latin America  
W. Maxfield Garrett, Missionary, Southern Baptist Convention, Japan  
J. W. Storer, Pastor First Baptist Church, Tulsa, Oklahoma  
Arch MacMillan, Friends Ambulance Unit, China  
Tanimola Ayorinde, Nigerian Baptist minister, in training in this country  
Pat M. Neff, President, Southern Baptist Convention; President Baylor University  
J. W. Bill Marshall, Personnel Secretary, Foreign Mission Board, Southern Baptist Convention  
W. O. Carver, Many years Professor of Missions, Southern Baptist Theological Seminary; President, Southern Baptist Historical Society  
L. Howard Jenkins, President, Foreign Mission Board, Southern Baptist Convention  
Charles G. McDaniel, Emeritus missionary, Southern Baptist Convention, China  
Gene Newton, Nan Weeks, Mary Hunter, Members staff, Foreign Mission Board, Southern Baptist Convention



Twenty-eight members of the W. M. U. family, Mount Beulah Church, Wadesboro, North Carolina, who attended the Foreign Mission Conference at Ridgecrest. Rev. J. Tillman Lake is pastor. THE COMMISSION goes to every home represented in the church membership.

# Messages from Missionaries

## Abeokuta, Nigeria

I have been wanting to write you since our Nigerian Baptist Convention met some weeks ago. We were all so grateful for the fine spirit shown by all who attended. It seemed that all the messages brought were Spirit-filled. Everyone was so appreciative of Dr. Green as the General Secretary of the convention; we were especially grateful to hear of his plans to be here another year. The W. M. U. Convention was also a most uplifting meeting. We rejoice in the interest that the women of Nigeria have in Christ's work. Our prayer is that through the W. M. U. more and more will come to know Him, and establish Christian homes. The women were enthusiastic, especially over the fact that their gifts amounted to about one hundred pounds more than those of the General Convention.

As you probably already know, I have been working here at the girls' school in Abeokuta during this year. The work here is somewhat different from that in Shaki, but I am enjoying it. The visiting of little nearby farm villages on Sundays with the girls is very interesting. It is encouraging in that many are willing to hear of Christ's saving power; yet, it is somewhat disheartening when we see all forms of idols and sacrifices to idols in and surrounding the villages, in spite of the fact that many have heard of the Gospel.

Last Sunday we went to a village where ordinarily only a service for children is held, but that day several older people attended. Because of the rain they had to remain longer than usual, so we were able to have a most encouraging meeting with adults. They enjoyed it so much that they are looking forward to having such a service weekly. Only that morning as we went the girls said, "Oh, we can't have a service for the older people, for few ever come and when they do they remain only a short time." God sent the rain to help us have an opportunity to help those older people. Two of them, a father and a son, said definitely that they want to become Christians. As we came away the girls, rejoicing, said "We've never before been able to get that father to be serious enough to listen." As we walked home under dark rain clouds, the sun shone in our hearts as we sang hymns of praise.

We are so happy over the possibilities of others returning soon, and are praying constantly that plans which have been made may be carried out as God wills.

I'm sure you are still rejoicing, as we are, over the payment of the Foreign Mission Board debt. We are grateful for your untiring efforts in that and all of our Foreign Mission work.

MARGARET MARCHMAN.

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## Chinese Work in Houston

The Chinese work here goes on right well. On the third anniversary, the first Sunday in May, we had a very nice program. Miss Alice Wong of Peabody, whom I had known in China, was here to make the main address. She stayed a week with us and we visited over 200 of the local Chinese during that time. Some of the men work at night, and we were not able to see them all. For eight weeks previous to the anniversary we had been making special offerings each Sunday toward the Building Fund and were happy to have \$675 in hand. The offerings that day brought the total to more than \$1,000. Since then several interested churches and Vacation Bible Schools have sent gifts and now we have upwards of \$1,600. We figured while money is so free it is a good time to "lay by in store" for the future when the Chinese may have a building of their own.

I was very happy that we were able to get 29 Chinese children in the V. B. S. at First Church. I worked in the office for one of the secretaries while she used her car in getting the children back and forth. They were thrilled with all they learned. I do so want them to be world-minded instead of just seeing nothing but America and China, so we have been making gifts for World Relief for four weeks. The total amount on Sunday, July 18, was \$75.09, which we turned over to the church treasurer to be included in the offerings from the church.

We were very happy last Sunday to add to our teachers and officers three China Volunteers. The Beginner's Class had got too big for one teacher. Miss Jean White, who has been attending the College of Marshall, has transferred to a local institution and has consented to take part of the class. John Bryan of Hwanghsien and Baylor Medical is taking on the secretary's work which has been so efficiently done by Miss Daisy Chan from the organization of the school until last week when she moved to California. The Chinese boys and girls love to sing and we are most happy to welcome a Baylor Medical six-footer, Otis Armstrong, to lead us. These three volunteers for China will get the opportunity

for service with the Chinese while they are preparing for a larger service in the future.

PEARL JOHNSON.

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## Mission Meeting in China

Just before we adjourned we got the cable telling about the plans to return twelve of our missionaries. What glorious news! We have prayed long for their return and we shall now pray for their safe journeys. Dr. Beddoe is presenting to you our appeal for a portion of these recruits for our depleted ranks. I want to tell you of a scene here on the Kweilin compound some two days ago. Some of our U. S. A. airmen called on us. They were a living specimen of what U. S. sunshine, food and health can make of God's creatures called men. Standing in the circle were Drs. Saunders, Beddoe and Cauthen, also Bausum and myself. Compared with those rosy-cheeked U. S. aviators our missionaries looked like a crew of bloodless ghosts standing beside them. And then yesterday when I received my new passport pictures I realized I looked about as horrible as my brethren. So I don't think our returning missionaries will get to us very much too soon. And, praise the Lord, they are coming! I'm not as near the worn-out stage as some of the others and hope to do much preaching the rest of this year. . . . I don't think there ever was a time when the Lord blessed His preached Gospel as he does now in Free China. . . . Pray for us and send us all the preachers you can soon. I'm soon to start on my eighth year of war experiences. Wouldn't mind seeing Texas after I see others here to carry on the Lord's Gospel preaching. The Lord gave us some fourteen conversions Sunday night when I tried to witness for Him here in the Kweilin church.

REX RAY.

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## Home-Going of Mother Bagby

Mother had looked upon this trip with misgivings. She made her preparations, however, with a great deal of zest, and, except for the weariness which came with the long packing process, would have been really jovial as we began the two days' journey to our much anticipated family reunion. She expected to see 22 of her 38 grandchildren, and great-grandchildren together, from Brazil, Argentina and Uruguay.

As we weighed our baggage, prepara-

tory to flying, a young man in perfect uniform greeted me with surprised, smiling countenance, and we recognized "Teleu," a devoted friend and earnest Christian from Porto Alegre, who comforted us with the news that he was piloting our plane. Mother remarked with evident relief a few minutes later, "My, but it's good to know the pilot."

When we had been up about twenty minutes, having reached an altitude of 8,000 feet, Mother asked me what to do if your heart stops beating. Said she was feeling very bad. I handed Leecy Anne over to Coleman, who already had Billy, and being strapped to his seat, could not see Mother's face. He handed me a paper bag, supposing the trouble to be nausea, as did everyone else. I realized something serious was happening, for Mother clutched at her heart with slow fingers, her face became flushed, and her speech was faltering. I called for help but no one seemed much impressed because all thought I was unduly alarmed over the peculiar sensations that come with altitude. She whispered, "Terrible, terrible," several times and then never spoke again. Someone said nothing could be done until we reached Maceio, our first port, twenty minutes away. I begged for an injection of camphorated oil or something else that might bring relief, but was told that nothing was available. In my desperation I stepped over the little elevation which separated us from the pilot and called to him, "Cerqueira, Mamae esta morrendo, aterrize!" ("Cerqueira, Mother is dying, go down!") He kindly assured me that he had turned back to Recife and would land as soon as possible. I tell you, *it was* good to know the pilot! He took us home to hospital, physician, and friends, instead of dumping us carelessly in a strange city. I told those who gathered in the church for the funeral services that it's good to know the Pilot on this other journey. Mother wanted them to know Him. The last thing she did before boarding the plane was to hand a gospel from her purse to the driver, an utter stranger, who took us to the airport.

Upon removal from the plane we found her totally unconscious. The first-aid doctor at the air base (providentially from Porto Alegre and acquainted with many of our friends) said there had been a bare beginning of cerebral hemorrhage and proceeded immediately with bleeding. We phoned Miss Mildred Cox, who had taken us into the Training School home for our last two days in the city, and asked her to send out an ambulance, get our doctor, and reserve a room in the hospital.

The sudden revolution in all our plans seemed incomprehensible in the light of the Lord's consent to our coming South, for we had long made it a subject of prayer. Mother's blood pressure had been tested over and over and was always de-

clared normal. No one had ever intimated that she could not stand the trip, but not having taken her for a final examination on the eve of our departure, I naturally blamed myself with neglect. It was after asking the Lord to relieve my mind that Dr. Nelson Chaves affirmed that she had a severe infection of long standing. He asked for details, asserting that a brain hemorrhage would not produce fever such as she had until after two or three days. Coleman then remembered the long spell of sickness she had several months ago when we supposed it was her liver that was affected. She was miserable for two weeks and uncomfortable for over a month. The emergency doctor at the air base had said she could recover from the slight stroke, but she went into a state of coma as soon as she reached the hospital and never regained consciousness. It became evident that there was trouble elsewhere. It was then that I understood the Lord's tenderness toward us.

Just about three weeks before, she had said to me, "Do you know, Helen, were it not for your two babies that need me and the dread of agony, I would like to pass on right now. I am very, very tired." I told her that we couldn't give her up and then added that she must get over her fear of transition. I had been asking the Lord to deal gently with her when the call came, not letting her suffer or know she was dying. I told her she would go just like Father, in unconsciousness. That conversation came to me in my bitterest moment like a whisper of love from the Heavenly Father. He was answering my prayer by taking her quickly instead of allowing her to linger, possibly for weeks of suffering, wearing away under kidney infection. Her fever went up to 108, her kidneys became paralyzed, and her bladder was found to be charged with pus and blood. She died at 4:30 the next afternoon and was laid away in the British Cemetery of Recife at 11 A.M., the 24th.

As I look back upon the multiplicity of events of that week I am compelled to admit, in spite of tears, that there is naught but beauty and perfection in the Lord's plan. Even yet I stand amazed at its having become clear so soon.

I felt comforted in laying her body to rest on Northern soil, miles away from that of her beloved companion's, far from the old home, when I realized that our Baptist North wanted her—cherished her earthly tabernacle and thanked the Heavenly Reaper for taking her there to await the Resurrection call. North and South have linked hands, they said, in the promotion of their pioneers to Glory. It was in the North that they began their labors 62 years ago; in the South that they ended their active service.

MRS. W. C. (HELEN) HARRISON,  
Caixa 118, Porto Alegre,  
Rio Grande de Sul, Brazil.

## Colombia

The expressions on the faces of people have always fascinated me. I have noticed them on the trains, in depots and bus stations, in restaurants and hotels, in churches and many other places. Expressions are interesting to study and to wonder what is taking place in the minds back of them. Easter Sunday night I saw some indescribable expressions such as I have never seen before. They were on the faces of people, old and young alike, as Brother Schweinsberg baptized fifteen believers in the church here in Barranquilla. I will never forget those expressions on the faces of people who had just heard the true gospel preached for the first time in their lives, and had witnessed for the first time baptism by immersion. How those words of our Saviour ring down anew to us today who have seen Colombia, "The field is white unto harvest but the laborers are few!" Our baby is standing the tropics just fine, as are my wife and I. We are busy trying to master Spanish. The work is going along nicely, although not without problems. Easter Sunday we had 495 in Sunday school.

TOM L. NEELY,  
Barranquilla.

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## Concerning Miss Pettigrew

Miss Pettigrew has excelled most all of us, and she and her field are unique in that she has gone there with only her salary. "Silver and gold" she has none, but two churches have been the fruits of her labors and another in the making. Chinese brethren from each of these three new Gospel centers sent money to the Sunday School Department last autumn for Sunday school literature, she having had no part in this but to train them to conduct their own work, and to give them the correct address.

MRS. R. E. BEDDOE.

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## Chengchow, Honan

Thanks for your assurance of prayer and for the news of gifts and interest for missions and relief. Please let our co-workers bearing the burden there, through gifts and prayers, know that their money is keeping many alive and that many have come to hear the Gospel and some to know the Lord.

We learned that Miss Attie Bostick is interned in Weihsien, Shantung, but have had nothing from her since she reached there.

It has been a great joy for the past ten days to have meetings with children in the soup kitchen. A number of the children have confessed their sins and we trust that some have truly found the Lord Jesus as their own Saviour. For this



kitchen the government provided the funds, but asked the International Relief Committee to take charge so the children not only received food twice a day but the Gospel as well.

How I wish that those who have given to Baptist Relief might have seen the Baptist children as they came back from the school the other day. Some who could scarcely walk a few blocks when the school was opened four months ago now look well and have energy and strength. Often in Chinese prayer meetings the blessings of God are invoked for the donors of relief. There is a deep appreciation.

KATIE MURRAY.

## Abeokuta, Nigeria

For almost a year now Miss Perry and I have been carrying on alone. Our work has been heavy but we have been very happy and God has blessed our efforts. She is now beginning her fifth year. The Executive Committee of the Mission has voted for her to go on furlough and for Miss Marchman, who is now at Shaki to come and help me with the work. Although the task is a very large one, I am sure that with His help and your support Miss Marchman and I can do it well. Naturally, especially since this is my first term, I long to come home and see all of you, but, until someone comes to take my place (or rather until Miss Anderson comes to take my place) my conscience will not let me leave the girls or the work. Until then, pray earnestly for us.

Just as soon as school opens, I will start working on our G. A. program for the Convention. This year three groups will be represented—the Maidens, the Ladies-in-Waiting, and the Princesses. Almost all of our girls in Standards II-V will have a part in this program. Getting the girls to the Convention is going to be a real problem this year, for the meeting is to be in Ogbomosho, thirty miles from the railroad, and the petrol [gasoline] is very scarce. Besides our own girls here, there are many other girls in Nigeria working on this program. They really deserve more credit than our girls, for often they have no missionary to help them.

One of the most impressive services which I have witnessed in Africa was that of a baptismal service conducted by Rev. I. N. Patterson last October or November. Twenty-four of our girls and some of his boys were baptized during the time for the regular morning service. All of the candidates had passed a period of probation and had undergone a rigorous oral examination on the meaning of accepting Christ as their Saviour. All were dressed in white. The church was packed, and the spirit was very reverent and quiet. Ten more of our girls were ready but decided to wait and be bap-

tized in their own church. This service took place at Owu Church, Abeokuta.

Recently, through your "over and above" gift in 1941, the school bought eleven acres of land which adjoins our own here. A part of this is to be used as a site for a school church.

Miss Gardner has been made Principal of the Elam Memorial Iyawo School at Shaki, Dr. Northrip is the superintendent of the hospital in Ogbomosho, and Mrs. Northrip is at the present running about three jobs, I think—the book work at the hospital, the book work at the Leper Colony, and the Kersey Baby Home, since Miss Kersey had to leave because of sickness. We certainly miss Miss Kersey and hope she can soon return. She is a most efficient and consecrated missionary. No one can really take her place in the work or in the hearts of the natives here.

WILLIE KATE BALDWIN.

## Lay-Preachers in Nigeria

(Continued from page Eight)

with all the privileges connected with it, in order to take up this arduous but glorious task in Northern Nigeria. In addition to pastoring a church of more than four hundred members, Mr. Agbo-ola has more than ten out-stations under his supervision.

In the eastern sections of Nigeria are many lay-preachers. The Sapele Association, in the area adjacent to Benin, presents a unique example of co-operation between lay-preachers and the ordained ministers. In 1936, the writer of this article, as a Sunday school and B. T. U. worker, visited all sections of Nigeria, including the numerous Sapele out-stations. He was particularly impressed by the splendid Christian work being done by the lay-preachers in many of these stations. Today, the situation is practically the same. With the exception of Eku and Sapele, scores of out-stations in this Association are under the able leadership of lay-preachers. The same is true of Port Harcourt. Buguma, and the whole Niger Delta Association. Dr. and Mrs. W. H. Carson, realizing the importance of the work in this section of Nigeria, have moved their headquarters to Port Harcourt. From here they travel by launch periodically to numerous Mission stations. Their visit is always an encouragement to these hard-working lay-preachers. Really, the Niger Delta Association needs not fewer than a dozen ordained ministers in addition to the lay-preachers.

## Men Wanted

(Continued from page Nine)

mortal Acts. "The bad citizenship of good men" is a cutting indictment against the Christian citizenship of our civilization. There are those among us who live spotless lives in home and church, and who are honest and square in all their dealings with men, but who are dangerously derelict to all the duties of government and truculent traitors to all the affairs of state. No man should be a political drone in the governmental beehive of our people. Politics is a broad field of nobler endeavor. In this field is finally won or lost everything that makes a people great or good. Every man is a paid-up stockholder in his country's welfare. The Christian citizen should take high ground of political activity, and thus bring to a realization the dream of the poet:

"Bring me men to match our mountains;

Bring me men to match my plains;  
Men with empires in their purpose,  
And new eras in their brains."

## The Commonwealth

If we are to solve tomorrow the problems we face today our men must be world citizens. This is no time for little men with narrow visions and low purposes. World citizens with wide visions and high horizons must answer the questions now knocking at the doors of civilization for solution. The measure of the worth of the commonwealth is the measure of the worth of the men who compose the state. Man is the only measuring rod by which we can correctly measure the worth of the civilization of our day. It cannot be measured by lofty skyscrapers, fertile fields, or flowing wells. On the battlefield science has done much to make our implements of war the best in the world. As a whole, have our men behind the guns developed as rapidly in efficiency as the machines themselves? Recent statistics show that three million men have been rejected for military services because of illiteracy, because of physical defects, and because of low moral stamina. It is impossible to build in peace a worthy state on a manhood disqualified mentally, physically, and morally to bear arms in times of war. A golden civilization cannot be built on a pewter manhood.

# Women Witnessing to the Word

We are indebted to Mrs. Edgar Godbold of Louisiana for an intimate experience concerning Miss Mary Alexander, W.M.U. Secretary of China:

"I had the privilege of working with her from 1917-1919 in the First Baptist Church, San Antonio, Texas, her first work after completing a course at W.M.U. Training School, Louisville. One day we were chatting in the office when she began to cry, which seemed quite unusual for one who was generally quite poised. Then she told me how troubled she was, for she had the feeling that God was calling her to go to China. We prayed about it then and promised to pray daily about the matter until she had a definite answer. A few months later I was leaving that city and since she had never mentioned the occurrence, I asked her about it. She replied: 'I'm staying here. I love this work so much and my mother needs me badly, so I feel it's best all the way around to remain here.' That was the end of it, I thought. A year later back on a visit she greeted me with the words: 'Well, I am leaving for China.' In amazement I said: 'But you told me it was definitely settled that you would stay here.' She answered, 'Oh, yes, I could argue that black is white and prove it but this wouldn't stay proved. I know God wants me in China.' So she left the gentle Christian family and the home in the hills above San Antonio for a land of great need.

"I visited her on her last furlough in 1936. The calm face was even more serene, the sweet nature more Christlike, the tower of strength still greater. Hardly had she returned to Shanghai when Japan attacked China. She wrote she was in no danger and there was no reason for her to return home and the people were in such dire distress. Then we received news of a trip into Free China, an evangelistic tour, which was almost miraculously arranged. Almost at the hour when she returned to Shanghai our country was forced into war with Japan. For a while she was free with other missionaries to carry on her work; then came an order confining them all to prison camps. In my mind I contrast that lovely ranch home in Texas with that Japanese camp and say 'greater love hath no man this this, that a man lay down his life for his friends.'"

Maryland women went beyond the goal in their three Special Offerings for State, Home and Foreign Missions. They went beyond the goal in the 100 Thousand Club effort, and will complete the amount asked of them before the close of this year. "The secret—our women

are praying more than ever; every society is observing special prayer seasons."

Mrs. C. M. Truex reports that between 50 and 60 Associational G.A. and R.A. camps were scheduled to be held in Missouri this summer. There were classes for each grade of W.M.U. members in the Assembly at Van Buren, during the W.M.U. week, July 12-16. Mrs. H. M. Harris of Kaifeng, China, spoke each day at the Assembly hour. Eugene Craighead, son of Missionary and Mrs. W. E. Craighead, Bessarabia, attended the Assembly, and was greatly enjoyed by the young people. Dr. and Mrs. Harris and their daughter, Cita, were our missionary guests at the Baptist Hill Assembly, Mt. Vernon, June 28-July 7.



Miss Mary Currin

Introducing Miss Mary Willard Currin, newly elected Executive Secretary of the Woman's Missionary Union of North Carolina. Quoting from *The Biblical Recorder*: For the Currin children, going to Sunday school and church was as much a matter of course as was eating breakfast. Mary read from early childhood *The Biblical Recorder* and other helpful papers. In the church, in her home community, her father taught the Men's Bible Class for forty years. She is a graduate of Meredith College and of the W.M.U. Training School, Louisville. In 1935 she was elected Young People's Secretary of the North Carolina Woman's Missionary Union.

Miss Louise Smith writes us from Jacksonville, Florida, that the Woman's Missionary Union is sponsoring an important Foreign Mission project, known as the "Mendoza Fund," a fund which is to be used to erect a new church building in Mendoza, Argentina, in memory of Rev. Frank Fowler, Florida's first foreign missionary.

Miss Fannie Traylor writes from Jackson, Mississippi, that the W.M.U. of that state brought together in the W.M.U. camps this summer approximately 1,700 Junior and Intermediate boys and girls and young women and acquainted them with world missions, with a challenge to young people to give their all to God, regardless of the cost.

Miss Blanche White, W.M.U. Secretary in Virginia, expresses gratitude for the one thousand young people who gathered in camps during the summer. "We are humbled by the response to our evangelistic campaigns in eastern and western sections of our state. Gifts for a Debtless Denomination are far beyond the 1942 record, while Co-operative Program receipts outrun Seventy-five million Campaign record. Altogether, it is a pleasure to be a member of Virginia Woman's Missionary Union." Miss White adds, that for sixty-nine years, Virginia Woman's Missionary Union has been insisting that attendance upon the missionary society or its auxiliaries is a real pleasure—and the O.P.A. has listed their meetings as "pleasure."

Mrs. C. H. Ray, Executive Secretary, Arkansas W.M.U., reports eight district meetings with Missionary J. Christie Pool speaking in seven of these meetings and Missionary McCormick in one. Miss Ruby Daniel of Europe was the guest missionary for the G.A. State Camp, and Missionary J. A. Abernathy of China for the R.A. Camp in July. Their young people were inspired to a deeper devotion to world missions.

Mrs. G. D. Crow, of Arizona, writes that Missionary W. H. Carson of Africa spent the entire month of July in Arizona. A study of South America was featured at the summer assembly in August. Miss Margaret Jung is doing a fine work among the Chinese in Phoenix, and Miss Cecile Lancaster, former missionary to Japan, is being blessed in her labors among the Japanese in the concentration camps. Mrs. Crow writes that they greatly appreciate the special page for women in *THE COMMISSION*.

# Mobilizing Men for Missions

## A Deacon and a Spiritual Harvest

Pastor F. B. Thorne, Second Church, Houston, Texas, told me six years ago about taking breakfast with a man who was a deacon in the first country church of which he was pastor. "As we ate breakfast," said Dr. Thorne, "I thought of the time I was pastor of that church. We owed \$260. It came due and we did not have a dollar to pay on it. This deacon (Mr. Gregory) came to me and talked with me about it. Then he went away and returned in about an hour and put \$260 in my hand and said, 'Go and pay that debt.' I knew," said Dr. Thorne, "that he had a large family, that he was a poor, cotton farmer. I wondered where he got the money. I later learned that he had gone to the bank and mortgaged his cotton crop to get the money to pay that debt himself." In September of that year, I visited the Wichita-Archer Association, which met in Wichita Falls. The moderator of the association and the clerk of the association, both of them preachers, were sons of that country deacon. A month later I was in the Corpus Christi Association, which met at Alice. The pastor at Alice at that time was a third preacher son of that deacon. Two weeks later I was in Georgetown, Texas, told this story, and a man in the congregation spoke out and said, "The clerk of our association (who was a pastor) is a grandson of that deacon." At the close of the service the same man walked down and said, "Evidently, you do not know all about this family. You know, the Gregory brothers have a sister who is a missionary in South America." I asked one of the boys about it later and he said, "Yes, our oldest sister prepared to do mission work in South America, but took sick and died just before she was to go. Our youngest sister felt the call to take up the work that her sister so much wanted to do. She is in South America now."

R. C. CAMPBELL,  
Columbia, S. C.

(EDITORIAL NOTE: At Ridgcrest we talked with the third preacher son, recently elected City Missionary of San Antonio. He told us that his parents celebrate in September their fifty-eighth wedding anniversary. Of the seven sons, all finished college except the youngest.)

## An Honored Mexican Layman

Childhood came to an end for Alberto Diaz Gonzalez several years ago, when at the age of twelve his father was laid

to rest, and upon him fell the responsibility of supporting the family. However, Alberto was intelligent, industrious, an honest lad; these qualities, together with a contagious smile, soon made him a multitude of friends. Alberto sold papers, did errands and acted as clerk, gradually working up until today he owns a large business on one of the principal avenues of Mexico City.

Alberto Gonzalez, converted in his youth, had grown remarkably in the Christian life. Not least of the influences for good in his life has been that of his mother. When last I visited her, one thing impressed me beyond all others,—a large-print open Bible on a table by her chair. This son has certainly been no disappointment. He is superintendent of the Sunday school of the First Baptist Church, Mexico City, an energetic workman, and is ready to receive suggestions for improvement. When suggestions were offered for grading the Sunday school departments, he not only was enthusiastic about the idea, but put in many hours after closing his business, helping to arrange the quarters and build the equipment.

Brother Gonzalez is chairman of the building committee which in three years has raised in cash more than half the amount necessary to erect a new building for the First Church of the nation's capital. He is a tither and encourages tithing throughout the Sunday school.

Most men would consider these two major church jobs enough for one person, but Brother Gonzalez finds time to act as superintendent of the Sunday school for the Salvation Army, which meets on Sunday afternoons, in perhaps the most degraded and poverty-stricken district of the city. One is surprised to find there a splendid brick building, admirably equipped for a graded Sunday school. Brother Gonzalez had a leading part in the erection of that lighthouse that is drawing many from filth and darkness into the light of Jesus and the corresponding cleansing power of regeneration.

The membership of the First Baptist Church, Mexico City, would be surprised if on any Sunday morning Brother Gonzalez and his lovely family were not on hand before the appointed hour, ready to greet the first attendants.

FRANK W. PATTERSON,  
El Paso.

Here is a great demonstration of stewardship: Victor L. LeTulle of Bay City, who had already made large contributions to the Buckner Orphans Home, recently gave the Memorial Hospital of

Houston a donation of \$200,000. In making the gift, Mr. LeTulle said, "To me money means nothing except the good I can do with it in helping others."

+

## A Missionary Son

"Christian missionaries from America face their greatest opportunity at the end of the war, but the exact measure of that opportunity will be determined by how Christian America is."

Henry Robinson Luce, the editor-in-chief of *Time*, *Fortune*, *Life* and "The March of Time," the son of Presbyterian missionaries to China, shared this conviction in an interview last May.

"Among the leading heroes of China are many American missionaries," he continued, and from his coat pocket he produced a folded sheet of yellow paper. It was a mimeographed letter from a missionary, dated February 21 and received only a few weeks before. "Grace Boynton wrote us about the Thanksgiving dinner they had in Szechuan, and of the dormitory without closets. She says she wondered at first where she would keep her clothes, but now that winter has come she knows she won't need a closet—she has to wear everything! She thinks that we have probably been without heat this winter, too." Mr. Luce's tone was one of sympathy and admiration for the sacrifices being made on mission fields.

It was Friday, his busiest day. An important board of managers' meeting was just over and a summons to Washington for business had arrived, but Mr. Luce talked graciously about Christian missions. Seated at his desk in the spacious modern office on the top floor of the Life and Time Building in Rockefeller Center, New York, he continued, speaking somewhat rapidly as is his habit in conversation.

"En route to the Orient in 1932 I remember meeting Leighton Stuart, the American president of a Christian college in China. I asked him what he thought of the prospect for Christianity in that country.

"I am not so much concerned about Christianity's future in China," he said, "as I am about Christianity's future in America."

"That's the way I feel now," Mr. Luce confided. "Missionaries will be needed more than ever after the war, to help rebuild China's depleted leadership; but if the United States fails to keep her ideals and act on them, American missionaries will have little chance to do their work."

MARJORIE E. MOORE.



(Left to right) Missionary Orvil Reid and missionary-evangelist Moises Arevalo, Morelia, Mexico.



Sister Antonia, a consecrated missionary Baptist woman in Mexico, can neither read nor write, but she composes gospel songs, both words and music, and sings them with such feeling that even the most fanatical unbelievers are forced to admit the testimony of her fine Christian life.

## Trailing Spiritual Conquerors

(Continued from page Three)

thirty-six years in Mexico. He has rendered invaluable service as general missionary, especially in the erection of church buildings; as a medical missionary Mrs. Neal has followed the Great Physician through revolution, pestilence and death. Missionary Orvil Reid, with headquarters in Guadalajara, travels up and down a vast territory on the Pacific coast preaching, teaching and training. His temperance campaign is winning widespread recognition. The W. J. Webbs have finished their language study in the University of Mexico, and will soon be located in Saltillo, once the center of our educational work. Another couple is desperately needed to work on the west coast from Nogales southward.

We must continue to enlarge our Seminary in El Paso under the direction of Dr. and Mrs. H. H. Muirhead, Miss Viola Campbell, and the able faculty. Established for the training of the future leadership of our churches in Mexico, all work is done in Spanish. Because the laws made it impossible to remain in Mexico, we are now operating just across the border. The entire faculty spent six week in Guadalajara this summer in the first of a series of Extension Courses to be conducted annually. Another contemplated plan is to establish Student Homes in large centers where young Baptist students can live in a Christian environment while attending the government schools.

The Publishing House in El Paso, monument to the courage and sacrifice of Missionary J. E. Davis, continues to "publish glad tidings" in Spanish for our Mexican churches. Baptists and other groups in all of Latin America use this literature. The F. W. Pattersons, well trained in the University of Mexico, are now associated with the Publishing House. Missionary Patterson will act as director, while Dr. Davis continues his editorial work. The ministry of this great missionary publishing house has become continent-wide.

In the Indian state of Oaxaca in southern Mexico, I visited a spiritual conqueror of the first order. Grandson of a prominent Virginia Presbyterian minister, young G. H. Lacy broke the family tradition by becoming a Baptist through a study of the

Greek New Testament. Forty years ago he first set foot on Mexican soil with his family. Though retired, he lives alone in the little village of Tlacolula, gathering about him a group of nearly twenty young preachers in his "Agricultural and Bible School", sponsored by the Mexican Baptist Convention. On the adobe walls of his little home there hangs a faded picture of the family, including his wife, and five beautiful children taken over forty years ago. Mrs. Lacy was called Home to God ten years ago. As though it had happened yesterday, he told me the tragic story so well known to our people of a generation ago. Not long after they arrived in Mexico, scarlet fever struck in all its fury. Within two weeks, all five of those lovely little children had been taken! Trying to comfort his wife, Dr. Lacy suggested that they give it all up and go home. Through her tears, with the courage of God's heroines she replied: "No husband, we have given our children for Mexico, now we will go back and give our lives." Maybe that will help us to understand why he cannot leave Mexico now.

Next month I shall tell you something about Gospel triumphs in Colombia, the gem of the ocean.

Sometimes it takes courage to carry on. We often say when a task seems a failure, "How can I go on with this work?" With deepened trust we must bravely begin another day, confident that God will lead us and give us strength. The strength of God is ever available to all who call upon him in faith. Why do we remain powerless in the presence of all God's power? God never gives up!—Selected.

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# A WARPHAN (War Orphan)

(From a story told by Missionary Mary Crawford)

By Nan F. Weeks

An air-raid warning! A frantic rush from their Chinese village to the near-by caves or the thick woods for safety. The men and the older boys were all away in the army of Chiang Kai-shek, trying to defend their homes and their families. Mothers carried their babies while the older children, crying with fear, stumbled along beside them. A long period of anxious waiting while bombs hissed through the air and exploded in the ill-fated village. Then the "all clear" signal and a weary tramp to their village, only to find their houses a heap of smoking ruins.

But the humble little Baptist church, with its dirt floor and its paper windows, had escaped the bombs and the flames.

A few days later, when our missionary, Miss Katie Murray, and the Chinese pastor had gathered the people together in the little church, there sounded again the "zoom" of Japanese bombers. Rising from her seat near the center of the church, Miss Murray, calm and unafraid, called out, "*Fei chi lai la! San kai! San kai!*" (A bomber is coming! Scatter! Scatter!)

Almost at once a bomb crashed through the roof, wounding many and starting a terrific fire.

Amid the frightened screams, a little girl's voice rang out, "*Quái, quái chi la!*" (Wake up! Wake up, Mother!) But the mother, who was a Christian, did not wake up. Struck by a falling post, she had gone to be with Jesus in that beautiful land where there are no wars, no suffering, no sadness.

"Come with us!" said her little chum. "We must all hurry! Come quickly with us!"

Picking up her mother's Bible, little Mei Foo went with her friend and the others. "We must go far away to a place of safety," said her friend's mother. "Come with us; you will be killed here," and the kindhearted woman put her arm around the sorrowing little girl.

Away they hurried from the ruined village, across the fields and through the woods. On and on they walked without food or rest. Then, when it grew dark, they lay down by the roadside and slept.

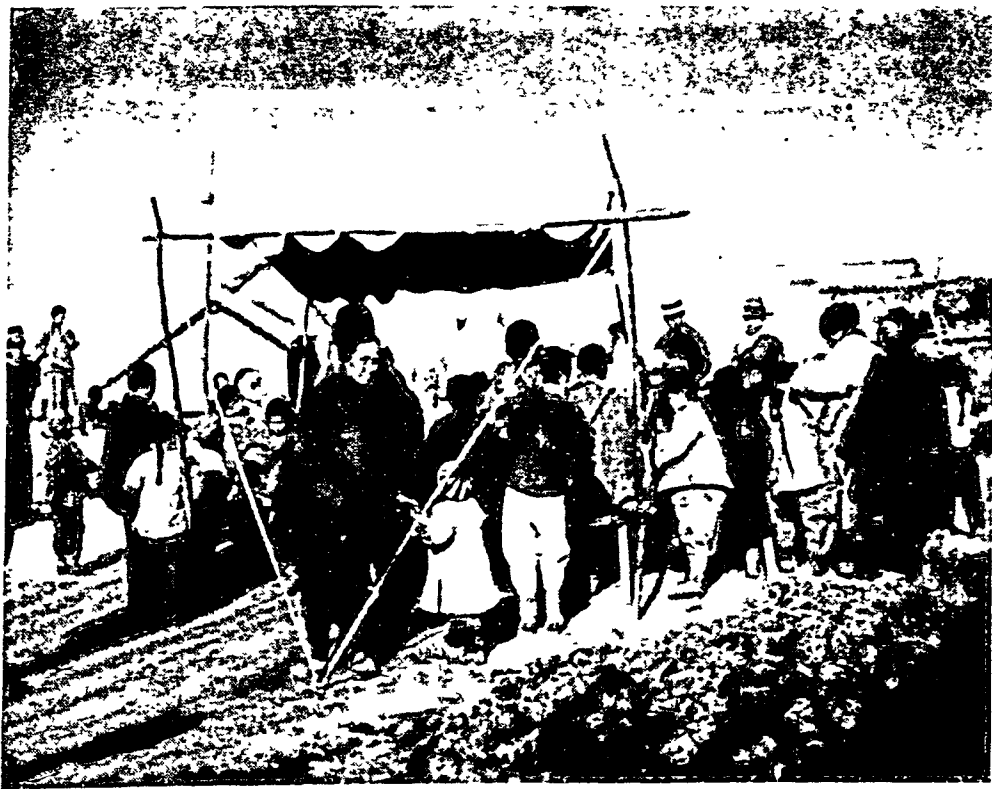
When morning came, the little group, stiff and sore and hungry, tramped on. It seemed to Mei Foo that she could not take another step on her tired, aching feet. Then a wonderful thing happened. Looking ahead they saw a building, and somebody called, "A refugee camp! Food! Food!" And Mei Foo found that, after all, she really could walk a little farther. She could even run a few steps.

At the camp each hungry stranger received rice and a bowl of thick soup. Oh, how good it tasted! Then, after they had eaten their food, those homeless people who had been wandering, like sheep without a shepherd, heard the Chinese pastor tell about the Good Shepherd who loves his sheep. As Mei Foo listened eagerly, she whispered softly a verse which her own dear mother had taught her, "The Lord is my shepherd, I shall not want."

Later in the day the Christian pastor and his wife noticed Mei Foo clinging to her mother's Bible. They talked with the sad-faced little girl, and she told them what had taken place in her village. Then the pastor and his wife said to her, "We have no children. We want a little girl to be as our own daughter. Would you like to stay here and live with us?"

Mei Foo's eyes opened wide. "You mean to stay here always? To have you for my mother and father who would love me? Oh, it seems too good to be true!" And tears of joy glistened in the eyes of the lonely little girl.

That was the beginning of glad days for the little refugee girl who is growing up to be a happy helper in the refugee camp and in the little Baptist church. From her own mother's Bible she reads to an old blind woman each day. From that same Bible she reads stories to the refugee children who come day after day for the bowl of rice which American girls and boys, through their gifts of money, send to the starving children of China. And very often Mei Foo says gratefully, "The Lord is my shepherd, I shall not want."



# Studying Missions

By Mary M. Hunter

## Landings in Africa

UNA ROBERTS LAWRENCE,  
*Southwide Mission Study Chairman,*  
*W.M.U.*

A slow sailing ship, buffeted by storm all the way across the Atlantic, swung slowly to anchor in the bay outside Freetown as fever-ridden men and women crowded to its rails for their first sight of the coast of West Africa. All the long way from Canada, in the year 1792, they had come, twelve thousand of them, led by a Virginia Negro Baptist preacher, an ex-slave converted in Savannah, to settle in the colony of freed slaves established by the British Government in Sierra Leone. When David George gathered his Baptist people together on the beach at Freetown, so far as history tells, that was the first landing of American Baptists on the shores of Africa.

It was not the last, by any means. In 1821, Lott Carey and Colin Teague landed in Liberia with their Baptist church organized in First Baptist Church of Richmond, Virginia. In 1850, that remarkable Georgia army captain, T. J. Bowen, with his associate, Harvey Goodale, and their Negro companion, Robert F. Hill, touched base briefly with the Negro Baptists of Liberia and went on for adventurous months of exploration of new territory for Christian missions among the warlike tribes of Nigeria.

From the time of Bowen to this present day, the story of Baptist landings in Africa is one of absorbing interest, told in fascinating detail in Dr. C. E. Maddry's *Day Dawn in Yoruba Land*, the textbook for Adults and Young People in the Foreign Board 1943 Series. Surely never has there been a more fitting time for Southern Baptists to study Africa than this day, when into every community in the South there comes daily news of the landing of sons and fathers, husbands and brothers, sweethearts and neighbor boys on Africa's gleaming beaches or jungle air fields.

Africa has been a continent of his-

toric crisis from the time history has been written. Great civilizations have left their mighty remains for historians to marvel and wonder over. Empires have risen to power upon wealth from Africa and have fallen when they lost their colonial hold upon her peoples and lands.

So we turn to our books this year with avid interest, knowing well that we are studying an area of tremendous importance to the future of our own nation: a stirring biography of a great medical missionary for young people, *Basil Lee Lockett, a Beloved Physician*, written by his wife and companion in his work, Elkin L. Lockett (now Mrs. E. P. Alldredge); a fascinating story for Intermediates, *So This Is Africa*, written by a fascinating missionary, Susan Anderson, who has spent her life teaching Intermediates and older girls in Africa; and two books that were so much enjoyed by Juniors and Sunbeams several years ago that we want all the Juniors and Sunbeams of today to have them, too: *The Topsy Turvy Twins* and *Little Black Sunday*, both written by Miss Nan Weeks, Book Editor of the Foreign Mission Board, from stories she gathered from the missionaries. These two last books are for the teachers to use in telling stories to Junior R.A.'s, G.A.'s, and Sunbeams.

Never before have there been more books to help us understand the background of our own work. Every teacher should secure and draw heavily upon a book which came in June "hot from the griddle" of the war in Africa, *Africa: Facts and Forecasts*, by Maisel (Duell, Sloan and Pearce, \$2.75). It has some remarkable photographic maps, easily copied, and a very valuable outline map showing all the political divisions of the continent. Under three sections it gives remarkably interesting yet condensed information about "Africa and the War," "Africa and the Atlantic Charter," and "Africa and Its People." This is the one essential resource for teachers of all these books and all who would keep up with world events. Re-

cent also, and dealing briefly and especially with the war area, is *North Africa*, by Broderick (Oxford, \$1.25) containing much description of the country, people and how they live.

Then there are a few other books you should have if possible. *Sons of Africa*, by Gollock (M. E. M., cloth 50¢, paper 25¢ each) is a bargain at this reduced price with its complete biographies of eight great Christian African leaders and four chapters of stories of many others. You must have at least one biography of David Livingstone, perhaps the small but fascinating *David Livingstone* (Collins, \$1.00) which contains much of the vivid journal of the great explorer; and one book on the whole Christian missionary enterprise in Africa, *Africa and Christianity*, by Westermann (Oxford, \$1.75) or *Consider Africa* (Mathews, \$1.00, 60¢) or *Out of Africa*, by Ros (M. E. M., \$1.00, 60¢). For supplementary stories for young people there is *Black Treasure*, Mathews (M. E. M., 50¢, 25¢); *Livingstone the Pathfinder* (M. E. M., \$1.00, 60¢) and the Eagle books at 10¢ each; *Roll On Wagon Wheels* (Robert Moffat), *Mary and the Black Warriors* (Mary Slessor), *To Islam I Go* (Temple Gardner of Cairo), *Always on the Go* (Comber), *Hero of the Hottentots* (Vanderkemp), *Get Through or Die* (Livingstone), *The Man with One Thumb* (Hannington), *They Thought He was Mad* (Schweitzer), *Apolo in Pygmyland* (Canon Apolo of Uganda), *Great Wizard* (Mackay), *Alone to the City of Blood* (Freeman), *Bigger than Bombers* (Hockman of Abyssinia), *African Eagle* (Aggrey), *Where White Men Died* (Crowther), all good for Intermediates and Juniors. Then to round out your full course on Africa read one of the inspiring books from the heart of Albert Schweitzer, the musician-medical-missionary of the West Coast, *The Forest Hospital at Lambarene* (Holt, \$2.00), *African Notebook* (Holt, \$2.00) or *Out of My Heart and Life* (Holt, \$2.50).

# BOOKS

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

*The Story of Helen Gould*, by Alice Northrop Snow, with Henry Nicholas Snow, published by Fleming H. Revell Company, New York, (Pages 340; price \$3.75) is of special interest to our readers, not primarily because Helen Gould (Mrs. Finley J. Shepard) was the distinguished daughter of Jay Gould, but because Helen Gould was an illustrious example of stewardship. She kept not her millions for her own selfish interests, but used them for human welfare. She was Honorary Vice-president of the Women's Board of Foreign Missions, Reformed Church in America and was deeply interested in many benevolent enterprises. Mrs. Snow, the niece of Helen Gould, who lived in the Helen Gould home, has given us a faithful portrayal of a great woman.

We are indebted to Professor J. M. Price, Southwestern Baptist Theological Seminary, and to the Sunday School Board for an exceedingly interesting volume, *Baptist Leaders in Religious Education*, which has just been published by Broadman Press (Pages 174, price \$1.25). Here are brief biographies of twenty prominent Sunday School and Training Union leaders who have made distinctive contributions, and are deceased, retired, or near retirement. A different writer, each one chosen on the basis of intimate knowledge of the subject of the biographical sketch, was chosen for these inspiring stories. Here is a list of the men and women who are worthily honored: George Washington Andrews; Harvey Beauchamp; Prince Emmanuel Burroughs; James Edward Byrd; Robert Henry Coleman; Byron Hoover DeMent; Arthur Flake; Lilian Stevenson Forbes; James Marion Frost; William Douglas Hudgins; Landrum Pinson Leavell; Ernest Eugene Lee; Edwin Lee Middleton; Hight C. Moore; William Durrant Moorhead; Bernard Washington Spilman; Harry L. Strickland; Isaac Jacobus Van Ness; William Sherman Wiley. Annie Laurie Williams.

*Journey Among Warriors*. Eve Curie. Doubleday-Doran Company.

1943. \$3.50. Pages 501. This is more than a record of a 'flying' visit to five major battle zones. It is a noteworthy interpretation by a noteworthy person. Miss Curie was able to have personal contacts with many of the great figures of the world. Because of her name she had entree to the homes of the mighty. She also rubbed shoulders with the 'small' people of each country—both military and civilian. Africa is seen wearing a "Yankee belt" around her waist." The Free French, British and African Armies come within our purview. The French in the Levant, divided in their loyalties, appeal to our sympathies. We are made conscious of the undying fanaticism of all Russia—also of her strength and her weakness. The tangled India question is picked up, examined—and gently put down again. Miss Curie's interviews with Gandhi, Nehru, Jinnah and Wavell are choice sections of the book.—We get a glimpse of the greatness of China, and her glorious first family. A. L. M. Sadler, 43 Towana Road, Richmond, Virginia.

*For All of Life*. William H. Wiser and Charlotte V. Wiser. Friendship Press, New York. 1943. Pages 182. Price \$1.00. This is a sympathetic review of all phases of mission work done around the world. Here we have chapters on educational missions, on the ministry of hospitals, agricultural missions, social life, worship in various lands, with the closing chapter on, "All of Life for Christ."

*Robert Hall*. By Graham W. Hughes. The Carey Press. 1943. Pages 158. Price 2/6. This biographical study of the great English Baptist preacher who lived more than a century ago, is uniform with two other volumes on William Carey and Andrew Fuller. In his early years, as a young preacher, Robert Hall's messages were profoundly intellectual, but later he learned by experience that he needed to make the Cross the heart of his messages. He came to be the greatest preacher of his day. However, the author says that his proclamation of

mellowed Calvinism influenced many Baptist churches to recede from their old Calvinist position until many of them had no theology at all.

*We Who Are America*. By Kenneth D. Miller. Friendship Press. 1943. Pages 181. Price—Cloth \$1.00. Paper 60¢. Years ago when we had a flood of Immigration to America there were many excellent books dealing with the question of Immigration, but most of those books are now out of date. We welcome this brief study which gives an illuminating picture of the racial elements in modern American life.

*Mother Russia* by Maurice Hindus (Doubleday-Doran, \$3.50) is Russia of today, simply, straightforwardly presented. In the introduction, Hindus says, "It is in the hope of bringing to the reader a fresh understanding of the Russian people . . . that I have written this book." The author's roots are in Russian soil, so he is able to speak with "native" knowledge of Russia and her scores of nationalities. Because he grew up in America, his evaluation of facts gathered during twenty years of intimate study is somewhat detached, yet profoundly sympathetic. Mrs. George W. Sadler warns that "the reader may become lost in the maze of facts, organizations, nationalities, battle lines, and the like," but the book reveals a country that is a much-misunderstood ally.

*A Preacher Looks at War*. By Daniel A. Poling. The Macmillan Company, New York. 1943. Pages 101. Price \$1.25. The attitude of the Editor-in-Chief of the *Christian Herald* to war will be shared by many other preachers. Dr. Poling abhors war, but he believes that when reconciliation has failed the Christian must stand with his faith to the very death. There are some things, he says, infinitely worse than this, the most bestial of all wars. If we accept and support police protection for the community then we are bound to support the principle for the nation and the world. Dr. Poling dedicates the volume to his chaplain son who was reported "missing" in the North Atlantic.

## A Great Chinese Layman (Continued from page Fifteen)

brought up in his faith; and I am going to continue my membership in our Cantonese Baptist Church."

"His sun set while it was yet day"—he was only fifty-five years of age; but his was no sudden departure. While the disease was slowly taking him away, he lingered long enough to give us an example of resignation and patience in his enforced inactivity, as he had given us an ensample of wholesome activity in the days of his strength. His leave-taking was not as a meteor swishing through the heavens and ending in star dust, but like the dying sun, slowly and quietly sinking behind the western horizon, growing larger and more resplendent as it disappears from sight. And just as surely as we know that the setting sun is not descending into everlasting darkness, but is leaving us in order to shed its benign light and warmth on the other side of the earth, so certainly we know that John Y. Lee passed from our sight to shine on the other side of eternity "as the stars for ever and ever."

## Concerning The Commission

We have a letter from one of our subscribers in Alabama who writes, "It has been a pleasure to me and my child to get THE COMMISSION. We sure do like it. I am so sorry I haven't sent the fifty cents before now, but it slipped my mind. I sure am glad you reminded me of it."

Missouri Baptists report two weeks of "Mission Emphasis" meetings which were quite effective in their appeal to all who attended the meetings. On the programs were some fourteen missionaries who represented the Foreign and Home Boards, also six state workers. They had 114 mission study classes, each giving full five nights, and received more than 400 subscriptions to the two missionary magazines of those Boards. All expenses of the meeting were met with a surplus of between \$400 and \$500, which was given to World Relief. Rev. A. T. Wilkinson, pastor-at-large, reminds us that this was a rural missions campaign with combined attendance of more than 12,000 people.

We appreciate the spirit and purpose of one of our subscribers who writes: "We took THE COMMISSION for a while and I do not know how it came about that I let it expire. I will try not to let this happen again, as I enjoy reading what is going on in our mission fields."

## Birthdays

### OF MISSIONARIES

#### OCTOBER

- 1 Miss Helen McCullough,\* 3225 Ewing Avenue, Houston, Texas.
- 2 Rev. P. W. Hamlett,\* 216 Oakland Drive, Windsor Terrace, Fayetteville, N. C.
- 2 Belle Tyner Johnson (Mrs. T. Neil),\* 425 Cameron Avenue, Chapel Hill, N. C.
- 6 Dorothy Dodd Lawton (Mrs. Deaver M.),\* Ridgecrest, N. C.
- 6 Geraldine Riddell (Mrs. W. W.),\* 3518 Commonwealth Avenue, Charlotte, N. C.
- 6 Miss Mary E. Moorman,\* 2009 Circle Avenue, Owensboro, Ky.
- 6 Rev. W. C. Newton,\* 1608 Grove Avenue, Richmond, Va.
- 7 Rev. J. A. Lunsford, Caixa 152, Belem, Para, North Brazil.
- 7 Dorothy Brickell Schweinsberg (Mrs. Henry W.), Apartado Nacional 713, Barranquilla, Colombia.
- 8 Miss Willie Kate Baldwin, Abeokuta, via Lagos, Nigeria, West Africa.
- 8 Rev. Herndon M. Harris,\* Box 233, Clinton, Mississippi.
- 10 Dorothy Carver Garrett (Mrs. W. Maxfield),\* 512 W. Bell, Houston, Texas.
- 10 Rev. F. A. R. Morgan, Av. de Setembro N. 70, Araraquara, Sao Paulo, Brazil.
- 10 Rev. J. F. Mitchell,\* Box 190, Florence, S. C.
- 11 Daisy Cate Fowler (Mrs. F. J.),\* Box 626, Hendersonville, N. C.
- 12 Miss Leonora Scarlett, Macao, Kwangtung, South China.
- 13 Rev. George H. Lacy, Matamoros 34, Tlacolula Oaxaca, Mexico.
- 13 Mary Hodges Nichols (Mrs. B. L.),\* Junction, Texas.
- 13 Miss Annie M. Sandlin, Shiuchow, Kwangtung, China.
- 13 Miss Mary Elizabeth Truly, Abeokuta, via Lagos, Nigeria, West Africa.
- 14 Rev. R. T. Bryan, 1331 Rue Lafayette, Shanghai, China.
- 15 Rev. James D. Belote, Box 456, Wahiawa, Oahu, T. H.
- 15 Rev. J. R. Townsend,\* Azle Baptist Church, Fort Worth, Texas.
- 16 Lillie May Hylton Starmer (Mrs. R. F.),\* 106 Bank Avenue, Knoxville, Tenn.
- 18 Miss Floy Hawkins,\* Route 3, Box 604, Phoenix, Arizona.
- 18 Miss Eunice Fenderson,\* 3112 17th Avenue, So., Minneapolis, Minn.
- 19 Lillian Todd Galloway (Mrs. J. L.), Macao, Kt., South China.
- 19 Eunice Allen Sherwood (Mrs. W. B.),\* Dillon, S. C.
- 20 Miss Doris Lynn Knight, Laichowfu, Shantung, China.
- 20 Rev. E. J. Combs, Jr., Apartado Nacional 713, Barranquilla, Colombia.
- 20 Rev. William L. Cooper, Pino 3290, Buenos Aires, Argentina.
- 22 Julia Reaves Askew (Mrs. D. F.), Bolanos 115, Buenos Aires, Argentina.
- 22 Mrs. Ann Sowell Margrett, Ade Julio 2775, Rosario, Argentina.
- 23 Rev. A. B. Christie, Caixa 45, Est. Do Rio, Petropolis, Brazil.
- 23 Dr. Wilfred H. H. Congdon, Iwo, Nigeria, via Lagos.
- 24 Rev. W. B. Johnson, Kiangsu, Kungshan, China.
- 24 Kate Carper Johnson (Mrs. W. B.),\* 607 Allison Avenue, S. W., Roanoke, Va.
- 24 Rev. B. W. Orrick, Calle Colorado 1876, Montevideo, Uruguay.
- 24 Susy Taylor Whittinghill (Mrs. D. G.),\* 176 Pulteney Street, Geneva, N. Y.
- 25 Rev. A. B. Deter,\* 2615 Throckmorton Street, Dallas, Texas.
- 25 Rev. John A. Parker, Casilla 3388, Santiago, Chile.
- 29 Miss Kate Ellen Gruver,\* c/o Mrs. R. L. Rogers, Blackburn Drive, Nashville, Tenn.
- 29 Miss Josephine Ward,\* Energy, Tex.
- 30 Rev. James W. McGavock, Casilla 3388, Santiago, Chile.
- 30 Miss Hannah Plowden, 2323 University Avenue, Honolulu, T. H.
- 31 Rev. W. W. Lawton,\* 3518 Commonwealth Avenue, Charlotte, N. C.
- 31 Rev. Buford L. Nichols,\* Junction, Texas.
- 31 Edith Deter Oliver (Mrs. A. Ben), Caixa T, Curitiba, Parana, Brazil.
- 31 Alice Armstrong Stover (Mrs. S. S.), Maceio, Brazil.
- 31 Inez Tatum Webb (Mrs. W. J.), Bajio 203, Mexico, D. F.

\*At present in this country.



# Directory OF THE FOREIGN MISSION BOARD, SOUTHERN BAPTIST CONVENTION, 1943

## NIGERIA, AFRICA

**Abeokuta**, via Lagos—Miss Susan Anderson, Miss Willie Kate Baldwin, B. T. Griffin, \* Mrs. Griffin, \* Miss Margaret Marchman, I. N. Patterson, Mrs. Patterson, Miss May Perry, Miss Elizabeth Truly. **Benin City**, Box 48—M. E. Brantley, Mrs. Brantley, \* Miss Ruth Walden. **Ede**—Miss Neale C. Young. **Igede**, via Ado-Ekiti—V. Lavell Seats, Mrs. Seats. **Iwo**, via Lagos—L. Raymon Brothers, Mrs. Brothers, Wilfred H. H. Congdon, Mrs. Congdon, Miss Alma Graves, Miss Lena Lair, \* H. R. Littleton, Mrs. Littleton, Hugh P. McCormick, \* Mrs. McCormick, \* Miss Mildred Smith. **Lagos**—J. B. Adair, Mrs. Adair, A. Scott Patterson, \* Mrs. Patterson. **Ogbomoso**, via Lagos—George Green, M.D., Mrs. Green, Miss Ruth Kersey, \* C. W. Knight, Miss Kathleen Manley, \* H. D. McCamey, D.D.S., Mrs. McCamey, R. U. Northrip, M.D., Mrs. Northrip, Miss Vivian Nowell, J. Christopher Pool, Mrs. Pool, \* Miss Eva M. Sanders, H. Glenn Walker, M.D., \* Mrs. Walker. **Oyo**, via Lagos—Miss Ethel Harmon, Miss Isabella Moore. **Port Harcourt**—Box 132—W. H. Carson, \* Mrs. Carson, \* Miss Josephine Scaggs. **Shaki**, via Lagos—Miss Hattie Gardner, J. C. Powell, Mrs. Powell, Miss Amanda Tinkle. \*

**Emeritus Missionaries:** Mrs. L. M. Duval, 226 Douglas Ave., St. John, N. B., Canada; Mrs. Carrie G. Lumbley, 24 St. Alban's Crescent, Bournemouth, Eng.; Dr. and Mrs. E. G. MacLean, Cody, Queens County, N. B., Canada.

## ARGENTINA

**Bahia Blanca**—Erhardt Swenson, Mrs. Swenson. **Buenos Aires**—Bolanos 115—D. F. Askew, Mrs. Askew; Pino 3290—William L. Cooper, Mrs. Cooper; Bolanos 262—C. O. Gillis, \* Mrs. Gillis; \* Dante 36—L. C. Quarles, \* Mrs. Quarles; \* Rafaela 3936—H. B. Ramsour, Mrs. Ramsour; General Urquiza 186—M. S. Blair, \* Mrs. Blair, \* Miss Minnie McIlroy; Ramon Falcon 4100—Miss Estelle Councilman, Miss Beatrice Glass. **Cipolletti**—F. C. S. Rio Negro—G. A. Bowdler, \* Mrs. Bowdler. **Cordoba**—Cerro Las Rosas—V. L. David, \* Mrs. David. **Mendoza**, Godoy Cruz—Calle Anzorena 125—Miss Vada Waldron; \* Juan B. Justo 506—J. C. Quarles, Mrs. Quarles. **Rosario**—9 de Julio 2775—Mrs. Anne Sowell Margrett; Tupongato 1365—T. B. Hawkins, Mrs. Hawkins. **Tucuman**—General Paz 1410—Paul Freeman, Mrs. Freeman. \*

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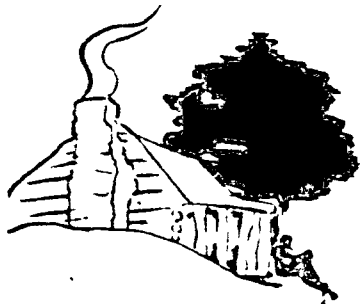
—Photo by Three Lions

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

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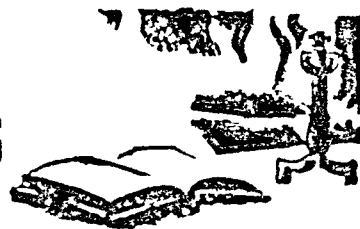


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