

# The Commission

A BAPTIST WORLD JOURNAL

NOVEMBER 1

## Together

**W**e are redeemed into a fellowship. From Paul we learn that we have been made alive together, have been raised up together, made to sit together, and are laborers together with God.

We are to go into all the world together. Each Christian is to go unto the uttermost parts either personally or representatively. In any case we go with others.

We share in the highest form of fellowship in the missionary enterprise. It is the most unselfish type of Christian service.

This is the hour for all members of Missionary Baptist churches to be Missionary Baptists. They have impoverished themselves and the world long enough. This problem can be solved on a low level or a high level,—by discarding the missionary banner, or by living up to its high standard. Can anyone imagine the results if Southern Baptists were to move together one time?

God is overruling the blunders of men to prepare the world on an unprecedented scale for a great missionary ministry. Old orders and systems are crumbling everywhere. God help us not to fail. One such opportunity in five hundred years is rare. Together, all ye estates of Zion!—W. R. White, Editorial Secretary, Baptist Sunday School Board.

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A BAPTIST WORLD JOURNAL

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

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# The Commission

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## There is No Other Name\*

By Theodore F. Adams

"Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved" (Acts 4:12).

The lame man at the Beautiful Gate had held out his hand to Peter and John, expecting money. They gave him something better than money. Peter said: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

When Peter and John were arrested after that experience for proclaiming the resurrection from the dead, they gave to us the words of our text. Jesus was to them a living reality. When Jesus was crucified, they thought, in their despair, that all was over; now they knew that Jesus was the Living One. Peter told the people that this man, once lame, was a free man because of the name and power of Jesus Christ. What else could those men preach about? What a glorious Gospel they had for the people! What a difference Jesus makes to any life! In Jesus any life can find hope and help. He enables one to sing, "Since Jesus came into my heart." We who have been changed by his power know the meaning of that Name. Jesus said: "I am the Way, the Truth, and the Life." We cannot find the way, the truth, the life apart from Jesus.

On top of one of my book cases is a statue of Buddha which my father received from a missionary. Near that statue is a picture of my father, who taught me Jesus Christ. What a difference there would have been in my life if he had taught me to worship Buddha! What a difference for me to know Christ and life eternal! I think of the counsel which my father gave me the day I was preparing to be ordained for the Christian ministry. He gave me the admonition to keep close to God. He taught me that God was in Christ, reconciling the world unto himself, and that we are ambassadors for Christ.

There are some other things which we must re-emphasize as well as salvation through Jesus Christ alone. There is the matter of prayer. How important is prayer in these days of peril and temptation! The disciples looking at Jesus one day, sensed that he had something they did not have, and when he had finished praying they said, "Lord, teach us to pray." We

should learn to lean every morning on the window sills of Heaven, and gain strength for the day.

Jesus taught us the importance of his church. We are to have fellowship in his church. Christ loved the church and gave himself for it. So many of us have lost vital contact with the church. We think of what the church can give to us. We are in danger of forgetting what we can give to the church. Who are we to say that we can be as good Christians without the church? We ought to give our best to his church, even as our Lord loved his church and gave himself for it.

Rise up, O men of God!

Have done with lesser things,  
Give heart, and soul, and mind, and strength  
To serve the King of kings.

We need to emphasize the ideals of Christian homes. Recently we saw the results of some startling studies: from 35% to 50% of marriages contracted in wartime will fail when the war is over. When men and women leave God out of marriage the home life is imperiled. On every hand we see delinquent children and delinquent parents, unfaithful husbands and unfaithful wives. Children and other loved ones pay the price for their folly. The Lord Jesus Christ alone can show us the way of Christian love in Christian homes. We must learn to put Christ into the heart of the home. The Lord Jesus Christ put the child in his rightful place; he emancipated womanhood; he abolished slavery; he showed manhood at its best. God help us in these times to be Christians in our home.

Let me say one other thing that Christ has enjoined us to do,—to go into the world and preach his Gospel to every creature. He declared a world-wide Kingdom. Our men and women around the world are finding out how much missions can mean to them. They are finding the reservoir of good-will provided by Christian missionaries, who have laid world-wide foundations for a just and durable peace. Men and women are seeing the need for Christian missionaries. We have a twofold loyalty—a loyalty to our country and a loyalty to the Kingdom of God. I was never prouder to be an American and to cherish all for which that flag stands, with no dream of empire, no thought of aggression, no selfish designs to extend our domain.

(Please turn to page Twenty-three)

\*Abstract of sermon preached Sunday morning, July 25, 1943. Published without revision.

# Baptist Home Missions in Brazil

By L. M. Bratcher

The Home Mission Board of the Brazilian Baptist Convention was organized in 1907 at the time that the Brazilian Baptist Convention came into existence. In the beginning two aims were adopted for its program, the winning of the Brazilian Indian and the evangelization of the far interior of Brazil. Through all of the years it has remained loyal to those two aims and has added to other phases of work during the years, the winning of the immigrants and the preparation and distribution of literature.

In carrying out this enlarged program, the gospel was carried into six states of Brazil and preached in four other South American countries. It has put itself in touch with thousands of emigrants, has carried the Gospel to the Indians in two separate zones, and has distributed millions of pages of tracts and hundreds of thousands of Gospels. It has been the pioneer in the movement to the West that is taking on such a great impulse at this time and can in some ways be compared with the Westward Movement in the United States during the middle of the last century. At the present time, the Board is supporting thirty-seven workers in the far interior of Brazil and its work is growing by leaps and bounds. The most inspiring thing about all of our work in Brazil is the way in which the young people are dedicating their lives to the winning of their own fatherland to Jesus Christ.

My connection as Secretary with this Board began in 1926 when I was chosen for the first time to lead this work. Through the years the work has grown in my own heart and life until it has become in my thinking, the most significant movement in Brazil, for the winning of the great interior to Jesus Christ. Its workers are going farther and farther afield, and some of them are now located on the extreme western border of this great land. To my own mind and heart the work has been an inspiration for it has been developed as the Spirit has led. Through the seventeen years we have steadily refused to make one cent of debt, in spite of the heartbreaking appeals that constantly come to our office. As a result we have seen the number of workers grow from one to thirty-nine and during this time our books have always shown a surplus,—at times less than one dollar, but still a surplus. Because of this record we are known in Brazil as the "Unorthodox Mission Board."

Through these years, the full meaning of the words of our Master, that serve as a title to this article, have been impressed upon our hearts. Time after time in the meeting of our Board, we have been faced with the situations that seemed impossible of solution. Time after time we have asked and we have received the solution of our problems, both financial and administrative. Examples could be given to prove the above statement, but one will be sufficient.

The San Francisco Valley is one of the important high-

ways through the far hinterland. It has always been of the highest importance to the development of Brazil and is growing day by day because of the westward movement. While it has always been an open highway to the Gospel, in some strange way it has never been developed as such. Our feet have been so slow in the running that the people have not seen the Light nor heard the Good News of Salvation. There was no one to go and there was no one who had furnished the means of their going.

A little over a year ago one of the most heartbreaking appeals I have ever known came from that great region; from a center of false worship. It came from the heart of one of our brethren who had gone out there as the agent of a steamship company. At the time there was nothing that could be done except to ask. At the meeting on Missionary Day, in the South Brazil Baptist Seminary, the Secretary of the Home Board, placed that appeal before our people. It reached their hearts and many began to ask the Master to send the means and the worker, for both were lacking. The "Asking" had begun and we awaited the results.

In some way, to this day I do not know how, perhaps it was from some item that Dr. Maddry had taken from our letter, this appeal reached away into South Carolina

and fell upon the heart of one of our pastors. This pastor had hoped to come to Brazil or to South America as a missionary, but the first World War had intervened. He was wounded in that war and as a result had been confined to a wheel chair, giving up all active work for the Master. But his heart was not inactive and his love for lost souls had not waned. In some way the appeal from the far interior had fallen into his hands. Immediately he had written Dr. Maddry, and had insisted that he be allowed to support a worker for the Valley for three years. The check was sent on and the money deposited with the Home Mission Board in Brazil. He, who had not been allowed to come to Brazil, was to have his representative here. We had asked and we were receiving. The means had been provided, but the worker was still wanting.

When the news of the gift of Brother W. C. Pinson arrived, our hearts began to turn toward the one man among our workers who could do the task that lay ahead. But we had promised this man that he could return to another work on which his heart was set, and we could not fail in our promise to him. At that time he was due a furlough and his way led through Rio. The matter was placed before him and his consecrated wife. After prayerful consideration they agreed to place their own dreams and desire to one side and accept the opening of the new field. Brother Pinson had been informed of the possibility of securing that worker and he had united his prayers to ours for the worker.

It was one of the happiest hours when we could sign an agreement with this worker and send the news on to



L. M. Bratcher

our loyal companion in the States. Once more the words of our Master, "seek and ye shall find," had been put to the proof and we had discovered anew that they still retained all of their power. Today the worker is out there in the great valley. A long trip has carried him on his way

to a more complete understanding of the field and its needs. During the trip more than thirty souls were led to the Saviour and five were buried with him in baptism. Groups are being formed from which will come live churches to carry on the task.

# Winning Students in Free China

By Baker James Cauthen

Last Spring our Baptist High School in Kweilin invited me to preach a service of four evangelistic sermons to their student body. In this entire province, there are only two Christian high schools, both maintained by our Chinese brethren. The services were conducted each afternoon in the auditorium of the Kweilin Baptist Church.

It would have been a joy to you to see that crowd of nearly six hundred young people filling the auditorium each afternoon. Many of these students had known very little of Jesus before they entered this Baptist high school. It was for them their first revival meeting. Although in the entire student body there were only eighty professed Christian students, the non-Christians seemed aware that the message they were to hear deserved their closest attention. They joined heartily in the singing. They listened appreciatively as the school choir sang special numbers in English. But best of all, they responded to the invitation to trust in the Lord Jesus. Thirty of them followed Christ in baptism. In all the meetings I conduct among students in China, I call upon those who wish to believe in Jesus to come forward publicly in open confession of faith. In some places this method has not often been used for fear the students would be reluctant to make such a public declaration. But it has been my happy experience to find that they are challenged by the idea of taking a bold stand before the world, and it seems to me that by so doing they are greatly fortified to face the criticisms, ridicule and possible persecution which may follow their surrender. It was a happy time for all of us. Miss Inez Lung said to the new Christians: "Last fall I wanted to go back to America to see my mother and was very sorry that I did not get to go. But now to see all of you trusting in Jesus makes me so glad to be here and have a part in this work that I am glad I did not get to go home."

Following this meeting, we went to Shiu Chow where Dr. and Mrs. Saunders have labored so long. We were privileged to spend some days with them in a revival just as they were bringing their long and fruitful ministry in that field to an end in preparation for return to America. For six days I had the pleasure of preaching in the Shiu Chow church at night and in the Pu Kwong Orphanage in the morning. More than seven hundred children gathered each morning for worship and a large number of them came forward in profession of faith. The night services in the church were well attended and between fifty and sixty people declared their faith in Christ. It strikes the visitor to Free China forcibly that men—especially the soldiers—respond so readily to the gospel. People who have been

uprooted from their homes and have come to new places to live, accept the message far more readily than do those who are surrounded by all their old ties of family and tradition. In this we see again the great opportunity afforded by the present Free China situation. These people from the four ends of China will hear the message in this area and then go back to their old homes when the war is over to bear their witness.

I spent three days in an evangelistic meeting in a Baptist high school which has moved up from Hong Kong. There Chinese Baptists came to this section with a true pioneer spirit. They located their own site and erected their buildings. It is a most beautiful location up on the hillside overlooking a beautiful valley watered by two rivers. Six hundred students in this high school are daily brought into contact with the message of Jesus. Each night the entire student body gathered for worship. They met in a large building used by the boys for a dining hall. Again it was the same experience of quiet, appreciative attention and ready response to the gospel. Seventy-two made public profession of faith in Christ.

The last meeting in the series was at Lingnan University—another refugee school from the coast. In that school is a talented young Baptist student, Miss Wu Yi, who is a member of the senior class. She has had experience teaching in our Baptist schools, and is filled with a longing to win others to Christ. Her fellow students elected her to be the president of their Christian Fellowship, and she has led her friends to follow Christ. Night by night those students gather for prayer service. When they began there were only three who attended, but now there is an attendance of nearly thirty each evening. These students make their witness felt on the campus. Each evening the chapel was filled with young men and young women who were open to the message. In those three days, sixteen made profession of faith in Christ and sixteen more dedicated their lives to the service of God.

This is but a sample of the opportunity in Free China today among the students. The old religions have no hold upon these young people. Many of them make no profession of any sort of religion. Some seem to try to convince themselves that religion is not needed by people today. Yet a little contact with these students convinces one that they are at heart hungry for a message of life, of assurance, of victory. Surely they present a fertile field for evangelism. In the city of Ping Shek the Christians are seeking to build a student center in order that they may serve the vast student opportunity there.



# Strengthening the Home Base

By Courts Redford

The war may be won on the home front. We have been reminded often that our forces abroad can be no stronger than the supply lines and the morale of our home base.

So it is with our mission enterprise. At the close of this war the Foreign Mission Board will undoubtedly have the largest opportunity for service ever entrusted to Baptist people. Its ability to take advantage of that opportunity will depend upon the strength of the home base. We can be no stronger than the combined strength of the churches which are associated in a program of mission activity. We need all of the strength we can muster.

Did you ever realize that the "freedoms" for which we are fighting are spiritual values? Money cannot buy them. Material success will not assure them. They are the concomitants of the Christian way of life. They will be realized to the extent that we appropriate the ideals and power of Christianity in our daily living. America can be ready for world leadership only as she herself is controlled by the higher values of life. She cannot well say to her fellow nations, "Let me take the mote from thine eye," when she is blinded by a beam in her own eye.

America is blinded today. She is blinded by materialism. Evidences of perversion in thought and action are prevalent on every hand. The breakdown of the American home is prophetic of many evils. The growth of juvenile crime is alarming. The growth of the liquor traffic is another evidence of spiritual degeneracy. A loss of respect for the Lord's Name and for the Lord's Day is added proof of a decadent spirit that will destroy our churches and our Christian way of life unless it is deterred.

Perhaps a considerable part of the fault lies with our churches. Many churches no longer have evening services. Many of our Baptist churches report no baptisms each year. On the whole the Sunday school attendance in the United States is decreasing. Bible tests given to unselected groups of young people have proved a woeful ignorance of the most elementary Scriptural knowledge. Rural churches seem to be declining in membership and in power. Though many young people are going to our cities they are not being reached by our city churches. The relative number of young people in city congregations is less than in either rural or town churches. Our churches must so vitalize their worship and their service programs that they will command the respect and attention of our people, young and old.

Vital Christianity is needed for such a time as this. Christianity, unless adulterated with pagan philosophy, is always vital. If we properly present and represent Jesus Christ to the world he will do the rest. All the world will be looking largely to America for leadership and guidance in the postwar era. We shall be prepared to give such help only to the degree that we ourselves have learned and appreciated the spiritual values of life.

How can the home base be strengthened? I find myself asking this question time and time again. What can our Home Mission Board do to help? What can my own

church, and other such churches do? What can I as an individual Christian do?

I have no cure-all recipe for our apathy and our weaknesses. I venture to offer some suggestions which I hope will provoke others to diagnose our troubles and will help us to find some remedy.

1. In the first place, *our Baptist people need to deepen their convictions*. Great actions are the product of great motives, and great motives grow out of deep convictions. Believe nothing and you will do nothing. We must teach the Bible as the inspired Word of God without apology. We must preach and teach the great doctrines of our faith. We are "stewards of the Gospel" and we have no right to compromise the teachings and commands of our Lord. We must take a positive stand on the great moral issues of our day. "Come ye out—and be ye separate" is God's call to American Christians today.

2. *We must win the lost to Christ*. This period of unrest and uncertainty calls for a new emphasis on evangelism. The war effort has loosed many normal ties and lifted many restraints so that many of our people are adrift. They do not have the wholesome restraints of home and friends. The realization that death may not be far away for us or our loved ones should cause us to think seriously of our preparation to meet God. Many of our boys are finding a new faith in God in the fox holes of the battlefields. Mothers and fathers who have considered education and culture quite sufficient to meet the needs of their children are realizing for the first time the need of Divine protection for their boys and their girls. The time is ripe for a nation-wide revival. We help our people to realize that all people are lost without Christ, that Christ alone can save, that other religions are impotent to save anyone apart from Christ, and that the task of evangelization has been committed to our Christian people. Such a conviction may arouse us from our lethargy. We believe that plans could be perfected whereby every Baptist church in the Southern Baptist Convention could be led and assisted to have a revival meeting or some other definite effort in soul-winning during the year of 1944. A spirit of soul-winning will help solve every other church problem and will do more than all else to strengthen the home base.

3. *We must call upon every Christian to give his best to his Lord*. Far too many of our church members have been giving the Lord the left-overs of life. They give their church the left-overs of time and energy. For them, business and pleasure come first. They will travel far to maintain a perfect record of attendance at some civic club and will habitually miss the church services. They cannot attend prayer meeting because they have some club or social meeting on that evening. Too often our leaders have an apologetic attitude in asking their members to accept places of service. We need to realize that the Christian's first business is the promotion of his Lord's Kingdom. "God first, others second, business third," must be a rule

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# A Day of Good Tidings

By Charles E. Maddry

(The sermon Sunday morning Foreign Mission Week at Ridgecrest was preached by Secretary Charles E. Maddry, of the Foreign Mission Board. His text was taken from II Kings. "This day is a day of good tidings and we hold our peace." The following abstract is published without revision.)

I was born within eleven years of the close of the Civil War. Among my first recollections were the talks which my father and his comrades had concerning their experiences in the war and the days of reconstruction. It was a time of sorrow and suffering. This terrible war is a global conflict. When the day of blessed peace comes we shall face a program of reconstruction.

We shall face a world weary of war. China has been in the war almost twice as long as Europe. We have been in nearly two years. Think of the awful suffering of all the people of the world!

We shall face a world economically bankrupt. Some of us were in Germany in the days of inflation when we paid 15,000 marks for a cup of coffee. China is experiencing the difficulties of inflation. Let us pray that we may be saved from the orgy of inflation.

We shall face a world weakened and broken by war and disease and hunger. We are going to see children and aged people broken by disease. We shall see multitudes of young men of all nations crippled and maimed for life, broken in body and in mind.

We shall see a hungry world—hungry for bread. When our American soldiers reached Tunisia and Sicily they were greeted by hungry people. They shared their bread with starving children. We can't read letters and cables which come from famine-stricken China and Europe without having our hearts broken.

We shall have a generation of young people disillusioned, especially in Germany, Italy, and Japan. They raised their leaders to the rank of divinity. But their doom is sealed. Al-

ready the sawdust Caesar of Rome has gone and others will follow.

There is another side to the picture. This is a day of good tidings. Read again this story in II Kings about the famine-stricken city and an invading army when God intervened. During the summer I have been reading *The Decline and Fall of the Roman Empire* by Gibbons. God is working a great program for the redemption of the world. This war has brought together the nations of the world into one big neighborhood. When the war is over one may reach the farthest point on the globe within sixty hours of flying time. Millions in the world have never been touched by the Gospel of Christ. God has not failed and his Gospel will not fail. We have failed. He is going to give us another chance.

Our American boys are in sixty-odd lands and political divisions fighting for the cause we love. They will come back home world citizens, not isolationists. God has thrust America into a world situation. Many of our men are coming back to offer themselves as world missionaries. Many of the best helpers in mission lands are sailors and soldiers. Our Baptist people have just organized an association in Honolulu.

God is thrusting America out into a position of world leadership. There were many misgivings when our country consummated the Louisiana Purchase, but God was leading in that. Through the years other providential circumstances united the two oceans. We have in the Gulf of Mexico a second Mediterranean. Our people have been strangely reluctant to possess the land which God has given them, but God has set America in the midst of the nations to help as the servant of all nations.

Southern Baptists will soon celebrate one hundred years since the organization of the Southern Baptist Convention. Our program almost encircles the globe. I believe that every door in the world will be open to us. In spite of the arrogance of the Roman Catholic Church we are going into Brazil and the time will soon come

when we shall witness for Christ in all of South America. Back yonder in 1881, Dr. and Mrs. W. B. Bagby were our pioneers in Brazil. A little band of Southern Baptists had gone to Brazil after the Civil War. General Hawthorne, one of their number, came back and in a revival held by Major Penn was led to Christ. He looked for someone who would go as a missionary to South America, and found young Bagby at Baylor University; he found, Anne Luther, too, daughter of Dr. Luther, president of Baylor College, who wanted to go to Brazil. She and Dr. Bagby were married, and went out to Brazil in 1881, and the next year organized the First Church at Bahia, a city which has 365 Catholic Churches, one for every day in the year. Then in 1884 they went on to Rio de Janeiro. When I was out there in 1936, a distinguished Baptist layman came to me and asked me to thank Southern Baptists for sending Dr. Bagby to them.

Great Russia is going to be opened some of these days, as will the Near East and other lands that are hungry and waiting for the Gospel message. I wish I were a young man,—several young men. I would go as a missionary to every one of our mission fields. We are facing the greatest missionary opportunities that Southern Baptists ever had.

I remember when I was a lad and brought home some Sunday school literature my mother told me about Jesus. I remember when as she sat at the spinning wheel she would sing,

Sweetest note in seraph song,  
Sweetest name on mortal tongue,  
Sweetest carol ever sung,  
Jesus, blessed Jesus.

Multitudes on earth never heard that name. What are we going to do about it? Jesus lives, God reigns. They put our Lord in Joseph's Tomb, but they could not keep him there. He is risen. He said to John on the island of Patmos, "Do not be afraid." We have a Living God and all is going to come out all right. We must obey Christ's command and make disciples of all nations.

# Baptist Chaplains in Foreign Lands

By Alfred Carpenter

Our chaplains overseas are alert to the soul-winning and missionary opportunities afforded them as revealed in the many monthly reports that come across my desk. Following are a few.

Chaplain Cecil P. Sansom speaks regarding soul-winning in his own unit as follows: "On June 21 I completed one year in the chaplaincy. This has been one of the happiest years of my life. I prayed for many things and God answered each prayer. I am especially happy that he answered the prayer to save men in the service. One hundred conversions were requested. God gave 102.

"Recently in one of the large cities of North Africa, I found a struggling Protestant mission work. The leader was a converted Dutch Jew, born in Dutch Guiana, South America, educated in Amsterdam, Holland, converted from a life of deep sin twelve years ago. He is now winning American soldiers to the Lord in North Africa. He acts as a colporter and each day gives Christian tracts to the soldiers he meets on the street. He showed me letters he had received from mothers whose sons he had won to the Lord. These came from Pennsylvania, West Virginia and Texas. I was the first American non-Catholic chaplain he had ever met. He said, 'Oh, how much we need Baptist missionaries over here.' I visited with him and his family in his home and had a meal with them. One of the little daughters sprinkled oil on my head after we were seated at the table, anointing me with oil as a mark of hospitality."

Chaplain E. V. Flowers, who is well into his second year of service overseas, gives us the following insight into his activities and how the Lord is blessing the work:

"The unit to which I am attached was about the first combat unit out of the States after the war began. They have been to Australia, New Caledonia, some of them to New Zealand, and were instrumental in defeating the foe in Guadalcanal, and are now on

this South-Pacific island in a rest area. It is amazing what actual combat and prevalent danger will do for men. These men are now older, more mature, and deeper thinkers. I find larger crowds coming to my services, and the fact is very evident that many of the men have found a new relationship with God. No doubt facing death and the dangers of war causes this to happen during every war. It is good to know that the men are coming closer in contact with the Almighty and that they realize their need of our Heavenly Father. I was speaking with one officer and he said, 'Before my actual experiences in active combat, in Guadalcanal, I was an atheist but after those experiences I am no longer an atheist but have a definite belief in a real and living God.' So you can see that one has a real opportunity in such a situation to do a lot of good for Christ and his work."

Chaplain B. Frank Cochran has carried on an intensive soul-winning missionary activity during his entire chaplain's career. While stationed in the States he won a sufficient number of men to Christ to establish within his unit an arm of the local church. This unit going overseas is still carrying on the Kingdom business as revealed in his letter fresh from the front:

"After a long season of combat and plenty of moving, I have recovered my typewriter and can send you a report. We entered the blissful abode

of our little pup tents on March 1 and have been there since, except when it was necessary to have none for our safety. Naturally we lost out on correspondence while in action. Have seen what war is really like, have tried to pray with men mortally wounded and have helped give blood plasma to snatch men from the jaws of death. Have assisted in rescuing the drowning but had to see six of our men pass away, one of them a most generous giver of our church.

"Through it all God has been good and though our little church, lost by transfer, killed in action, prisoners of war, wounded and unable to return to duty, nearly half its constituency, God has given us some new members, and more hearers. Since my last official report I have baptized eleven men in the Mediterranean Sea and have two more who have publicly requested baptism.

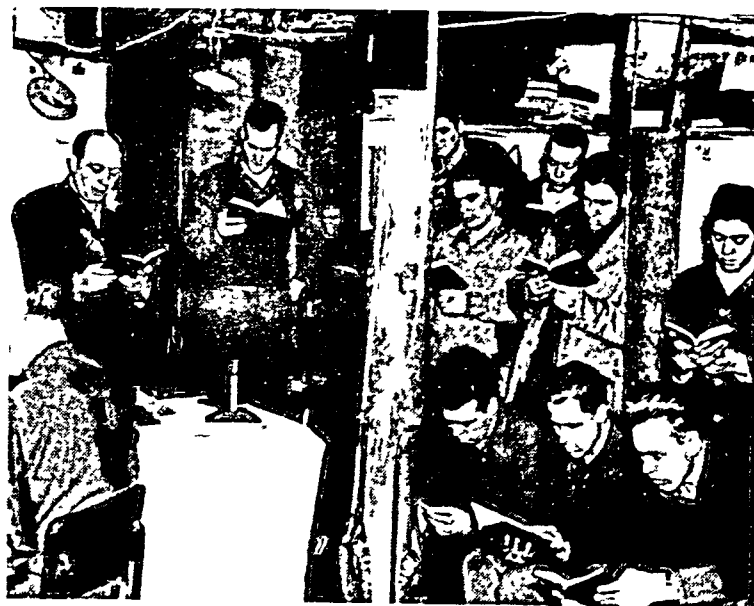
"My only suggestion to my fellow chaplains is to get the best singer there is around and hold song services plus a sermon every night or rather evening after supper and as much as you can on Sundays. Sometimes we have the organ, at others an accordion and at times no instrument at all. We always kneel for our first prayer unless it is very muddy."

The following experience of Chaplain B. L. Gupton will give an insight into the hearts of these chaplains overseas.

"I have been re-classified and will be sent back to the states as soon as possible. This almost breaks my heart. My work is moving along nicely. The diagnosis of my condition is exhaustion.

"One of the saddest things here is the shortage of chaplains in the front lines and the men want the Gospel so badly."

Our chaplains need our constant, continued prayers. The greater portion of their work is promoted in conditions not too conducive to the Christian spirit and the Christian life. They are performing a great task. Kingdom history is in the making.



Worship in a dugout of antiaircraft battery position.

Photo by U. S. Army Signal Corps



# Young People and World Missions

By J. W. Marshall

A few years ago he was just a college student, an officer in the Baptist Student Union of Texas. Now he is in the Navy and stationed in Brazil. As a student he was a faithful Christian. His desire to serve God has kept pace with the desire to serve his country.

Kate Cox White shed tears of joy when she told me about Dan Sharp-ley. Kate and her husband, M. G. "Red" White, had just received another letter from their mission station in Bahia, Brazil, about the wholesome Christian influence of the youthful officer. When the young Brazilians asked him to teach a Bible class, Dan was reluctant to accept for fear a Bible class taught in English would not succeed. But it did succeed. It proved to be very popular. Dan Sharp-ley's religion was contagious. His experience with Christ was vital and growing. He had something dynamic. He had the truth and he knew how to teach it.

It wasn't long before the naval officer had two Bible classes. A large class was conducted every Thursday in the Kate White Domestic Science School. The other class was a part of the regular Sunday morning Bible school. Our service men as well as Brazilians were attending.

"God send us more Dan Sharp-leys," was Kate's reverent remark as she finished reading to me a paragraph from the letter. "So often," she continued, "the North-American tourist is definitely non-Christian or totally indifferent to the Christian cause and to the work of the missionary."

Not long ago Dr. Maddry received a letter from a chaplain on an island in the Pacific saying that a group of islanders had been converted. They were anxious to form themselves into a Baptist church. A missionary on a nearby island was sent to help in organizing the church.

The majority of our missionaries could tell similar experiences. Thanks be unto God for courageous Christian young people. On a Sunday not so long ago I saw a soldier leading a chair-car congregation in the singing of sacred hymns. A Japanese-American girl rode several hours in a sol-

dier-packed car. A Christian boy introduced her personally to most of the others in the coach. Several talked with her about the joys and blessings of the Christian faith and life. "The gospel that makes these young men so different," she remarked, "could transform the whole world."

Last year a state Baptist Student Union president was drafted. He was unhappy about not getting to complete his college training. Now, however, he is exceedingly happy, because he has "never had greater opportunities to witness." He has taught many nominal Christians to read the Bible and to pray. He has won many of his buddies to accept Christ as their personal Saviour. This active Christian program began for Private Frank Bounds while he was a student. Through his efforts many of his teammates and fellow students became Christians.

God has blessed Frank with the ability to witness effectively to strangers. No one is offended. Strangers are soon made to feel like old-time friends. His humor is original. His humility and sincerity are easily recognized. His spirit is contagious.

En route to the Hardin-Simmons University commencement Mrs. Marshall and I stopped at a hotel coffee shop for lunch. The waitress, overhearing our conversation about B.S.U., said: "Do you know Frank Bounds, the state B.S.U. president?" A few weeks earlier, Frank had stopped there for lunch. The waitress had been strengthened in her faith by the testimony of a customer. As the cashier

made change she remarked quietly: "I also know Frank. Here is a letter I received just after his visit. He helped me to see the Truth. I am now a Christian."

Frank is looking forward to missionary service. The Foreign Mission Board is really interested in appointing God-called, prepared young people who have been loyal and faithful to the local church and who have been successful as Christian workers at home.

Some young people see only the glamour of missionary service abroad and look upon work in the home church and community as ordinary and uninteresting. The call to serve elsewhere is often more attractive than to stay at home and do the job that needs to be done. If one cannot be happy and successful in serving his own local church and community he is not likely to be happy and successful in the service abroad.

Health requirements for missionary candidates are high, and the prescribed physical examinations are thorough. Only men and women physically sound and with more than average emotional and mental stability can be used. In addition, such qualifications as the following are necessary for appointment: genuineness; capacity for growth; a co-operative spirit; tolerance; a good personality; a divine call; love for people; a vital and growing Christian experience; a knowledge of the Bible; and an ability to state clearly and convincingly the teachings of the Bible.

## Who's Who in this Issue

- W. R. White, Editorial Secretary, Sunday School Board, Southern Baptist Convention, Nashville, Tenn.  
Theodore F. Adams, Pastor, First Baptist Church, Richmond, Virginia  
Courts Redford, Associate Secretary, Home Mission Board, Southern Baptist Convention, Atlanta, Ga.  
Baker James Cauthen, Missionary, Kweilin, Free China  
L. M. Bratcher, Executive Secretary, Home Mission Board, Brazilian Baptist Convention, Rio de Janeiro, Brazil  
Alfred Carpenter, Superintendent of Camp Work, Home Mission Board, Southern Baptist Convention, Atlanta, Georgia  
Edward Hughes Pruden, Pastor, First Baptist Church, Washington, D. C.  
Frank K. Means, Professor of Missions, Southwestern Baptist Theological Seminary, Seminary Hill, Texas  
Thomas T. Holloway, Associate District Secretary, American Bible Society, Dallas, Texas  
W. O. Carver, Professor of Missions, Southern Baptist Theological Seminary; President, Southern Baptist Historical Society

# Native Christians and Our Postwar Policies

By Edward Hughes Pruden

Recognition of the native Christian as a mighty factor in our foreign mission program is no new departure for our Board. For many years we have been training the new Christians in mission lands with a view to preparing them for places of leadership in the work of Christ among their own people. We have felt for a long time that one of the greatest obstacles to the success of our efforts abroad has been the feeling on the part of native populations that the Christian religion was a foreign religion—something that belonged to Occidentals, or to the white race, or to certain particular civilizations. We have known too that the best way to overcome this handicap was to make Christianity so much a part of the life and spirit of the natives in whose countries we have been at work that they will come to look upon it as their very own, and in turn will endeavor to share it with their fellow countrymen. As long as they were merely the recipients of the Gospel, they could afford to view the whole matter calmly and without great enthusiasm, but as soon as it became apparent to them that they were under historic obligation and an inner compulsion to pass these glad tidings on to others, they assumed a new attitude toward the whole enterprise and tackled the job with zeal.

Two things have hampered our efforts to bestow larger responsibilities upon our native Christians. One of these things has been the foolish notion that natives of countries with civilizations different from our own are not as capable and efficient as we are. This feeling, however, is prevalent only among those who are not very well acquainted with native Christians. In China and Japan, and even in Africa, we have seen remarkable demonstrations of native ability, resourcefulness, and initiative. If our own pride has at times suffered a set-back, we have at least been compensated by the assurance that our work is being com-

mitted to safe hands. The second hindrance to our more complete confidence in the native Christian has been a rather indescribable feeling that new Christians are only surface Christians, and that the religion of Jesus has not yet sufficiently permeated the lives of professing disciples in mission lands. This feeling is wholly insupportable when we recall that the Christian movement was launched by new Christians and that the New Testament was written by those for whom Christianity was practically a new religion. When we assume such an unreasonable attitude we demonstrate a lack of confidence in the transforming power of the Gospel we preach. We forget that it is experience of Christ and not an inherited Christianity that makes one a Christian. Some disciples experience more of Christ in one year than others do in a lifetime.

The postwar policy of the Board in regard to native Christians is five-fold. In the first place, "more and more the leadership in our foreign mission fields must be turned over to the native Christians." This is to be done not only because we believe it to be a good policy, but because the native Christians are ready to assume these responsibilities. For years we have had our secondary schools established in all mission stations, and in a few we have had theological schools. In Shanghai we have had for more than thirty years a strong college. The churches have done a great deal in the way of training and instructing the people generally in the areas where they have been situated. Altogether we have been equipping a staff of Christian workers that is now ready to take over from the missionaries the places of leadership which until now have been in their hands. Several years ago an outstanding Chinese, Dr. Herman C. E. Liu, was made president of the University of Shanghai, and until he was assassinated in 1937 he administered wisely and well

the affairs of that great institution. Native pastors in all our mission lands have shown unusual ability in directing the affairs of their congregations and in planning for the expansion of their activities so as to touch neighboring communities. Wherever this leadership has been relinquished we have seen demonstrations of Christian statesmanship that has been most reassuring. We believe that a more thorough use of this policy will prove its wisdom and justify its existence.

The second point in this policy is that all plans and programs for any area of our foreign work should be determined only after the native Christians in that area have been consulted. In the early days of our foreign work it was only natural that the plans should be made at the home base or by the missionaries on the field without seeking the counsel and advice of the natives. The situation today, however, presents an entirely different picture. It is reasonable to believe that native Christians will know best how to approach their own people. They know best how to apply the implications of the Gospel and how to interpret more effectively the message of the Scriptures for their fellow countrymen. We forget at times that the circumstances under which a great deal of the Bible was written were similar to the circumstances today in many of our mission fields. Some of the figures of speech and customs are more understandable to these present-day native Christians than they are to some of us. The programs to be carried out on the fields must be a result of co-operative thinking and planning in which the native leaders and constituency will have a large and significant part.

The third point in our postwar policy concerning native Christians is our desire to bring more of our outstanding, capable native Christians to this country in order that they may demonstrate to our own people just

(Please turn to page Fourteen)

# The Proposed World Survey

By Frank K. Means

To one who attended the April meeting of the Foreign Mission Board, no single feature was more significant than the report of the committee of the Foreign Mission Board on Postwar policies.

As significant as the full payment of the Board's debt was, some were of the opinion that this event was superseded in importance by the proposals incorporated in the committee's report. One felt that the payment of the debt signalized the close of one era, while the committee's report was the harbinger of a new era of missionary opportunity and achievement.

One of the most far-reaching paragraphs in the report, calling for a world missionary survey, reads as follows:

Your Board should begin at once a thorough survey to know just what tasks Southern Baptists should undertake in the world field, and what outlay in men and money will be required for the proper prosecution of these tasks. Justice to ourselves and to the missionary cause demands that we should undertake such work and only such work as Southern Baptists are prepared adequately to man, to equip, and to finance. Such a program should challenge our people to an enlarged and worthy work.

As one studies this striking paragraph, four important truths with reference to the proposed survey emerge: (1) A tentative survey is to be made immediately. (2) It is to be a thorough survey. (3) It is to be characterized by a basic judiciousness. (4) It should be of such a nature as to challenge Southern Baptists.

## Immediate, But Tentative

The contemplated world survey, in the language of the report, "should begin at once." The consensus of the committee seemed to be that those entrusted with the responsibility of making the survey should undertake immediately the initial steps leading in that direction.

The uncertainties of the present world situation demand that such a survey be projected upon a tentative basis. The fortunes of war, the terms of the peace, the conditions which

obtain upon the cessation of war, and kindred factors must ultimately be determinative in shaping the findings of the survey in their final form.

A tentative survey is further demanded by the necessity for delineating the broad outlines of an adequate postwar missionary policy and strategy. There is a sense in which policy and strategy will be dependent upon the findings of the survey. There is another sense, however, in which the survey and a developing strategy should be carried forward together.

The three regional secretaries, who will actively supervise the survey, are thoroughly conversant with the details and problems of administration and admirably situated to project and prosecute it. Their contact with the various fields is immediate and constant. They are thoroughly familiar with the maze of difficulties confronting missions and missionaries in the various geographic spheres. Their point of view should be comparatively objective. From the vantage point they occupy, the tentative aspects of the survey can be pursued or abandoned, in keeping with what they feel to be the will of the Lord and the part of wisdom.

## Thorough

It should be noted, further, that the committee proposed a "thorough survey to know just what tasks Southern Baptists should undertake in the world field."

Southern Baptists are reminded that new fields demand and merit their attention. Southern Baptist efforts in each of the Convention's numerous fields have produced an abundant fruitage. There remain, however, certain areas, cultures, and racial groups which still stand in need of an effective Christian witness.

The Moslem world has scarcely been touched by Southern Baptists and other evangelical groups.

Russia remains a problematic enigma which may resolve itself into a missionary opportunity by the time the war shall have ceased.

To these may be added still other areas of unexplored opportunity. The

world survey, if one of its characteristics is thoroughness, must consider the claims of the whole wide world.

Logically, a world survey cannot afford to neglect the areas in which Southern Baptists are already at work. Old tasks must be manned. An adequate equipment must be provided. Abandoned work must be resumed where practicable. Damaged properties and buildings must be rehabilitated. But new tasks, in these areas, must also be initiated with ample provision being made for the manpower, money, and material needed to assure a reasonable expectation of success.

## Judicious

"Justice to ourselves and to the missionary cause," said the committee, "demands that we should undertake such work and *only such work* as Southern Baptists are prepared adequately to man, to equip, and to finance."

The grim specter of debt continues to haunt the minds of those who wrought so valiantly to retire the debts on all denominational agencies. The recommendations growing out of the survey of needs, by the committee's design, should be restricted within the limits of judicious, God-given wisdom.

Even more tragic than the accumulation of a new debt on the home front would be failure of certain enterprises or programs on the foreign front. The findings of a judicious survey must take into account the available missionary funds expendable for property, buildings, residences, and miscellaneous equipment. Without such precautions, the entire purpose of the survey and the subsequent plans would be seriously threatened.

Money and equipment are dependent upon the human element for their utilization. The earnest prayers and total efforts of the local churches should be bent toward producing and training an adequate missionary staff. It is fervently hoped that the recently elected personnel secretary may make a substantial contribution just at this point.

(Please turn to page Twenty-nine)

# World-Wide Bible Rationing

By Thomas T. Holloway

**T**he Bread of Life must be literally rationed to millions of hungry hearts throughout the world today because the demand for Bibles is far greater than the available supply.

This rationing is only partly due to shortages of labor, materials, and manufacturing facilities, along with war-time difficulties of transportation.

The Bible has always been rationed in mission lands, where three-fourths of the people of the world live.

Each year from 25 to 28 million Scripture volumes, counting full Bibles, New Testaments, and other smaller portions, are distributed throughout the world. The Bible, or some part of it, has now been translated and published in 1058 languages.

Who supplies the Bible in these hundreds of languages? For most of the world, the answer is—the Bible Societies.

Outside of the United States and Canada, Australia and New Zealand, Western Europe and a few cosmopolitan port cities, you cannot buy a Bible except from a representative of one of the Bible Societies. Is this a monopoly? Well, only in the sense of taking over a job that nobody else will have, because there is no financial profit in it.

Most of the people of the world live on such a low income level that they cannot pay the production cost of even a Gospel Portion, to say nothing of a New Testament or a full Bible.

They must be supplied by the Bible Societies, which translate, publish and distribute the Scriptures, without note or comment, on a non-profit missionary basis. In mission lands they are sold for less than the cost of making them, in order to bring them within reach of the people. The reason why the Scriptures are sold is because experience has shown that people appreciate more and read with greater interest the books in which they make a personal investment; but in cases of special need they are given without charge.

Since the Bible Societies must make up this difference between production cost and sale price in mission lands,

the number of Scriptures they can distribute is limited by the contributions which they receive, for they depend on the voluntary gifts of individuals and churches.

Throughout most of the world, Bibles are rationed simply for lack of funds. Twice, and in some fields three times, the quantity of Scriptures could have been distributed each year if funds had been available.

Generous gifts from Southern Baptists to the American Bible Society in 1942 and 1943 have helped to relieve the rationing of Scripture supplies needed to meet emergency demands and to carry on the regular work under war conditions.

War emergency projects have included the supply of Scriptures for our own Armed Forces (including New Testaments in waterproof containers for lifeboats and liferafts) and for war prisoners, refugees, and civilians in distressed areas where stocks of Scriptures are low or exhausted. The British, Scottish and Dutch Bible Societies, have been so severely crippled by the war, that the American Bible Society is not only carrying the world-wide load of war emergency projects but is also seeking to do some of the regular work which they are no longer able to maintain.

The needs are tremendous in areas where we can send only a small trickle of Scriptures through doors slightly ajar—and in other areas from which we are completely shut out by closed doors.

When the closed doors of Europe and Asia swing open, as soon as those lands are set free, Scriptures in many languages must be ready for immediate shipment. While our Government sends food and other relief supplies, Bible-loving Christians in America dare not fail to send the Bread of Life to satisfy the hunger of men's souls.

To meet the immediate postwar needs, before publication of Scriptures can be resumed to any extent in those countries, not less than 600,000 Bibles and 1,200,000 New Testaments, costing more than \$850,000 will be required for Norway, Belgium, France,

Czecho-Slovakia, Hungary, Rumania, Poland, Italy, Bulgaria, Greece, Yugoslavia, Burma, Malaysia, Korea, China, and possibly Denmark, Germany and other countries. The people who receive these Scriptures will be too poor to pay for them, so we must be prepared to give them freely.

The American Bible Society is the only existing organization which can hope to meet these postwar needs—only if we prepare now. Publication has already been started and gifts to cover the expenses are beginning to come in.

Because the estimated quantities have been kept as low as we dared to make them, these Scriptures for emergency postwar needs are already rationed. Only by continued and increasing gifts can greater quantities be provided and the rationing relieved.

Supplying emergency needs for Scriptures immediately at the close of the war is the essential first step in a great world-wide missionary advance, for in every missionary advance the Bible goes forward first. Widespread distribution of the Scriptures in the native languages of the people serves as the advance agent and powerful ally of all other forms of missionary work.

The postwar demand for Scriptures promises to be almost unlimited. China has developed a real love for the Bible. India cannot resist the story of the Cross. Africa displays an eagerness that is well-nigh pathetic. Latin America is just awakening to an appreciation of the Scriptures. Russia's 200 millions, with their deeply religious nature, will be a multitude of readers when the Bible is allowed to re-enter that country. For we must remember that in the last 25 years Russia has become a new nation of readers, with fully 90% of her people literate today.

Literacy throughout the world is rising as a mighty tide to release from bondage three-fifths of the human race, increasing the number of potential readers of the Scriptures and likewise imposing an obligation upon us to supply them with the Word of God.



# Colombia, the Gem of the Ocean

By Everett Gill, Jr.\*

The only republic named for the discoverer of the new world, lapped by the blue waters of the Caribbean and the mighty waves of the Pacific, Colombia is witnessing a new spiritual conquest. To its shores came Conquistador Ojeda, only to be beaten off by the poisoned arrows of the Indians. In Cartagena, the Catholic monk Pedro Calver stood on the wharf as slaves stepped ashore from their foul holds, baptizing each in succession with holy water. From 1615-54, he thus "converted" 300,000. This is typical of the "Christianization" of Europe and Latin America. To Cartagena in 1741 came Admiral Vernon, bringing 30,000 English and colonial troops in a mighty navy of 186 ships to destroy Spanish power. After fifty-six tragic days, with victory almost in sight, disease decimated his ranks, and he retired leaving 18,000 dead men. Mt. Vernon is named for this renowned English fighter.

Not far beyond lies Barranquilla on the banks of the sweeping Magdalena. It was laid out in 1721 by cowboys searching for lost cattle! Now a beautiful city of 180,000, it has become the site of a new missionary conquest. Our Presbyterian friends hold the honor of being the first to preach the Gospel to this great nation of nine million people, and have established strong churches and schools. The needs were so great, and the response so impressive, that we entered Colombia less than two years ago. A few months after our new missionaries, the H. W. Schweinsbergs, had arrived, I visited in their home. In the front room, a small group of believers were meeting for study, and a mission had already been started in a poorer section of the city. I listened with some skepticism, born of long residence in Catholic lands, as they related the story of the remarkable responsiveness of the people.

One year later, I returned to assist in the dedication of two beautiful new church buildings. The combined attendance at the Sunday schools that day was 476, with an average weekly attendance of 300! That is a record in any country, after a year and a half of work, but in a Catholic land, it is nothing less than a miracle. A service seldom passes without someone responding to the call of Christ. The baptismal class is full, and the need for workers is urgent to take care of the tremendous spiritual opportunities. Colombia is open to the Gospel. She is liberal-minded and believes in religious freedom, in spite of a Concordat with the Vatican. We should enter Colombia in force now, or the opportunity may vanish.

Other missionaries have already been sent. Miss Helen Meredith heads the primary school in Barranquilla; the A. R. Daileys are established in Bogota, high up in the Andes, the great capital of 300,000 souls; the Tom Neelys have moved to historic Cartagena on the seacoast, with over 90,000 inhabitants; the Jack Combs are living in Barranquilla, studying the language; Miss Darline Elliott has been appointed to assist in the development of our primary mission schools. It is the plan of the Mission to locate not less than two evangelistic couples in strategic cities. We need more missionaries, and funds for the erection of churches and schools. A paper, the

*Heraldo Bautista* is already reaching a large constituency, and a weekly radio broadcast gives us the opportunity of taking the gospel to thousands.

Our beautiful chapel in the poorer section of Barranquilla is located in an area where 11,000 children have no schools of any kind! In paying a courtesy call on the gracious governor of the Department of Atlantico in Barranquilla, we mentioned the possibility of locating a school in this district. He was very responsive, and appreciated the fact that we were even interested. Will that vacant lot next to the chapel some day resound to the happy sound of children's voices? Will Southern Baptists give them a decent chance at life? Will we take these opportunities to teach them the words of Life?

The last Sunday night in the Rebolo chapel, two men came forward to accept Christ. Following the service, Missionary Schweinsberg went into a back room and with an open Bible to lead them to a clearer understanding of the Gospel. On their knees they prayed like the publican of old. Coming out, the tear-stained face of the traveling Colombian salesman revealed a new Light. The shining words of our missionary kept ringing in my ears the next day as we winged our way across the Caribbean: "That man has found the Lord." He had found the Lord because Southern Baptist laymen, women and young people had made it possible for God's ambassador to introduce him to the Lord's. James Hickey, valiant spiritual conqueror of pioneer days was dying. Bending over him, his wife inquired: "My dear, are you entering the dark valley?" He faintly replied: "I am entering the valley, but there is no darkness, all is light!" The Light of the world is shining in Latin America because courageous men and women of old and of today have

"... climbed the steep ascent to heaven

Through peril, toil and pain;  
O God, to us may grace be given  
To follow in their train."



Scene in Colombia.

\* In the September issue of THE COMMISSION we carried a story by Dr. Gill on his recent trip to Mexico, Central America, and Panama Canal Zone.



# Kingdom Facts and Factors

By W. O. Carver

## A New Japan

Ninety years ago a gradually strengthening pull from the inside, added to a strong push from the outside, opened a little the tight-closed door of an introvert Japan. The fresh air from the breezy West proved invigorating to the aroused Japanese and soon the door was flung wide open. In half a century a new Japan had supplanted the old. The world stood amazed and the Japanese were intoxicated with the new order. In form and in superstructure all was new.

In the last fifty years it has gradually become evident to discerning students that Japan is new only in form and structure, not in heart or in foundation, to combine two apt metaphors. The war in China just fifty years ago, the imperial incorporation of Korea fifteen years later, the bullying demands on China in 1915-16, the expropriation of Manchuria and the war on China now in its seventh year of manifold atrocity, lead to the definite and clear conclusion that the old, pagan, brutal Japan still lives in the dominant sentiment and direction of the Japanese people. Racial arrogance intoxicates itself with superstitious faith in divine origin and destiny. The result is a stupendous war in which the humiliating destruction of the aims and claims of Japan are inevitable. The ruin of the New Japan of the Modern era cannot now be averted. With it will go the crushing, the grinding to powder of the old Japan.

Then will be the chance for a third Japan, a second New Japan, to arise upon the short-lived new Japan of the last century. Pray God the new Japan may be produced by a new heart; may be grown by a new spirit, and so be essentially and radically new. May it not be a new form for an old idea and concept of life, but truly a new nation, a new race, a new people. Already there is within the Japanese life the beginnings of this new heart and new mind. That new mind and heart must find a deep fellowship in the same mind and heart

in whatever measure they exist in us of the West, and in the deepening heart and enlarging vision of the Chinese.

The crushing of the marvelous life and culture of the New Japan is in deep reality more tragic through the slaughter of China's millions. It may well be the prelude to the rebirth of nations in Asia, and in all the world. There can be no such new Japan unless there shall be also a renewed America. The Gospel of the glory of God in Christ is the only—the certain hope.

## The Call of The Coming Day

The peace to follow this war is certain to put upon Christians the most extensive immediate responsibility in all the centuries. What the opportunities and facilities will be no one can now say. We know that we must come to the task with deep consecration, with expectant hope, with supreme devotion and determination. There will arise many with great ideas concerning this or that new field of endeavor, this or that scheme for the doing of some great new thing. I utter a word of caution. We must face our situation with unity, with faith, with steady co-operation. Our Board of Foreign Missions is giving more study than ever before to the whole world situation and is seeking to be as ready as possible to lead us in all profitable advance which Southern Baptist fidelity in support provides for. They will welcome suggestions from any who are genuinely interested. Let us all remember that they are our chosen, responsible, and trusted council of world strategy; and follow their lead when full consideration has been given to all our suggestions. Forward together under our tested leadership in the wisdom and power of the Holy Spirit.

## Major Emphases in Home Missions

The program of Home Mission Week at Ridgecrest in August was

worked by clear-cut outlines and topics. Every phase of the undertaking had distinct delineation. Three emphases were outstanding:

The determination to seek the more adequate evangelization of our cities was first. Baptists have never shown a real capacity for evangelizing a city, for keeping a firm grasp of the spiritual needs and opportunities of a growing community. What denomination has?

There are certain weaknesses in our ecclesiastical system, as we organize and administer it, which allow the material advance, the commercial exploitation of pleasure-loving and satanic devices of organized vice to outrun our evangelization and our spiritual development. That fact has long awaited serious, practical consideration and action. The Home Board is now seeking a solution. Its efforts should command loyal co-operation in spirit and in response.

Baptists in America have been a rural people. The urbanization of our land and life have rapidly accumulated problems for country churches. The discernment of a need and duty at this point has found expression in making this a major field of home missions. A new associate secretary, with experience and scientific skill, will lead in the new chapter for the country church. Dr. Redford aroused enthusiastic favor and high hope by his conferences at Ridgecrest.

The "Conference on Department of Co-operative Missions with Negroes" was possibly the very peak of home mission interest. Dr. Beall brought for distribution and study a syllabus of facts, state by state, with summaries and statistics which gave a sound basis for thoughtful discussion and planning. Thirty formulated questions stimulated the audience to intelligent seeking for important information. Out of this will surely grow a new chapter of Southern white Baptist fellowship with Negro Baptists in their unequal efforts to lead their people in the way of full salvation.

Co-operation with Negro schools  
(Please turn to page Twenty-eight)

# Our Mission Fields

## Africa, Europe and the Near East

### Africa

The best current news concerning Nigeria is that the recent meeting of the Nigerian Baptist Convention was harmonious and forward-looking. The conclusions reached indicate that the leaders of that important group are abreast of the times and mindful of their responsibility in the matter of rebuilding our wrecked world.

From Africa there comes the suggestion that our Board must not continue to neglect such areas as Sierra Leone, Liberia, the Gold Coast and the Cameroons. Many Southern Baptists know that Nigerian Christianity has overflowed into these regions and that appeals for guidance have come to the Nigerian Baptist Convention from several of these neighboring groups. In our postwar plans we must give consideration to these calls.

Our Board is happy to announce that a party made up of Misses Young, Anderson, Sanders, Harmon and Truly have arrived at Matadi, Belgium Congo, en route from Angola to Nigeria.

Mr. and Mrs. W. H. Congdon, Miss Ruth Walden, Miss Vivian Nowell and Dr. J. C. Pool sailed from Philadelphia in September.

### Europe

That death and destruction and starvation are the portion of many of the peoples of Europe is common knowledge. That our Baptist brethren were victimized, we were reasonably certain. However, when the following message came through the Baptist World Alliance headquarters, we were moved to action: "A letter from the Baptists in Italy has told us about their troubles. Dr. Paschetto and two of his colleagues have written. But I can say that they speak of the situation in words of true Christian humility and patience. They want charitable work, especially for the

ministers." Dr. W. O. Lewis concludes that the Italian Baptist pastors are in dire need of funds and food. A cablegram, expressing the desire of Southern Baptists to help, was sent but was undelivered for the reason that "Indirect communication with enemy occupied territory prohibited."

Now that Italy is being invaded and that the army is likely to be followed by relief agencies, there is hope for our brethren. However, we must be ready as Baptists to go with money as soon as possible to meet the needs of those for whom we are peculiarly responsible.

### Near East

Two couples have been appointed by our Board in recent months for work in Beirut and Damascus. Another couple and a single lady are being considered for work in the Near East. These actions indicate the seriousness with which we consider the needs and opportunities in that important area. It is hoped that soon after the cessation of hostilities we shall be able to occupy the region beyond the Jordan.

GEORGE W. SADLER,  
Secretary for Africa, Europe  
and the Near East

## News from the Orient

Thirty-eight of our missionaries from Japanese occupied areas of the Orient are due to arrive in the United States by early December. This is the item of news from our missions in the Orient which is claiming our immediate attention. How thankful we are for the prospective return of this number of our people, in addition to the forty who returned a year ago.

Only two Southern Baptist missionaries will remain in occupied China, Mrs. E. F. Tatum and Miss Elizabeth Hale. We have no information concerning the reasons for their not being included among those who are to return, except that there is not space on the ship for all Americans in occupied China.

Eight of our missionaries are still in Manila. Mr. and Mrs. H. H. Culpeper,

Mr. and Mrs. R. A. Dyer, Mr. and Mrs. R. F. Gray and son, Miss Cleo Morrison and Miss Fern Harrington. Mr. Gray has been reported missing since the fall of Manila.

We will continue to pray for these who remain in the hands of the Japanese just as we have been praying for these who are now being repatriated.

As these people are coming home from Japanese occupied areas others are leaving soon for Free China. Applications have been made for passage for twelve missionaries of our Board to go to the relief of the eighteen workers who are carrying such heavy loads in Free China. The return of these people at such a time as this calls for great courage and self-denial. But they are doing for their Lord and his Kingdom what tens of thousand are doing in these days for our Nation. We thank God for these servants of Jesus Christ, and will follow them with our prayers. They and those who are out in Free China will be holding open the doors through which Southern Baptists will enter into the opportunities of postwar missions in the Orient.

M. THERON RANKIN,  
Secretary for the Orient

## Latin America

Current reports are permeated with a sense of urgency, a feeling that present doors must be entered *now* or be closed forever. This may be undue pessimism, but the experience of the world with the Roman hierarchy in relation to religious freedom makes anything possible. The opportunity is there while other doors are closed. A new restriction, which we are assured is temporary, prohibits the granting of passports to young missionaries of draft age to South America.

### Mexico

Glowing reports indicate the success of the first Seminary Extension Course in old historic, fanatical Guadalajara with one hundred enrolled! Dr. H. H. Muirhead and his faculty conducted

a strenuous six weeks' course. As a result, a fine group will enter the Seminary in El Paso this fall. Reports of conversions are coming in from all over Mexico.

## Chile

Antofagasta reports that the Good Will Center is making such progress new quarters are becoming imperative.

In the southern field between our two vital centers of Santiago and Temuco, the John A. Parkers have reinforced the work in the strategic city of Talca. The strengthening of the great seaport of Valparaiso with a new building, the enlarging of the Seminary Training School, the Baptist Academy in Temuco, the entering of new areas south of Temuco, are among the plans for coming days.

## Argentina - Uruguay - Paraguay

Many feared that the change in government would affect our work in Argentina, but thus far no serious restrictions have been imposed. The government is naturally very friendly to the Roman hierarchy, since church and state are united.

Since we have no primary or secondary schools, we must major on our Seminary and two training schools in preparing trained workers. A crying need for years has been more missionaries to open new work or serve as field workers. Entre Rios, north of Rosario, especially has been waiting in vain for years.

The work in *Uruguay* centers in the capital, Montevideo; a rural work in the South; and Salto in the northwest. Missionary B. W. Orrick writes of the success of the Fourth Annual Pastors' Conference in his home.

*Paraguay*, a mission field of the Argentine Baptist Convention, presents tremendous physical, moral, and spiritual needs. A couple from Argentina has been working loyally in Asuncion for years. Misses Estelle Councilman and Miriam Willis, now in Buenos Aires, hope to enter this field in co-operation with Argentine Baptists.

## Brazil

Never have we received such encouraging reports from this vast domain of forty-five million people. The

great mass movements to the Amazon Valley and to the interior of Brazil present opportunities which we must grasp now. The Brazilian pastors, the State Conventions, and the Home Mission Board are working valiantly to meet these needs.

The Roman hierarchy, fearful of the increasing response of the Brazilian people to the gospel, has resorted to their age-old practice of using the government to promote their interests.

In the meantime, our experienced staff of over one hundred missionaries with the hundreds of national pastors press forward. We must reinforce our seminaries, training schools, and Baptist academies for leadership; we must reach the millions in the great centers, and we must reach out into the interior now, teeming with new possibilities.

EVERETT GILL, JR.,  
Secretary for Latin America

## Native Christians and Our Postwar Policies

(Continued from page Eight)

how effective our work has been, and in addition, that they may create within our people a more personal and intimate interest in the missionary enterprise of our denomination. Those of us who have been privileged to see our mission work at first hand have received a missionary conviction and enthusiasm which is beyond measure, but since all of us cannot go abroad, the next best thing is to bring to our people living examples of the true worth of what we have been doing. Too often our interest in foreign missions is a theoretical, impersonal sort of thing that is sustained more by a sense of duty than by actual experience. This interest needs to be focused on real human beings—human beings who epitomize and personify the substantial results of our plans and programs. When Dr. Liu, referred to above, toured America several years ago and spoke in many of our churches, he did more to create vital interest in the educational phase of our foreign mission program than thousands of tracts, magazine articles, and American speakers could possibly do.

What has gone before makes necessary a fourth point in our postwar

policy. In bestowing more responsibility and authority upon the native Christians we must not jump to the conclusion that our work is finished. As the wording of our report has it: "We will have achieved our purpose on the foreign mission field when we have developed a self-supporting and self-directing native denomination." While a great deal has been accomplished in this direction, it is a well known fact that we have not yet reached our goal. Until such a time we shall find it necessary to proceed with the same thoroughness and enthusiasm with which our work thus far has been characterized. To slow down now would be tragic. The younger churches on the fields still need and can use the lessons which a long and varied experience has taught the older churches here at home. All our successes abroad should serve to spur us on and should never be looked upon as an adequate substitute for the successful completion of our missionary task. This period in our missionary history is in some ways comparable to the period of adolescence in the life of an individual, and therefore deserves all the care, sacrifice and interest we can possibly give to it.

Our final point has to do with the selection and training of missionaries who will sense the wisdom and importance of carrying out the policy of our Board in regard to native Christians. It would be a serious mistake to send out a missionary in the fifth decade of the twentieth century who entertained missionary ideas of the middle nineteenth century. Our new missionary recruits must be informed as to the progress that has been made and how they can best build on the strong foundations that have already been laid. The day of pioneering has ended in many fields. From now on the task will largely be one of co-operation, counseling, and brotherly advice. The amount of trust we can place in the native Christians will reveal the amount of confidence we have in the effectiveness of our work thus far as well as the amount of confidence we have in the Gospel of Christ which we believe to be "the power of God unto salvation to everyone that believeth." The days ahead should prove to be the most thrilling in all our missionary history if we carry out the high resolve of this wise, progressive, and Christian policy.

# Messages from Missionaries

## The Cauthens in Free China

Our family is keeping fairly well during these days of strenuous living. Our little four-year old boy, Ralph, had a light attack of infantile paralysis just before Christmas. He must have picked up the disease while we were taking refuge with the throngs of others in a cave during the time of an air-alarm. The attack left his right leg crippled so that he walked at first with a great deal of difficulty. The Lord, however, brought us in touch with a good doctor—a specialist who is a Hong Kong refugee—and he has given us good advice. An exercise and massage period twice daily has done wonders for him, and we hope that by the time you see him again you will never recognize that he was sick. With the inflation prices having gone wild and exchange remaining the same it has been difficult to provide a health-producing scale of living. Here are some of the prices—in United States currency—which we confront day by day: bread, \$1.05 per loaf (small loaf); native flour, \$40.00 for a sack of forty-nine pounds; native sugar (supposed to be white but actually yellow), \$1.25 per pound; lard, \$1.50 per pound; beef, \$1.00 per pound; pork, \$1.25 per pound; chicken, \$1.75 per pound; eggs, \$1.00 per dozen; rice, fifty cents per pound; milk (very poor quality—mostly water), thirty-eight cents per pint; toilet soap, \$1.50 per cake; writing paper of poor quality, five cents per sheet; cotton cloth (about like Indian-head), \$12.00 per yard; shoes (locally made), \$20.00 and above per pair. The prices are raised so fast that by the time you read this letter it will be much worse.

The Lord has wonderfully blessed us and we constantly praise Him that Eloise and the children were not kept in the Philippines but that we can share these days together. We are also happy that our children have three other missionary children for playmates. These five little children—all in Kweilin—are the only Southern Baptist missionary children in all of China today.

Word comes to us occasionally from Dr. and Mrs. Glass and the others in the concentration camp in Chefoo. A letter from Lois which was written in April brought the last word. She says that they are being well treated and probably have better food than the missionaries in Free China. They are in charge of the consular officials and have found them to be rather considerate. Each day they must line up in the yard and count off in Japanese. In spite of their congested quarters, they have kept well and have

maintained good spirits. Dr. and Mrs. Glass occupy one room along with seven other people. In the one house there are more than forty people. They divide the work up between them and everybody keeps pretty busy. Dr. Glass says that his preaching opportunities seem to have increased as he is called upon to lead worship so constantly. I think he must be somewhat of a pastor to the entire group. In their midst are some business people who are not Christians and this gives them a chance to hear the gospel message.

Eloise has had a most fruitful year of work. It has been difficult for me to keep her from overtaxing her strength. The Pooi In School, in which she is substituting as principal for Miss Dodson, has done excellent work. They are graduating four splendid young women in the next few weeks and then their entire student body will spend the summer in the country doing evangelistic work. With the load of the school, the sickness of Ralph, the teaching of Carolyn, and the perplexing problem of trying to feed the family in the present situation, she has come to the Summer pretty weary and thinner than she has ever been. But I am hoping in a few weeks to get her and the children away to the mountains where the higher altitude, the freedom from air raids, and the lifting of responsibilities should do much to put new life in them.

BAKER JAMES CAUTHEN



## Dedication of Baptist Building In Barranquilla

The day dawned beautiful and clear. A sense of something special was in the atmosphere as the people gathered in front of the building long before the hour scheduled for the service. Interested hands had worked late the night before decorating the auditorium with beautiful flowers. The pastor, Rev. H. W. Schweinsberg, called on Señor Jeronimo Ramirez, an efficient native helper, to welcome Dr. Everett Gill, Jr., Secretary of the Foreign Mission Board for Latin America. Dr. Gill responded in excellent Spanish and with an enviable pronunciation. He informed the people that Southern Baptists had not come to bring foreign culture, politics, or business, but to present the Christ of all nations. Greetings were brought from Dr. Maddry, Miss Mallory, and Southern Baptists in general with the hope that the churches would, as soon as possible, be Colombian in leadership and support.

On his first visit to Barranquilla, the year before, Dr. Gill had been elected

an honorary member of the church, and on this occasion he endeared himself to the people with his expressions of sincere appreciation of the natural beauty and democratic spirit found in Colombia. When the class period had been completed, a beautiful Colombian flag and a large picture of the church and the class were presented to Dr. Gill as a gift from the Men's Class.

Then the crowd moved to the porch where two long graceful palms were crossed over the red, blue and gold of the Colombian flag which covered the newly laid cornerstone. In a quiet moment fraught with retrospective victories of Southern Baptists for Christ, Dr. Gill untied the ribbons and revealed the following inscription:

"This church was given to the Baptists of Barranquilla, Colombia, by the Woman's Missionary Union of Texas, United States of America, inaugurated on June 13, 1943 by Dr. Everett Gill, Jr., Secretary for Latin America. Dr. Charles E. Maddry, General Secretary."

In the afternoon, a similar service was held in the mission church in Rebolo, another section of Barranquilla. Here a large audience with pride and enthusiasm witnessed the formal dedication of the church building—a lighthouse amid the poverty and the need of that section. This building bears the following inscription on the cornerstone:

"This church was given to the Baptists of Barranquilla, Colombia, by Maxey Jarman, of Nashville, Tennessee, United States of America, inaugurated on June 13, 1943 by Dr. Everett Gill, Jr., Secretary for Latin America. Dr. Charles E. Maddry, General Secretary."

HELEN MEREDITH



## Radio Preaching in Brazil

Baptists have preached on the radio in Brazil occasionally for about ten years. The Presbyterians and other Evangelicals have done about the same. It has been impossible to maintain regular broadcasts in many localities. Only in the last few years, several of the leading denominations have joined in arranging a half-hour of Gospel singing and preaching every Sunday night from ten to ten-thirty o'clock on one of the fairly good stations in Rio de Janeiro. One of these programs per month is put on by the Baptists of the Federal District. In addition to this, the committee on Evangelism of the Board of the Federal District, has for the past two years maintained a fifteen-minute program every Sunday

(Please turn to page Twenty-four)



# AROUND THE WORLD WITH OUR MISSIONARIES\*

Miss Martha Linda Franks, one of the repatriated missionaries who came home last year on the *Gripsholm*, described the emotions of the missionaries when they saw the Statue of Liberty. "If we were so thrilled at getting back to the homeland," said Miss Franks, "how much greater will be our joy when our ship reaches the Other Land." It had been nearly a year since she had heard from loved ones and she held the unopened telegram in her hand in suspense. How great was her joy when she learned that all were well. When she came back to America the first thing that shocked her was the widespread use of whisky and the delinquency of youth. She closed by saying, "You prayed us home; now pray us back."

Missionary John Abernathy of China said that we hear much concerning a changing world. The Gospel never changes. On the next day after Pearl Harbor he was alone when twenty Japanese soldiers came in with three submachine guns. He was not afraid for he felt the presence of God. A Japanese lieutenant came in and whispered, "I am a Christian. We are not going to hurt you. Our nations are at war, but we are brothers in Christ." In the province in which John Abernathy labored before we got into war with Japan, he found 276 converts in one place awaiting baptism. Each one was examined and was asked particularly, "Have you been born again?" Some of those who had professed faith did not change their lives and 170 of the 276 were accepted for baptism. Not a single Chinese church closed its doors. One pastor, sick with tuberculosis, said, "It is no time to quit work. We must preach."

"Fear knocked at the door; faith opened the door; fear was gone." These were the words which Mrs. W. Eugene Sallee used in describing the experiences of Miss Josephine Ward and herself in Kaifeng, Honan Province, China, when the Japanese in-

vaded that city. They did not want to leave Kaifeng for they felt that it was better to remain there with the Lord than to go without a conviction that they should leave. A calmness and quietness came over them that sustained them in all of their trials. She said that on the first Sunday morning of their internment, when she thought of the members of her family in America, she realized what their emotions would be and cried, but the Lord gave her strength and grace which sustained her. Whenever she was threatened by the Japanese soldiers, "Fear knocked at the door; faith opened the door; fear was gone." Psalm 37 was one of their favorite passages of Scripture: "Trust in the Lord, and do good; dwell in the land and verily thou shalt be fed." She recalled one of Dr. F. B. Meyer's statements to the effect that the Lord can disorganize adversaries and make the

schemes of the enemy fail. They could not go to church but Chinese Christians, members of their church, came to see them. The collections went on beautifully. The Lord was to them a pillar of fire every night and guarded their compound. She referred to their return on the *Gripsholm* a year ago as twenty thousand miles of miracles, an experience in which the missionaries were sustained and upheld by the prayers of literally millions of people. She said that they would always cherish the tender care of the Chinese Christians through their dark days. They were able to see the Chinese in a new light and to have a deeper appreciation and affection for them. Thank God for this lovely Christian woman who went out to China thirty-seven years ago and, with her husband, the sainted Eugene Sallee, laid the foundations of the great work in Kaifeng, Honan Province.

## The Cost of Discipleship . . . . .

Dr. M. T. Rankin said, at Ridgecrest, that he had been asked frequently what passage of Scripture meant more than any other to him while he was in Stanley Prison. He said that he came face-to-face, again and again, with that statement by Jesus in Matthew 16:24: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

This week I found myself, said Dr. Rankin, coming back to this verse. As we look into the tremendous tasks and problems ahead of us, with new factors and new situations, we confront those words of Jesus. We must be alert to discern the times. I find myself asking, as I think of the difficulties and demands, How are we going to do it? Who is sufficient for these things? Where are our resources? They are to be found in these words: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

We shall find ourselves sufficient to meet our tasks of tomorrow only as we make a fundamental surrender of our lives to God's will for us. We must give up our rights in ourselves

and accept the supremacy of God's rights, of God's will. Those of us who were in Hong Kong at the end of the Japanese siege of that island knew what it was to surrender. On Christmas afternoon the flag of surrender was raised. We gave ourselves over to the authority of the Japanese. We didn't think much about our own rights at that time; we knew we had none. We recognized that our lives were under the control of the Japanese.

But before this surrender came, some of us had already surrendered ourselves to God as we had never done before. It was on the third night after the siege began, while the shells were bursting all about. One had struck the building we were in and another exploded in the street by the windows. Five of us, missionaries of our Board, were together on the floor of a hotel lobby. One of the group asked, "Isn't there some way out of this? Can't we get out of Hong Kong?" We all knew we couldn't get out. Whatever came, we had to face it. Then someone said, "Let's pray." And we did, each one leading in turn, until the five of us had prayed, while

Missionary H. C. McConnell, Professor in our Baptist Seminary at Santiago, Chile, said that when the Chilean Baptists meet for preaching, if the preacher is not there, they go ahead and have preaching anyway. Two deacons are supplying for him, while he is away on this furlough. In practically all of our mission fields, the laymen are going about preaching the Word. A man does not have to be ordained in order to be a preacher of the Everlasting Gospel. Many a time one can best preach by so living as to call the attention of the people to Christ who can transform life.

Mrs. M. E. Brantley, of Africa, said recently that the missionaries are not asking for pity, but for prayers; not for sympathy, but for support. The schools in Nigeria are great evangelizing agencies. They must measure up to the high standards of the British

Government. The Bible is a required subject in all of these schools. New converts are given instruction for several months before they are baptized. When Mohammedan children of the missionary schools accept Christ they are, as a rule, driven out of their homes and disowned. But in spite of their suffering, they are generally faithful to the faith they profess. The hope of Africa lies in Christian education, adds Mrs. Brantley.

"Sister" Kate White from Bahia, Brazil, is inimitable but she is one of the most efficient workers we have on any field. She said that when they first went to Brazil the Roman Catholics said that Protestants would never amount to anything; later the Catholics admitted that the Baptists were their most powerful adversaries. The Archbishop is helping the evangelical missionaries by his propaganda against

them. By their plea of "Good Neighbors," the Roman Catholics are trying to keep the evangelicals out of Brazil, but they are not trying to keep out the representatives from North America who are bringing in oil, sewing machines, and other commodities. In one district the chief of police gave a Roman Catholic bishop who distributed some tracts against "the emissaries of North America," the choice of recalling the literature or of going to jail. She referred to a fine Texas Baptist officer of the Navy who took his religion with him to Brazil and is a mighty influence for good. These Christian men in the Army and the Navy, going to all nations, are among our most influential unofficial missionaries. They can be and are mighty witnesses to the Gospel.

In introducing Dr. Maxfield Garrett, a missionary to Japan, Dr. M. T. Rankin said that his ministry could be characterized by one word, "vicarious." Maxfield said that there is a spiritual crisis when we face our enemies. China and Japan will be neighbors for a long time to come—good or bad. So will America and Japan be neighbors—good or bad. Japan is going to need Christ for a long time to come. When we are "born again" the center of our lives changes. Our purposes and objectives are changed. It is spiritual suicide to know the heart of God and set ourselves against his will. A candle burns brightest in a dark room. We must continue our mission work to Japan and we must relieve distress in Japan when the opportunity comes. In the hearts of multitudes of Japanese Christians is the glow of friendship. We as Christians have the responsibility of setting ourselves against all things that are against the heart of God. After the war we must co-operate with our brethren in Japan. The Christians will come out of the furnace as tempered steel. We must go back to them as true brothers of Christ and be as a breath of fresh air in the fires of hate and fear. There will be great difficulties after the war. It will not be an easy task but we ought to be ready to win Japan to Christ.

By M. Theron Rankin

the shells continued to burst. In these prayers we gave ourselves into the hands of God. We surrendered. And as we did so, there came to us a sense of peace and assurance such as we had never known. We still had assurance that we would live through the siege, but we were assured that all was well with us whatever might come.

The source to the highest degree of power, however, is not through a forced surrender such as this one was. God sometimes leads us to the place where there is nothing left for us to do except surrender to him. But our greatest power comes when we voluntarily give up ourselves completely to God's will. That is what Phil White did when in 1940 he sent his family home from China, along with the families of many other Americans and went back to his interior station to carry on without the companionship of his wife and two children. I was talking with him one day as he was preparing to leave Shanghai for the interior, and said to him, "Stay with us for a week or two, Phil. We need you and you need to be with us just now." But Phil said he had to go back, and added, "I wouldn't do this for any

man or woman in all the world. But I'll do it for my Lord." So he went back. In a few months appendicitis developed. A surgeon could not be secured in time and when the operation was finally performed it was too late. Phil had given up all his own rights and had surrendered, not only himself, but all that he loved most to God. And he is not dead today; he lives on in the power of his surrender.

The authority and power of Jesus came not through his holding on to his being on equality with God, but in his emptying himself, taking upon himself the form of a servant, and becoming obedient unto death, even the death of the Cross.

Jesus calls us to deny ourselves, take up our cross and follow him. On the night before his crucifixion he prayed, "Father, I would that they also whom thou has given me may be with me where I am, that they may behold my glory." He was standing before the cross which he was about to take up for the redemption of men. His prayer is that we may come and stand with him as he confronts this task of redemption and take up the cross which is ours.



# THE PREACHER IN TOMORROW'S WORLD

After the war: What? This is the question of the hour. Amidst the din and horror of the conflict thoughtful men everywhere are planning for the days of reconstruction that must follow this worldwide struggle. Tomorrow's world: what will it be?

While no man can answer that question, all men agree that the problems of peace are to be myriad: Problems that will call for adjustments affecting the everyday life of every reader of these lines;—adjustments economic, social, political, national, international.

What of the cause of Christ in tomorrow's world? What of our missionary endeavors? What of the churches in war-torn lands? And what of the man who stands in the pulpit to proclaim the unsearchable riches of Christ? What of the preacher in tomorrow's world?

While our seminaries do their utmost to equip the young preacher for tomorrow's tasks, while our mission boards plan strategic attacks on the strongholds of paganism,

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206 Baptist Building,  
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# NEWS FLASHES

By Gene Newton

## Repatriation

The names of thirty-eight Southern Baptist missionaries have been listed for the second exchange of Japanese and American civilians. We have been requested not to publish the list until the complete list is given to the press by the Department of State. The *Gripsholm* sailed from New York on September 2 carrying Japanese citizens. The *Teia Maru* left Japan the middle of September and called at Shanghai. The two ships are scheduled to meet in Mormugao, Goa, Portuguese India, about October 15 for the exchange to take place. On the return trip to the United States the *Gripsholm* will call at Port Elizabeth, South Africa, and Rio de Janeiro, Brazil. The *Gripsholm* is expected to arrive in New York the early part of December.

## Arrival

Mrs. Clem D. Hardy of Manaus, Brazil, who was forced to come to the United States for an operation, is making her home at 2304 Colonial Street, Waco, Texas.

## Departure

On September 16, Miss Darline Elliott left Brownsville, Texas, for Barranquilla, Colombia.

## Births

Rev. and Mrs. B. T. Griffin of Nigeria announce the arrival of a son, Malcolm Byron, on September 9, in Bryan, Texas.

## Transfers

Rev. and Mrs. P. W. Hamlett of China are working with the Neighborhood Mission in Nashville, Tennessee.

Mrs. M. W. Rankin has moved from Augusta, Georgia, to Houston, Texas, where she is working with the Chinese. Mr. Rankin is awaiting transportation to Free China.

Miss Josephine Ward will spend this year at Mary Hardin-Baylor College in Belton, Texas, teaching classes in connection with the foreign mission program.

Miss Bonnie Jean Ray has gone to New Orleans, Louisiana, where she is engaged in personal work in the Southern Baptist Hospital.

## Returning to Free China

Miss Wilma Weeks, Miss Lorene Tilford, Miss Jessie Green, and Miss Lucy Wright sailed from Philadelphia the last of September, returning to China via India. Dr. B. L. Nichols and Dr. Greene Strother had preceded them two or three weeks. Several other missionaries are scheduled to return to China as soon as transportation can be arranged.



## Estelle Councilman

Born and reared in Chatham County, Bear Creek, North Carolina, I was the third of eight children, five girls and three boys, born to Mr. and Mrs. G. C. Councilman.

During a revival meeting in a country church, I was converted at the age of fourteen years. Soon after I was baptized into the fellowship of Tysons Creek Baptist Church, through baptism in a creek.

Three years after graduating from Bennett High School, Bennett, North Carolina, I enrolled in Mars Hill College, Mars Hill, North Carolina. I received the A. B. degree from Carson-Newman College, Jefferson City, Tennessee, and the M.R.E. degree from the Southwestern Baptist Theological Seminary, Seminary Hill, Texas, in May, 1942.

It was largely through the Training Union that I was led to surrender for special service, at Ridgecrest, North Carolina, after hearing Dr. Charles E. Maddy.

(Miss Councilman is now in Buenos Aires. She will go to Paraguay when the way opens.)

## Roll of Honor

First Lieutenant John H. Miller, M. C., Tilton General Hospital, Fort Dix, New Jersey. Missionary to China.

Joseph Earl Parker, Sheppard Field, Texas. Son of Rev. and Mrs. Earl Parker of China. (The day before Joseph left his home Mrs. Parker received the message that her husband, who has been interned in Manila, Philippine Islands, would be included in the forthcoming exchange of American and Japanese civilians.)

## The Work Goes On

Although the missionaries have had to leave their work in North China we are glad to bring a report from Pastor Fan of the Hwanghsien Church which shows that the work goes on:

"The Hwanghsien church has peacefully passed the year 1942. Although the difficulties were many, the Lord's grace was sufficient. In men's eyes it was impossible to pass through but through God it is now passed. The church finances, attendance and outside contacts, when counted up at the annual meeting, truly made one instantly amazed and joyous. Two pieces of the mission property had to be released. The hospital was turned over to the Japanese hsien li (county) hospital, and the Nan Kwan church went to the hsien li middle school. Everything else is as of old. The church brethren and sisters find it hard to make a living. Habakkuk 3:17-19 is their golden text."

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# Editorial

## Does God Care?

This is an age-old question. Moses, grieved by the complaints of the people in the wilderness, asked God: "Wherefore hast thou dealt ill with their servant? . . . I am not able to bear all this people alone because it is too heavy for me." The dispirited Elijah fell exhausted under the juniper tree and asked God to take away his life. The Psalmist, puzzled by the prosperity of the wicked and the adversity of the righteous, was unable to understand the dealings of God until he went into the sanctuary of God and considered their latter end. And so with many other saints of God through the centuries.

Many are asking today, "Does God care?"—a question prompted by disappointments, bereavements, separations, adversities, afflictions, the tragedies of war. The answer is found in one of the letters of the Apostle Peter: "Casting all your care upon Him; *for he careth for you.*" God does care for his people although we cannot always understand his plans and purposes, any more than our children can understand all of our plans and purposes.

One of the Old Testament prophets, Habakkuk, not as well known as he should be, gives the clue to the solution of many of life's mysteries in his brief message of three chapters. In the first chapter and part of the second chapter is a dialogue between the prophet and God. The prophet begins by asking God: "How long shall I cry and thou wilt not hear? I cry out unto thee of violence and thou wilt not save." All about him were violence and iniquity, and destruction, and strife, and contention, and injustice. The age was characterized by violence. That book reads as if it had been written yesterday. The Chaldean Army, with might as their god, was gathering captives as the sand. The fields were consumed with the devastating drought. The prophet had the fear in his own heart that in the day of trouble he would be overcome with despair. It looked as if God had forsaken his people.

Patiently God led him to a high place where the prophet waited for the Vision. In the high places of the sanctuaries of God we may read the meaning of Life's problems. In the year the king died—in the shadow of a great bereavement, Isaiah saw God high and lifted up. On Mount Calvary we can see the whole world and gain a clearer understanding of God's redemptive purposes.

The prophet's message begins with a complaint and ends with a note of sublime faith. In spite of war, and famine, and injustice, and strife, he is able to say: "But though the fig tree shall not flourish, neither shall fruit be in the vines; the labor of the olive shall fail and the fields shall yield no fruit; the flocks shall be cut off from the fold; there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." God does care for his people. He does care for the whole world. He cares so much that he gave his only begotten Son as a propitiation for the sins of the whole world. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

## The High Cost of Caring

A message by Secretary George W. Sadler on, "The High Cost of Caring," stimulated our meditation along related lines. Dr. Sadler pointed out the high cost of caring for children, caring for our country, caring for the Kingdom of God. The Bible is the story of God's care for his people. God cared so much for us that he gave his only Son, his Suffering Servant to die for us. In many ways God is still showing his care for us and for a suffering world.

We read much about the compassion of Jesus for the multitudes. His care for them cost him much—cost his death on the Cross for he came to seek and to save the lost around the world.

The big question is, How much do we care? Do we have compassionate hearts? Did you ever notice the difference, in the Parable of the Good Samaritan, between the Priest and the Levite on one hand and the Good Samaritan on the other? The Priest and the Levite saw the wounded man and passed on because they did not care. The Good Samaritan ministered unto him because he did care. The question is, How much do we care for those who are helpless and needy? How much do we care for motherless and fatherless children? How much do we care for the sick? How much do we care for the lost millions in all nations? How much do we care for the multitudes who are dying from disease and famine as well as from the ravages of a tragic war?

How much do we care for the church which Christ bought with his own blood? How much do we care for the missionary program which it sponsors in obedience to the call of Christ? How much do we care for God's Word, for the worship services of his church?

It costs to be a Christian. To be a disciple of the Christ costs all that we have and are. The call comes for our missionaries to leave their loved ones in the Homeland and go back to the needy mission fields. It costs? Yes, it costs much, but they are saying with one accord, "That's my job."

It is going to cost, after this war is over, to occupy lands which are hungering for the Gospel. It will cost much to enter open doors, but there is no other way for men and women who have been bought by the blood of Jesus Christ and who desire, above everything else, to do the will of God. The history of missions is the record of men and women who underwent innumerable hardships because they cared.

♦ ♦ ♦

## World Baptist Radio

During Foreign Mission Week at Ridgecrest, in the Conference on Latin America, the question came up of the possibilities of the ministry of the radio in mission lands. Other forces are reaching all of Latin America with powerful radio programs. In an article, "Radio Speaking in Brazil," by President Paul C. Porter, Rio Baptist College, the possibilities of such a program by Baptists are suggested.

In the Ridgecrest conference the following resolution was unanimously passed by the Assembly, petitioning the Sunday School Board to explore the possibilities for inaugurating and maintaining a powerful radio station, to reach not only Latin America, but all other nations:

"Whereas, various interests, religious and nonreligious, are broadcasting their propaganda throughout the world by short-wave radio; and,

"Whereas, the power of the radio in reaching the entire globe with propaganda, both helpful and hurtful, and thereby influencing public opinion, is indisputable; and,

"Whereas, Baptists, with their Scriptural message of love, life, and liberty, should be alert to give such message to all men everywhere; therefore, be it

"Resolved, that the Southern Baptist Assembly, in session at Ridgecrest, petition the Sunday School Board of the Southern Baptist Convention to consider plans for inaugurating and maintaining a radio station, powerful enough to reach all nations, to the end that the gospel messages may be broadcast in various languages, every day in the year."

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### The Obligation To Be Informed

Soul liberty is one of the cherished Baptist principles. We contend for the right of everyone to worship God according to the dictates of his own conscience. Baptists had a large part in writing this fundamental law of life into our National Constitution.

Baptists, of all people, since they stress the right of every one to make his own choices in the spiritual realm, are, therefore, under obligation to make intelligent choices. Opportunities imply responsibilities and responsibilities imply an intelligent apprehension of the duty to be discharged.

Baptists should be intelligent concerning the Word, Work, and World of God. We should study God's Word and know his will concerning our lives. We cannot excuse our failures by pleading our ignorance of God's will for our lives. God has entrusted to us the commission to make disciples of all nations—to be his witnesses unto the ends of the earth. Knowledge of the will of God is a clear responsibility of the believer. The first question Saul of Tarsus asked the Risen Lord, as he met him on the road to Damascus was, "Who are you?" The second question was, "What wilt Thou have me to do?" That, of course, should be the first question asked by every believer—"What wilt Thou have me to do?"

The Apostle Paul was so insistent that the membership of the churches should know about God's work as revealed in his message to them, that he closed the first letter to the Thessalonians with these words: "*I charge you by the Lord that this epistle be read unto all the brethren.*" There is the Scriptural justification for putting Christian literature into every home in every church. In one of his parables, our Lord said: "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Note that the man that didn't know did not escape the stripes. He that knew not and did things worthy of stripes would be beaten—with few stripes.

We should study not only the Word and Work of God,

but we should know more about his World. We should lift up our eyes and see the fields white unto harvest. There are unprecedented missionary challenges in all the nations of the earth—in China, in Latin America, in Africa, in Russia, in Europe, and in Japan, in our own country. Just as we are informed, day by day, over the radio and through the press, concerning the strategy and progress of this war, so the Lord's people should keep informed concerning the spiritual needs and missionary opportunities of the whole world.

Facing such opportunities, and charged with responsibilities, we should make every effort within the next few months to place our missionary literature into every Baptist home in the territory of the Southern Baptist Convention, and thus seek to enlist all of our people in the biggest business in the world—that of making disciples of all nations.

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### Separation of Church and State

In a meeting of the Joint Conference Committee on Public Relations representing the Southern, Northern and the National Baptist Conventions which was held on June 14, emphasis was placed on the question of Religious Liberty in the Peace Settlement. Dr. James H. Rushbrooke, President of the Baptist World Alliance, participated in the meeting.

We are indebted to Chairman E. Hilton Jackson, Washington, D. C., for a copy of correspondence with the Federal Council of the Churches of Christ in America; also, for a copy of a letter addressed to the Archbishop of Canterbury, the Archbishop of York, and the Moderator of the Church of Scotland. In this correspondence he called attention to the statement signed by fourteen British church leaders, including those already named, which agrees with the Federal Council on the subject of Religious Liberty, but is distressingly silent upon the separation of church and state.

This is one of the most vital questions that faces us in anticipation of the Peace Conference at the close of this tragic war. Of course, the major Allied Nations, United States, Great Britain, Russia, and China, will largely determine the decisions reached at the Peace Table. We agree with the statement of Chairman Jackson that no democratic form of government will be able to safeguard religious liberty to its people until this principle of the separation of church and state is given due recognition in the peace settlement.

The joint committee, in its meeting in Washington, urged that Religious Liberty be stressed with appropriate publicity through the press and public services of the churches, and that an effort be made to enlist all denominations and groups willing to co-operate in bringing about some effective declaration on the question of Religious Liberty and the separation of church and state to be embodied in the coming Peace Conference.

Baptists led in the separation of church and state in America. The time has come for us to lead in bringing about the separation of church and state throughout the world.

### World Tidings

In the September number of *The Christian Herald*, of which Pastor Dan Poling of Baptist Temple in Philadelphia

is editor, is an intriguing article by William L. Stidger, concerning the spiritual conquest of missionaries. He tells about an American soldier, who was sent to India and billeted in an American missionary's home. When he left that home, he handed the missionary \$25 with the words: "I have never had so much respect for missions in my life as I have now. I've seen you folks in action. I've lived in your home. It's the nearest thing to life at home that I have seen, and I am making a pledge right now to send you a regular contribution so long as I live." Another American boy wrote to a missionary in Burma: "From now on I am laying aside \$5.00 a month from my pay for missions. When I get home I'll pay it through the church. I'm converted to this missionary business from now on." A young officer in one of the Solomon Islands, found a missionary, a Yale graduate, who had been in the Islands for ten years. He wrote home, "These missionaries are our American outposts and we have never found an island where we have not found them there ahead of us. In fact they have been here for fifty years."

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We heard recently the story of "a little stack of clothes." Two brothers, neither of them religious, were partners in a general merchandise store. One of them died and his brother went down to the store to get the things that were needed for the funeral. When he got them together on the counter, he was impressed for the first time, that after all these years of toil his brother was able to take nothing with him but a little stack of clothes. Not so with the Christian steward who lays up treasures in Heaven.

♦ ♦ ♦

One of the most interesting women at Ridgecrest during Foreign Mission Week was Mrs. W. S. New of China, who is now in New York City, as a representative of Ginling College, China. She is a relative of Madame Chiang Kai-shek—her husband's mother being the sister of Mayling Soong's mother. Her husband was the most noted orthopedic doctor in China. She is a third-generation Christian, her maternal grandmother, a convert from Buddhism, having taught her to pray. She said that she owes much to Miss Willie Kelly whose life and counsel has meant so much to her own life. She expressed the hope that the day would come when China would send Christian missionaries to Japan, Africa, and even to America.

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In discussing the problems of native churches on various mission fields, Dr. Rankin reminded us that we must let them do their own thinking. If they are like us, they will, of course, make some mistakes. There was never any human situation which was wholly without error. The easiest thing in the world in a difficulty is wash our hands and walk out, but that is not the Christian way. We must stay in and correct the situation, and help to develop the quality of spiritual life in these churches which will strengthen them and enable them to grow in terms of their own experience with the Holy Spirit.

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On September 2 the exchange Steamship, *Gripsholm*, painted white and carrying in big letters, on her side, the word "Diplomat," left New York harbor carrying 1330 Japanese civilians who will be exchanged some time in October, for Americans and nationals of Western Hemisphere nations in the port of Mormugao, Portuguese India. Americans who have been interned in the Orient, approxi-

mately 1500, most of them in China, are scheduled to leave the Orient on the Japanese *Teia Maru*, the middle of September and meet the *Gripsholm* in the Portuguese port and exchange passengers. The *Gripsholm* is expected on its return trip to touch at Port Elizabeth, South Africa, and Rio de Janeiro, Brazil. The repatriation list is incomplete and cannot be fully known until the Japanese ship has cleared from the last port of call about October 1. Preliminary lists, withheld from publication when issued, indicate that, with possibly two or three exceptions, all of our Southern Baptist missionaries in China will be returned on the *Gripsholm*.

♦ ♦ ♦

The semiannual meeting of the Foreign Mission Board will be held October 12-13, in the new home of the Board, 2037 Monument Avenue. The beautiful building will be dedicated Tuesday evening, October 12, with L. Howard Jenkins, Dr. C. E. Maddry, and Dr. H. C. Goerner as the speakers. This will be one of the most significant meetings of the Board ever held. Several splendid young people will be presented to the Board for appointment as missionaries.

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The August *Christian Herald* carries an intriguing story of Sister Elizabeth Kenny, the world-renowned Australian nurse, who has brought hope to multitudes of hearts and homes by her treatment for infantile paralysis. Instead of following the traditional method of giving the patients immobilization and rest, she made hot packs of blankets, soaked in boiling water, wrapped them around the children, and urged them to keep exercising their arms and legs. At first the medical world was reluctant to accept her treatment, but ultimately they were forced to acknowledge that it works. She was invited to the Mayo Clinic in Rochester, Minnesota; in a great hospital in Minneapolis and elsewhere, she has demonstrated her method of treatment with startling success. But one of the distinctive characteristics of her life is her simple, steadfast faith in God. This devout Presbyterian woman said, as quoted in *The Christian Herald*, "I am no scientist, but I know you can't separate God from anything and still make it work. I am only a nurse, but without religion I couldn't have been that. I wouldn't have been anything." Then she went on to say that she was indebted to her mother, more than to any other person, who in the twilight hour each day would gather her children about her and tell them the stories of the Bible. Her mother was a highly educated woman and taught the children classics and poetry, but always gave the Bible first place.

♦ ♦ ♦

One of the most popular speakers at Ridgecrest, Foreign Mission Week, was Dr. Jesse Wilson, Home Secretary of the American Baptist Foreign Mission Society. Dr. Wilson, a native of Texas, was ordained by the University Baptist Church, Austin, Texas, while Dr. Charles E. Maddry was pastor. He received his training in the University of Texas, Southern Baptist Seminary, and Yale University. He was missionary to Japan 1921-26. In his first address he reminded us that we are compelled to think in world terms. We now know more geography than we knew a few years ago. He told of a family which had a letter from a son in service. He wrote that he had dinner with the bishop in a certain city. The father depended on the mother for information about the location; she seemed to know more about missions than the father. The Gospel of



the Lord Jesus Christ offers to all men forgiveness and reconciliation and a new beginning. A well known modern thinker said that the chief defect of man is his finiteness, but his chief sin is his unwillingness to confess his finiteness. The Gospel reveals where real freedom can be found. Augustine said, "Love God and do as you please." If we really love God, we will delight to keep his commandments and thus do as we please. "This Gospel," said Dr. Wilson, "offers a unifying principle around which peace may be organized. The Gospel underscores the idea of world fellowship, of future interdependence, and co-operation. No place on earth is now more than sixty-five flying hours from any other place. We should give not only a cup of cold water in the name of Christ, but should give ourselves."

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In a recent issue of *The Christian Advocate* is an article "Can We War Without Hate?" in which Dean W. A. Smart refers to an incident after Appomattox. "A Northern officer had entered the dining room of a Southern hotel, and when the Southern people left the table at which he sat, General Lee walked over, introduced himself, and asked to be allowed to eat with him. Someone who had witnessed the little incident asked the general later whether he did not hate Yankees, and he replied, 'I believe I may say, speaking as in the presence of God, that I have never known one moment of bitterness or resentment.' But he certainly could fight for a cause."

★ ★ ★

This reference to love and hate reminds us of the statement made by Madame Chiang Kai-shek in her message in Madison Square Garden a few months ago. "There must be no bitterness in the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who have injured us. . . . The teachings of Christ radiate ideas for the elevation of souls and intellectual capacities far above the common passions of hate and degradation. . . . While it may be difficult for us not to feel bitterness for the injuries we have suffered at the hands of oppressors, let us remember that recrimination and hatred will lead us nowhere." This is the spirit of this great Christian leader, who has as much reason to hate as anyone, because of the sufferings of her people from Japanese armies.

### There is No Other Name

(Continued from page One)

Our supreme desire is to sacrifice and die, if need be, that all men may have freedom. These ideas root back to Jesus Christ, who taught us to love one another. We ought to pledge allegiance to Christ. In him, and him only, is our hope as we dedicate ourselves to helpful service for mankind. All centers in Christ, and in him all things hold together. The Lord Christ means to us love, and faith, and hope. We are to trust him and do his will.

The story is told of how Michelangelo saw in a block of marble, which had been rejected by others, the figure of a man. Skillfully and carefully he chipped away the marble until there emerged the likeness of David which has been admired through the centuries. So, Christ can take your life and make out of it something lovely, and good, and useful, and conform that life to his image. "This is the stone which was set at nought of you builders, which is

become the head of the corner. Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved."

### Strengthening the Home Base

(Continued from page Four)

of life as well as a motto on a wall. This attitude will lead the Christian to give the first fruits of his income and the best of his talents and abilities to his church. "Seek first the Kingdom of God and his righteousness," will be his normal way of life.

4. *Our denominational forces must co-operate in promoting and expanding our whole missionary program.* We must help our weak churches. Some special effort must be made to save and revitalize our country churches. This will include a program for establishing missions and new churches where needed. We must reach our cities for Christ. This will be done through the educational departments of our churches, through our denominational press and through our schools of missions. We must leave nothing undone to provide for the spiritual needs of the members of our Armed Forces. We must co-operate with other races in spreading the gospel among their respective groups. We must teach all of our people the great principles of stewardship which will bear fruit in lives and wealth dedicated to the Master's use.

Consecrated and trained leadership to help in this great evangelistic and missionary task is an imperative need. We must call upon our young people to dedicate their lives to definite Christian service. We must give larger support to our Baptist schools and seminaries, and must expect them to study the needs for denominational leadership and to make whatever adjustments in their courses of study as these needs may require. We have a right to expect these institutions to be denominational assets.

To assure the adequate support for this evangelistic and missionary program, we must encourage tithing and a systematic plan for Kingdom support. The Co-operative Program is the best plan yet found and deserves the hearty support of all of our people. Such support will assure the permanency of mission projects undertaken by our Boards and agencies. It will prevent the necessity of serious retrenchments which always hinder our work and often cause misunderstandings. Not only is there need of co-operative financial support, but there must be the closest co-operation between the various Mission Boards and agencies and the local churches.

5. *Finally, we need a revival of Bible Study and Prayer.* There seems to be a growing interest in the family altar. The emphasis given to Daily Bible Reading is bearing fruit. The study of God's Word and a spirit of prayer will lead to the confession of sin and a rededication of one's possessions and talents. The tasks outlined above are impossible in our own strength, but we can do all things through Christ who strengtheneth us. Here is the ultimate source of power with which we can strengthen the home base. He will give us faith and courage. He will provide wisdom and understanding. He will guide by the Holy Spirit to ultimate victory. The great commission is based on the fact that all power is given unto Christ, both in heaven and on earth. Through Him we can strengthen the home base and go forth to evangelize and teach unto the uttermost parts of the earth.



First extension course of Mexican Baptist Seminary, El Paso, Texas, held in Guadalajara, Jal, Mexico, July 5-August 14.

### Messages from Missionaries (Continued from page Fifteen)

morning just before the hour for Sunday school; for about a year, the same committee has provided an additional fifteen minutes every Friday evening. It has been very difficult to arrange for the money to pay for these modest broadcasts.

Some years ago, about 1935 and 1936, the First Baptist Church of Campinas maintained two fifteen minute programs a month for nearly two years; the Presbyterians the other two Sundays in order to have a broadcast each Sunday. These programs were put on soon after noon on Sundays, and were so effective that the Catholic clergy, by threats and promises of political influence, succeeded in forcing the owner of the station to sign a contract not to put on any religious program that was not approved by the Catholic Bishop of Campinas. Of course this meant the end of our broadcasts in Campinas.

The programs broadcast in Rio after church services on Sunday nights can be heard almost all over Brazil, but the hour is very late to reach the majority of the people, and we Baptists have just one of these programs a month. In spite of the inconvenience, a great deal of good is done, and we receive numerous letters thanking us for the good they have received, and in general, highly commending the work. As yet very few remember to help bear the expenses. We need a better hour on a better station, but for this we must wait for more resources.

Many Brazilians have good short wave sets and listen at the programs from the U. S. A. and England. They hear everything from the news in Portuguese to

cultural talks on American and English Literature, and from jazz music to symphony orchestra, but never a gospel hymn in Portuguese nor a sermon. In Brazil most of our Baptists are poor, because the Lord has been pleased to make them more accessible to the Glad Tidings of Salvation. As a result most of the wealthy and more educated people look down on our people much as many people here in this country look down on the fanatical and noisy sects that have sprung up in the last few years. Rich and poor alike need the Gospel, and can be reached if we find the right approach. What a blessing it would be if Southern Baptists would put on a fine program weekly, in Portuguese, on a powerful station beamed to Brazil!

PAUL C. PORTER,  
President Rio Baptist College

### A Seminary Extension Course In Guadalajara, Mexico

We had thought that if we had twenty-five or thirty for the course, it would be a success. We had over fifty from outside Guadalajara and a good group from the city. The Theological Department began July 19 and will continue for a month. On Sundays and Saturday afternoons we go out and sell Gospels, New Testaments, and anti-alcohol books and give out tracts. One day we distributed 10,000 tracts, sold over 500 Gospels, as well as many New Testaments and books.

The churches are reporting more conversions and baptisms. Am writing a little book to help the pastors and instruction committees for those who make professions of faith; so many make professions of faith without anyone following them up. We had about fifteen

professions of faith during the school.

Last Sunday a committee came over from a Pentecostal church and wanted us to send some of the teachers over to their church to teach what the Bible says about the Trinity, and the baptism in the name of the Father, the Son and the Holy Spirit. They had six hundred present. Brothers Muller and Pearson went over Sunday morning and spoke, each for an hour and fifteen minutes. The people listened with great interest and respect. It seems that there is a division among them and they want the group to be sure one way or the other.

Recently I have had letters from two men, ministers in another denomination, who are interested in joining with us. One of them wrote: "I knew the Gospel in the United States and came here in 1939 without knowing anyone. As I found no church of the Baptist faith who called me, I agreed to pastor a Methodist church and some missions, with the understanding that I could have all liberty to preach the Gospel as I saw it. I have had several discussions with the leaders but they have allowed me to preach with liberty. In September, of this year, I have decided to resign from the Conference and to rejoin the Baptist church, and to offer my services if they should be worthy."

ORVIL REID

♦

### Paul in Brazil

We received a letter from an evangelist who has worked for 25 years with my husband in the State of Bahia. The letter sounds like Paul. The evangelist's name is Paul, too. Here is his message:

"Dear Brethren: I am writing to tell you of the work in Santo Amaro. I went to preach there—in the public square. Satan used school boys, acting under the instigation of the parish priest of the Catholic Church. It was a terrible time: such yelling and screaming, accompanied by stones. Well, when I said goodbye, I promised to return, and on the first of April I did return; had an electric light installed at the front door of the home of a man who is interested in the gospel. There I preached to a good crowd—oh there were hisses and some stones were thrown—but the service ended at 8:20 and I returned to the house of the congregation. After I left those same boys and some men of small sentiments began to stone the residence of Brother Eunapio—which is also his house of business. There were so many stones that Eunapio went to ask protection of the mayor, who at that time was out walking in front of the stoned house. The mayor responded that he would take no measure, since he did not want preaching there. Somebody, seeing these things, ran to the military training group of the city to ask for help. This military training group came and taking Eunapio and his

wife brought them to the house of the congregation, arriving at 10:30 P.M. and stoning the house. I was in there, on my knees, imploring the protection of the Lord for Eunapio, his wife, and me. Hearing Eunapio's voice I opened the door, which had been broken by the stones and mob. I was ordered by the military training group to accompany them to the city jail because, I was told the men hired by the priest and the mayor were to attack me from the back of the house and take my life. So I came out to go with them. Then began the insults of the mob, against my person, and threats to burn me alive—with kerosene—and throw my body into the river; they grabbed me by the necktie and tried to force me to turn to the image of St. Amaso, to which I did not submit myself. At last we came to the center of the city; and there appeared a sergeant and a soldier of the police, who spoke to the people asking that they go home, seeing that we were committed to the police. The people retired and we went on to the city jail, arriving at this terrible place at 11:30 P.M. At 12:30 an order came from the chief of police ordering that I go to my temporary residence—Dona Alcina, to be taken to her home by a guard, and Eunapio to remain in prison, for the crime of being interested in the Gospel of Jesus Christ. 'Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in Heaven.' I left the prison Thursday and preached there until Sunday. The priest with his boys tried to finish your friend Paul, but Christ Jesus kept me."

KATE C. WHITE

## Sacred Pictures

It is difficult for some of us who live in the United States to understand some of the problems faced by our Latin American missionaries. One of these is the use of "Sacred Pictures" which are the objects of worship in Roman Catholic lands. The South American missionaries, at Ridgecrest, adopted a resolution calling the attention of their brethren in this country to what they consider a grave trend in our church life: "We refer particularly to the matter of the use of 'Sacred Pictures,' in our church and Sunday school buildings, sometimes, of the Father, Son, and Holy Spirit, of Mary and the 'Holy Family.' We are sure that use of these pictures does not involve the reverence shown them by members of some other religious bodies, but we are sure also that in accordance with the laws of psychology such use of these pictures will have the tendency to materialize the spiritual religion of our Lord, especially in the case of the rising genera-

tion. We, therefore, respectfully but earnestly, appeal to our brethren and sisters that they curb, and even refrain from, the use of such pictures."

SIGNED: Paul C. Porter, V. L. David, Everett Gill, Jr., Blanche Simpson, Letha Saunders, Mrs. Paul C. Porter, L. C. Quarles, Mrs. L. C. Quarles, M. G. White, Kate C. White, Mrs. John Mein, John Mein.

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## Children Starving to Death

Upon reaching Shiu Hing I saw a score and more boys lying in the streets. Some of them were dying, and most of them looked as if they could not live long. Most of these had been taken into a center where the government was supposed to feed and care for them, but the food given them was not one-third enough to sustain life. Their headquarters were in a building on a back street and since there were some trees which shaded the street, those poor little fellows had come out and were lying on the street, or sitting there listless and dull, many with their heads bowed upon their knees. All were skin and bones, and some had swollen limbs which indicates the most advanced stage of starvation. It was reported that they had no attention whatever except a little thin rice gruel twice a day. . . .

Reports from the country districts around Shiu Hing were that hundreds were dying of starvation, and that in many large villages one could scarcely find two families who had enough to eat. My next stop was Sun Kiu, a market town not far from Shiu Hing. I found acute suffering among the local people there, and quite a group of starving Sz Yap famine victims camping in sheds of the market town. It was reported that

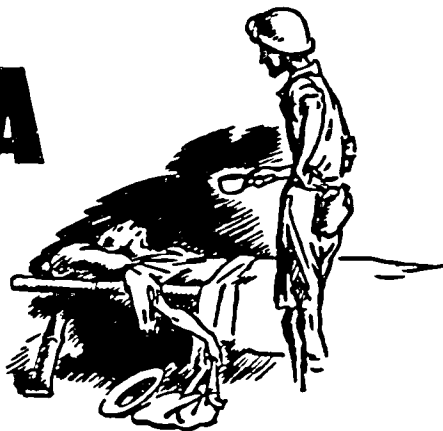
from two or three to perhaps a dozen of these died each day. This is true of nearly every market town in all the countries to the west and north of the Sz Yap. The towns of these countries are overrun with famine victims from the Sz Yap who have gone there seeking work, or begging. Thousands of these poor creatures have perished along the way. . . .

At Sun Hing we have taken in over thirty starving children, most of them from the Sz Yap, and most of them girls. I wish you could see them. Most of them are unusually pretty and attractive. At first I planned to take in only girls, but later on took three boys, and plan to take a few more boys. Sometimes it comes to a place where you can't refuse to take them, especially the starving children of our Christians. I recently took in a beggar boy. He is a nice looking boy of about twelve. He came begging for food. I sat down beside him and began to talk to him and found him quite "chatty." He told how his family had lived in Macao and had been happy, but later on his father lost his job and they returned to their old home in Yan Peng. He said that he had two pretty little sisters, but his mother had to sell them, then he added, "I was good looking myself then, and not like I am now." I looked at his thin little face and arms, and at his feet which were just beginning to swell, and could believe that in those days he was good looking, for he still had good features and beautiful big eyes. He said that his parents both died, and that he had had to go out to beg and had wandered to Sun Hing. I asked him if he would like to live with us. He replied that indeed, he would and said that he was very obedient, did not steal, and that he was an industrious worker.

My next stop enroute to Toi Shan was

# BURMA DIARY

By Paul Geren



A young American economist-missionary writes with timeless appeal on those terrible days in Burma when the Japs first came. Less a diary of events than a record of inner suffering and understanding, there is here a probing for the rock-bottom realities of life that makes it unique in war literature. *With drawings by Baldrige.*

Heavy Paper Covers Fifty Cents

HARPER & BROTHERS

at Woh Peng, a town in Sun Hing on the border of the Sz Yap. In this town there seemed to be some two or three hundred Sz Yap famine victims. Forty or fifty of them were camped in the market sheds directly opposite our little chapel. They were in a terrible condition. Some were almost dead, and women were sitting with dull eyes looking at their dying children lying before them, they, themselves too far gone to take notice of me and ask aid. Other mothers pointed to their poor little skeleton children, most of whom had swollen limbs, and piteously begged me to take them and save their lives. But I could not take them. I could not even give them a bit of money, for I had only enough for my travel expenses. Some of those children cried all day and far into the night, screaming for food. Some of them were so swollen, or so emaciated that they hardly seemed like humans. The sight of so many of them piled up there together, as it were, was like some terrible nightmare. During my short stay there five dead bodies were carried away. . . .

I took up my journey and passed thru a number of towns in Yan Peng and Hoi Peng. Starving people were in evidence

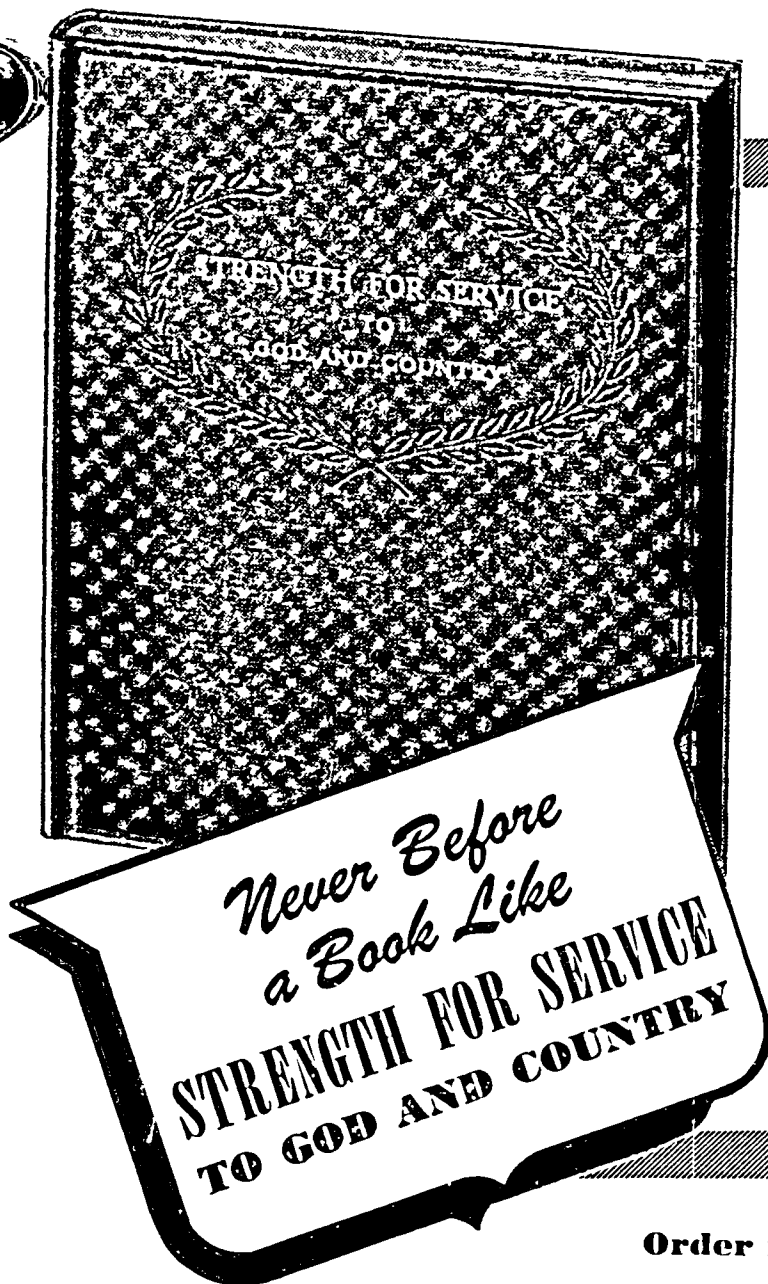
everywhere, and here and there one would see dead bodies along the roads, or people carrying the dead out of the towns, and there were some dead bodies floating in the water, for some commit suicide from time to time by drowning. On the three mile walk from the town of Paak Hop to Chek Hom in Hoi Peng, I met hundreds of people returning from market in Chek Hom, for it was market day. As I scanned their faces, it looked to me as if there were fully seven out of ten who were starving, most of them thin and pale, and some in the more advanced stage with swollen feet. Well dressed young people, boys of the student type, pretty young girls, all, or nearly all, looked as if they were slowly starving. They were well dressed because they had only good clothes. A few months ago they were well-to-do. But millions of dollars worth of clothing have been sold in the Sz Yap during the past year, and I wonder that the inhabitants have any left. . . .

Further into the streets I saw a woman and her little son sitting on the sidewalk. While begging she had secured about a tablespoon full of cooked rice. She gave some to the child who promptly

put it into his mouth, then she put the rest into her own mouth. When the child saw her put some into her own mouth he jumped up screaming and tried to insert his hand into his mother's mouth to seize the rice she was eating. In Toi Shan city scores die each day, and in every town and every village the toll of death reaches new levels every week. In some places the dead are not even buried, but just thrown out into the open spaces beyond the town to putrefy. Plague will probably break out before long.

MARGIE SHUMATE

Dr. J. R. Saunders, China, arrived in Los Angeles, September 14. He may be reached % Foreign Mission Board, Richmond. In the October number of THE COMMISSION we carried the sad tidings of the Home-going of Mrs. Saunders. While they were in Bombay, waiting for their ship, she, was stricken with a heart attack, July 23, and passed away without a struggle. She and her beloved husband had labored together in China for forty-two years.



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# BOOKS

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

Whatever pertains to Madame Chiang Kai-shek is of interest to multitudes of people around the world. Here is an interpretive portrait, *Mayling Soong Chiang* (Coward-McCann, New York, 75¢) by the well-known novelist, Helen Hull, who was a freshman instructor in English Composition at Wellesley when Mayling Soong was a freshman. Miss Hull was intimately associated with Madame Chiang Kai-shek on her last visit to the United States. One of the highest compliments which was paid Madame Chiang was the appreciation of the members of the Press, who are hard to please and impossible to fool. They liked Madame Chiang because her sincerity and ability were unquestioned.

*Burma Surgeon*, by Dr. Gordon S. Seagrave (W. W. Norton, New York, \$3.00), will be one of the best sellers the next few months. Dr. Seagrave is a fourth generation missionary to Burma. He gives a graphic account of his experiences in surgery on the battlefields. He has an unusual flair for the human-interest sketches, although as one reviewer puts it, his book is quite unorthodox when it comes to missionary procedures and missionary language. He has attracted the attention of the whole world by his skill in surgery and by his unselfish ministry to the suffering.

*New World A-Coming*; Inside Black America, Roi Ottley (Houghton Mifflin Company, Boston, 1943, pp. 364, \$3.00). This study of Negro life and thought in America, by a native son of Harlem, is one of the most discriminating and revealing volumes that has been published in recent years. He tells us what the Negroes are thinking on all vital questions affecting them. Every student of social, economic and religious questions should read this book.

*Trumpet of a Prophecy* (Missionary Education Movement, \$1.00 in cloth, 60 cents in paper) is a young people's mission study textbook written by a young person. Its author, Richard T. Baker, is one of the most promising religious journalists of the day. Here

he describes a church young people's group in a real American town, who decided that, if some of them were expected to leave home to fight for the things they all wanted that the world might be Christian, the least the others could do would be to help live for the same idea in their home community. The activities of the group include projects which permit the author to bring in considerable missionary information. Christian youth of high school and college age will find it delightful reading.

The official story of the Commandos whose heroic exploits have stirred the English-speaking world for the last two years has been published under the title *Combined Operations*, by Hilary St. George Saunders (Macmillan, \$2.00). "It will help you to understand some of the things American boys will be doing in the next few months," says Reviewer J. Hundley Wiley.

*A Cycle In The Celestial Kingdom*, by Mary Raleigh Anderson, Ph. D., Heiter-Starke, Mobile, Alabama, 1943, 365 pp., \$2.00. Dr. Anderson has given her readers the benefit of her long and eminently successful career as a missionary-teacher in China. Although the book gives particular attention to the educational activities of Baptists, Dr. Anderson has drawn from all denominations her material for the development of Christian education in China, especially as it applies to girls and women. It is indeed fitting that Miss Anderson's treatise should be dedicated to Mrs. Janie Lowrey Graves, who gave fifty-four years of her life to China and to the education of girls under Christian influences. The great school for girls, Pui To Academy, in Canton, stands as a monument to her constant zeal and consecration to such an important task. This school, like so many others, has—faculty and students,—trekked overland to Free China.—A.R.G.

An indispensable book for students of international law is Justice Manley O. Hudson's *The Permanent Court*

of *International Justice* (Macmillan, \$7.00). It is the history and analysis of the activity of the World Court during its existence and of the international courts which preceded this world tribunal. An important addition to the growing volume of literature which helps thinking men and women to formulate ideas and programs to insure peace and justice among all nations.

Reviewer M. W. Egerton recommends *The Unknown Country*, by Bruce Hutchison (Coward-McCann, \$3.50) as a reporter's presentation of a country and its people. It deals with the conflicting background of Canada resulting from its settlement by the French and English, and the effect of this conflict on the present and future development of our neighbor to the north. "The significance of the book to Southern Baptists," according to Mr. Egerton, "lies in its revelation of the great future possibilities of Canada; the weakening hold of Roman Catholicism on a large part of its people; and the consequent opportunity for presentation of the living gospel of Christ."

Another of the Twentieth Century Fund's guides for serious study of the future is *Wartime Facts and Postwar Problems* (50¢) edited by Evans Clark. It presents eleven of the main problems facing Americans, problems ranging from international relations to housing and economic security.

The story of the Chiangs of China is one of the most romantic stories in modern missions. Several volumes, large and small, about the Soong family have come from the press; but *The Chiangs of China* (Abingdon-Cokesbury Press, New York and Nashville, 123 pages, \$1.00), just from the press, is one of the most satisfying volumes on the Soongs we have read. The author, Dr. Elmer T. Clark, editor-in-chief of *World Outlook*, the world missionary magazine of the Methodist Church, has done an excellent piece of work.



# Women Witnessing to the Word

Mrs. W. H. Carson told about attending her first W. M. U. meeting when she landed in Africa in 1920. As may be expected, missionaries no longer take first place at those meetings, but trained African leaders are directing that work. Then there were no associational organizations; now there are over twenty. Then \$85 was given for missions; last year the women gave \$1,600. In nine of the associations they have paid workers. Next year they will celebrate the twenty-fifth anniversary of the West African W. M. U.

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Mrs. W. J. Cox, Treasurer, W. M. U. of the Southern Baptist Convention, announces that Albert Brown Craighead is the seventh recipient of the Elizabeth Lowndes Scholarship Award, which is granted annually to the Senior who has made the highest scholastic rating for the three previous years and is outstanding in character and leadership. Albert, the son of Missionary and Mrs. W. E. Craighead, was born in Bucharest, Rumania, August 12, 1922. He will graduate from Carson-Newman College, Jefferson City, Tennessee in November of this year. For twenty years his parents worked among the Russians in Rumania, and Albert's first words were spoken in the Russian language. It is his desire to go to Russia as a missionary.

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Alabama Woman's Missionary Union held successful house parties for Girls' Auxiliary members with five hundred in attendance. Alabama had a large delegation to the Y.W.A. Camp at Ridgecrest, North Carolina. Four R.A. camps were planned for July 19-August 13. Under the supervision of Miss Florence Thomason, W.M.U. field worker, many associations observed Missionary Emphasis Week during which time an effort was made to have a missionary speak in every Baptist church in the association. Many churches had a five-night school of missions, using a different missionary speaker each night. Often the missionaries speak over the radio and in public schools—white and colored. Gifts to mission causes for the first six months show an increase over last year of \$15,895.91.

MRS. R. S. MARSHALL,  
Executive Secretary.

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Miss Vonnie E. Lance, Secretary of the South Carolina W.M.U. had an interesting story in *The Baptist Courier* concerning the first W.M.S. Encampment at Camp Rawls. There were 121 women from 45 churches, representing 23 associations.

Woman's Missionary Union Auxiliary to the Southern Baptist Convention fostered at Ridgecrest August 4-11, the second Southwide conference for members of Business Women's Circles of missionary societies. . . . The first conference, held in 1942, was during Foreign Mission Week. Then the plan was made to meet alternately between home and foreign mission weeks, year after year, and thus give the opportunity of knowing our phases of mission work. . . . There were 265 from all the states in the Southern Baptist Convention, except Arizona and New Mexico, enrolled in the Business Woman's Conference this year. W. M. U. Secretaries from fourteen states, and W. M. U. Presidents from five states were present, also Miss Kathleen Mallory, Executive Secretary of Southern W. M. U.; Miss Juliette Mather, Young Peoples' Secretary of Southern W. M. U.; Miss Mary Christian, Southwide W. M. U. Representative who serves as B. W. C. Conference Director; and Mrs. Una Roberts Lawrence, Southwide Mission Study chairman. . . . Under the direction of appointed leaders, an hour and a half each morning was devoted to the discussion of methods of Business Woman's Circles. Then the women attended the program provided by the Home Mission Conference. . . . Recreational activities, hikes, trips, games, banquets, parties were planned by Miss Alma Hunt of Roanoke, Virginia, who served as recreational director. It was a good conference, a time of fellowship, information and inspiration. Following the plan of alternating the time of meeting between Home and Foreign Mission Weeks means the B.W.C. Conference in 1944 will be held during Foreign Mission Week.

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Members of Mission Boards who sit "in on" the examination of volunteers for missionary service and hear these young people give their testimony of the varied influences in their lives that have led them to give themselves to definite service become very conscious of the importance of "every word which proceedeth out of the mouth" of Christians, whether in ordinary conversation, in teaching, or in formal speeches. "It was my Sunday school teacher," says one; "It was a missionary message which Dr. — gave"; "It was a sermon which my pastor preached." One who listens often to such testimonies comes to the conclusion that there are no "idle words." Perhaps the most historic example of the eternal influence of a single sentence comes to us from the interesting history of Henrietta Hall Shuck, that first woman Baptist mis-

sionary to China, the girl bride who lived such a short time, the early missionary who lives on today in the lives of those who have found her Christ through those Christians whose ancestors she led to know Him. She lives on in the lives of Southern Baptist girls today as they read of her consecration. "Where will you be one hundred years from now?" asked a teacher of a class of which young Henrietta Hall was a member. The girl herself testified that the question of this teacher started questions and thoughts that led her to China and brings her to us today.—Mrs. George McWilliams, St. Joseph, Mo.

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Woman in China received her first modern education from mission institutions and her education laid the foundation of her revolution and emancipation.—Tseng Pao-swen.

## Kingdom Facts and Factors

(Continued from page Twelve)

and colleges in the training of leaders and in extensive work in many city and rural centers is doing incalculable good beyond the showing of the concrete figures. The American seminary at Nashville continues its work without sensational features or claims. The growing venture of the Union Seminary in New Orleans under the lead of Dr. J. W. Shepard of the Baptist Bible Institute has vast possibilities in New Orleans, our foremost Negro city as also our foremost Catholic city. We have come tardily, and usually feebly, to the sharing of the burdens of Negro Baptists in our land. It is now possible to go much farther than ever before.

The New Orleans seminary can become a training center for a vast population in Louisiana, Mississippi, and Alabama, and beyond.

The Virginia Union University half a century ago was doing high grade work for a few Negro ministers. For a good many years its emphasis on college work pushed the theological work into the background. The theological foundation has now been restored and made a distinct fund for its designated purpose. It would seem that there will be a new chapter in training Negro leadership in this school of good history and of larger hope.

# Mobilizing Men for Missions

Perhaps the greatest contribution made to missionary work, both at home and abroad, in Alabama for a large number of years, is that which was made possible in the will of the late Dr. W. R. Spight, of Decatur, Alabama, deacon in the Central Baptist Church of that city, and a leader in all of our Baptist work in that part of the state while he was living. He left his large estate in the form of a bequest with the income from it to go as indicated in his will to a large number of missionary endeavors, fifty per cent of which was for Foreign Missions, and this fifty per cent recently has been netting around \$20,000.00 a year. The estate is handled by a group of trustees composed of Mrs. Annie Lou Spight Burr, sister of Dr. Spight, Dr. D. F. Green, a banker, and J. H. Johnson, a business man, of Decatur, Alabama.—F. M. BARNES, Secretary-Treasurer Executive Board Alabama Baptist State Convention.

Judge J. W. McCall, Chairman of Committee on Boards, Southern Baptist Convention, and Chairman Southwide Brotherhood Committee, suggests a ten-year program for Southern Baptists which would have the following objectives: Growth in Faith, service and evangelism; safeguards against added debts; utilization of the present machinery, which Baptists have, to carry this proposed program back to the individual; giving the whole program of the local church first place; contributing Relief funds through our denominational agencies ministering to the destitute peoples of the world, thereby making practical application of the gospel which we preach.

Representatives of the Southern Baptist Brotherhood, meeting at Ridgecrest, adopted the Brotherhood Program of Activity for 1944, with a paragraph on the Co-operative Program, "Our basic plan for denominational financing"; a paragraph on state papers, pledging co-operation in every effort to place the state papers in the budgets of the churches; a paragraph on worship services, urging attendance on morning and evening worship services of the church and midweek prayer services; a paragraph on replacement programs in our churches necessary because military and associated services have taken thousands of men from our churches; a paragraph on the importance of Christian education. In the same meeting, these strong laymen, representing Southern Baptist men, pledged their complete support to Dr.

J. E. Dillard, Director of Promotion, in his effort for a debtless denomination in 1943. Attention was called particularly to State Mission, Sunday, October 17, with an appeal to laymen to pay their pledges to the Hundred Thousand Club before the end of the year.

## A Good Time With Your Money

A prominent layman in Canada some years ago asked a young business friend to come to his office. When the young man came, the older man, prosperous and respected, said: "I know you are making a great deal of money these days. What, may I ask, are you doing with it? Are you spending it all on yourself and your family? Are you trying to save more than you will ever need? Or are you having a good time with a large portion of it by giving it away, as I am doing?"

To this the young man replied that he did not know much about giving. Then, the older man put before him three great causes which needed financial assistance, saying "I hope you may decide to give something to one or all of these causes, but whether you do or not I hope you will learn the joy of giving to worthwhile causes."

Several days later, the younger man called saying: "I've been thinking over what you said. Frankly, I'm not interested in two of the needs which you presented, but I have a thousand dollars for the other."

Can any layman who has himself learned to give render a greater service to the cause of Christ than to do what this Canadian layman did for his young business friend?

JESSE R. WILSON,  
Home Secretary, American Baptist Foreign Mission Society.

## "It's Always That Way"

W. MAXFIELD GARROTT

"Do you know where I can find some good new customers?" a goldsmith in Tokyo asked his friend.

"I'll give you an introduction to Madame X. Her husband is high up in the government and they are fairly well off; she might want something done."

Later the two met again.

"Did you go to see Madame X? How was it?"

"Great! She started talking about Christ, and we spent the whole time talking about my life and spiritual needs."

"Oh! I intended to warn you. It's always that way when you go to see Madame X."

## The Proposed World Survey

(Continued from page Nine)

### Challenging

It is not enough for the Foreign Mission Board to think in terms of an enlarged work. The Board's program of enlargement must be kept so closely related to the people who constitute the requisite financial support as to "challenge our people" to an enlarged outlook. The survey is obligated to justify itself by "striking fire" in the hearts and minds of the people. Southern Baptists have repeatedly demonstrated their willingness to meet world needs, once they have been intelligently apprised of those needs.

On the other hand, the constituents of the Convention have an inescapable accountability in the matter of a proposed enlargement. The responsibility for lack of vision and unprogressiveness, which may be allowed to impede the progress of the enlarged program, does not reside wholly in the Board. It resides, instead, in the churches and individuals whose enterprise is directed through the Foreign Mission Board. If the brotherhood fails to respond to a dynamic, forward-looking program, it must stand condemned for its inexcusable folly in the face of unprecedented opportunities.

Every great missionary advance has been preceded or accompanied by a spiritual awakening. It follows, therefore, that the ultimate worthiness of the postwar program is conditioned upon the spiritual preparation of the persons who are destined to figure in that program. God grant that Southern Baptists, from the survey makers to the most remote constituent, may be prepared to co-operate with God in the undertakings which the survey will reveal as worthy of our best efforts!

In nearly every letter we receive from our son in the Solomons, he makes mention of the results of missionary work in the early years; always it is good.—Mrs. B. A. Copass.

# Studying Missions

By Mary M. Hunter

## "More Than Conquerors"

With this ringing title, Miss Blanche Sydnor White, the corresponding secretary of Virginia's Woman's Missionary Union, sounds a challenging call to whole-hearted missionary endeavor.

This little book, written as a devotional study preparatory to the 1943 Lottie Moon Christmas Offering, leaves no place for the germs of pessimism—that contagious disease which has proved fatal to many a worthy enterprise. Above the din of world strife and the rumble of international hatreds, there echoes, throughout the book, the divine message to those who may be "more than conquerors" in the name of the Prince of Peace.

Beginning with a discussion of national decorations of honor and of the value we place upon them, the writer introduces to us some of Christianity's heroes and heroines of many lands, people whose humble yet distinguished service has earned God's recognition. These heroic ones who, in spite of their adversaries—"tribulation, distress, persecution, famine, nakedness, peril, and sword"—remained steadfast, have proved themselves worthy of "The Divine Decoration."

Considering martyrdom in its broadest sense—not only the giving of self in death but also the dedication of self in sacrificial life—the author presents, along with Southern Baptists' two missionaries who were "faithful unto death," other devout heroes living daily lives of martyrdom for the sake of Christ and the expansion of His kingdom.

"Among the saints who gather round the Throne, 'more than conquerors,'" the author states, "There will be the pioneers . . ." To these missionary pioneers chapter three pays tribute and then, in a unique way, parallels with the life of the Old Testament pioneer, Abraham, the career of Anne Luther Bagby, presenting in vivid outline the story of that great pioneer

woman who gave sixty-two years of magnificent service to God in Brazil.

Ranking high among those who will receive their Master's "Well done, good and faithful servant" are the loyal native Christians in mission lands. A few of these devout nationals Miss White introduces to her readers, and her forceful presentation awakens one's desire to prove equally worthy of divine approval.

Prayer, that power which "moves the Hand that moves the world," is the one talent possessed by every Christian; yet all too often it is wrapped up in the napkin of indifference and buried in the ground of neglect. The closing chapter of this inspiring book, begins with the impressive question, "Will you not pray?" Summarizing the development of the Southern Baptist foreign Missionary enterprise which was founded on faith in God and obedience to His command the closing pages thrill one with the record of the way in which the work has been carried forward for well nigh a century by earnest prayer and coordinated endeavor.

From her wide knowledge of missionary events, her personal acquaintance with missionary leaders, and her own whole-hearted consecration to the missionary task, Miss White has presented a message abounding in challenge, radiating hope, and inspiring her readers so to live and so to give that each life shall be an earnest expression of the prayer, "Thy kingdom come. Thy will be done on earth."

In the summer issues of THE COMMISSION many suggestions were made to increase interest in the study of the Foreign Mission Board's 1943 series of textbooks on Africa. By special request we are listing again the free supplementary material available from the Foreign Mission Board for this series.

Leaders Helps for BASIL LEE LOCKETT—A Beloved Physician

Leaders Helps for SO THIS IS AFRICA

THE FUTURE'S BROADENING WAY—1943 Report of the Foreign Mission Board.

THE FUTURE OF MISSIONS—tract

LIGHT IN THE DARK CONTINENT—poster

THE ANSWER—(A simple three-act play)

Search in your home and school and public libraries for items and stories concerning the customs and needs of Africa that will help your class.

We suggest also the use of the Foreign Mission Board's motion pictures on Southern Baptist work in Africa in connection with your study. If you do not have one, write for information about the pictures and how to secure them.

The folder giving the full list of the Foreign Mission Board's mission study textbooks is available upon request for it.

Southern Baptists have cause to be proud of their work in Nigeria. We believe that the completion of this year's study will find them more sacrificially interested in the evangelization not only of Nigeria, but also of the entire continent of Africa.

A few weeks hence Southern Baptist women and young people will be observing the Lottie Moon Week of Prayer for Foreign Missions. For months they have been preparing for the observance of this week. Their preparation has involved love, gratitude, and self-denial "against that day" when the offering is made. The Foreign Mission Board, and the missionaries are waiting with great expectancy for the results of that day. Nothing will so hearten Doctor Madry in this crucial time in the history of our world-program as will a great Lottie Moon Week of Prayer Offering for Foreign Missions.

# Children's Page

By Nan F. Weeks

## This is My Country

"This is my country," Perry hummed, as he finished drawing the map of the United States.

"Your country?" said his sister Lois in a scornful way as she stood at the opposite side of the table looking down on Perry's work. "You must have been thinking more about your Thanksgiving dinner than you were about your map. Just look what you've drawn!" Then, with a mischievous twinkle in her eyes, Lois turned the drawing upside down.

"Huh!" grunted Perry in surprise. "All it needs is a platter," and, quick as a flash, he put in the necessary lines.

As he sat looking at his finished drawing, and still humming, "This is my country," Perry began to do some real thinking.

"Yes," he said to himself, "this is my country with all its good things to eat and enough warm clothes to wear. We sure do have plenty of reasons for being thankful." Then, turning to his inverted map, Perry added: "This thanksgiving turkey I've drawn is just America upside down. I wonder..." and he chewed the end of his pencil. "I wonder... I believe that's just what we've all been doing. We've put turkey dinners and our own good times at the top. It's easy to think of the good dinner we're going to have next Thursday, but I sure do hate to think of what our Thanksgiving day will be like for the girls and boys of Europe and China. They'd be thankful for even a piece of bread or a bowl of rice; yet hundreds of them will have... nothing."

For some time Perry sat silent, while over and over in his mind rang those awful words, "Hundreds of them will have nothing." Then with a glad shout and a sudden leap from his chair he called:

"Hey, sis! I know what we can do to make our Thanksgiving dinner taste just great."

"What on earth do you mean?" gasped Lois. "Mandy knows how to cook everything so that it tastes just great. Are you going to turn into a chef and cook our turkey?"

"No, o' course not. I just want to do some sharing. Let's get a box, and on it paste a picture of a turkey; and let's put it in the middle of the table next Thursday, and ask every person to drop into the box a "thank you" gift to buy some food for at least a few of those starving children in the war countries. That will give those girls and boys something to be thankful for too."

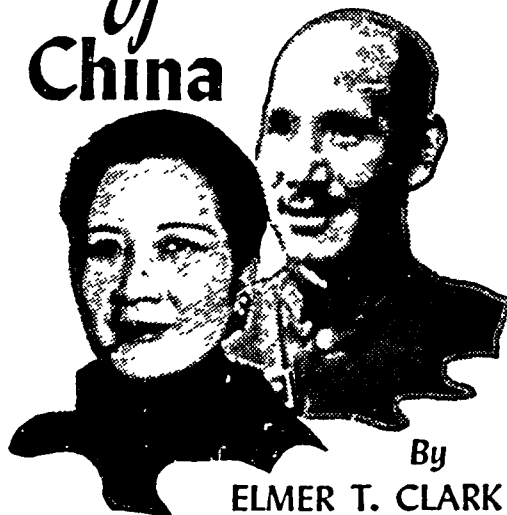
A box was found. Lois trimmed it with crepe paper. A picture of a strutting turkey was cut from a magazine and pasted on one side of the box. Pictures of fruit were pasted on the other three sides, and a gay little container was ready for the generous offerings which jingled into it at Thanksgiving dinner-time.

+

We are indebted to Missionary A. R. Gallimore of China for some interesting information concerning the Port Mormugao, in Portuguese, India, at which point the Japanese and American nationals were to be exchanged. Mormugao, in the colony of Goa, is

situated 200 miles south of Bombay, India. It reached its zenith in the 17th century. It was for a long time the Roman Catholic center for that part of the world. In the 16th century Francis Xavier went from Goa to Japan and later to the coast of South China where he died near Macao in 1552. It was on this lonely St. John's Island that he was said to have prayed that the rock of China might break.

## The Chiangs of China



By  
ELMER T. CLARK

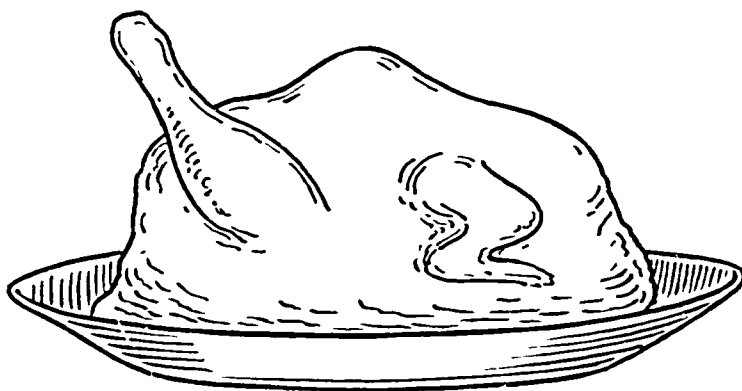
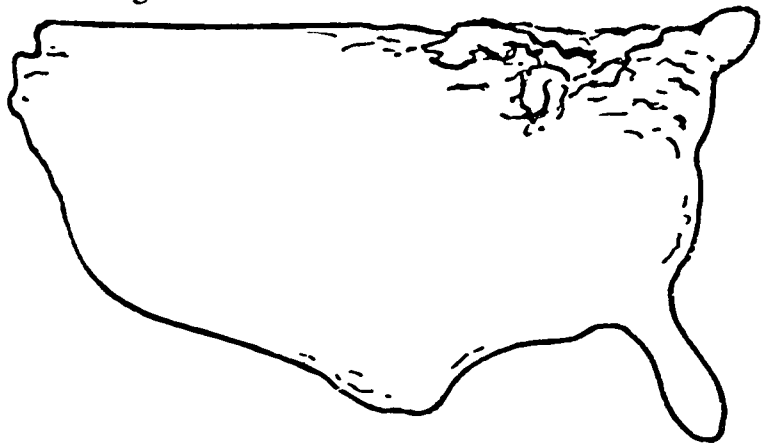
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# Birthdays

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The things that are impossible with men  
Are possible with God. He will draw  
nigh  
To those for whom you pray in life's  
dark hours;  
Hope's stars shine brightest in a moon-  
less sky.

Prayer gets things done.

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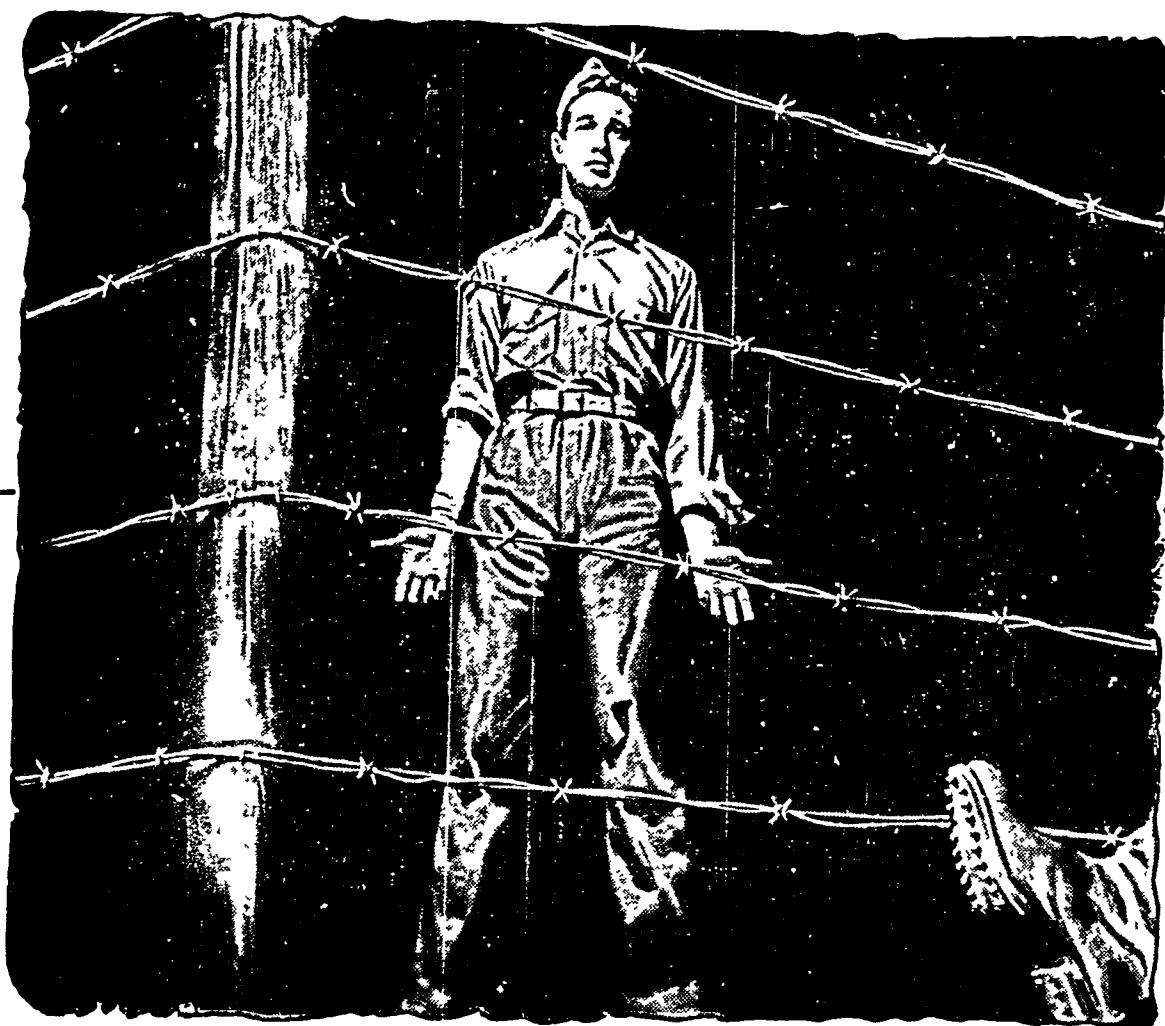
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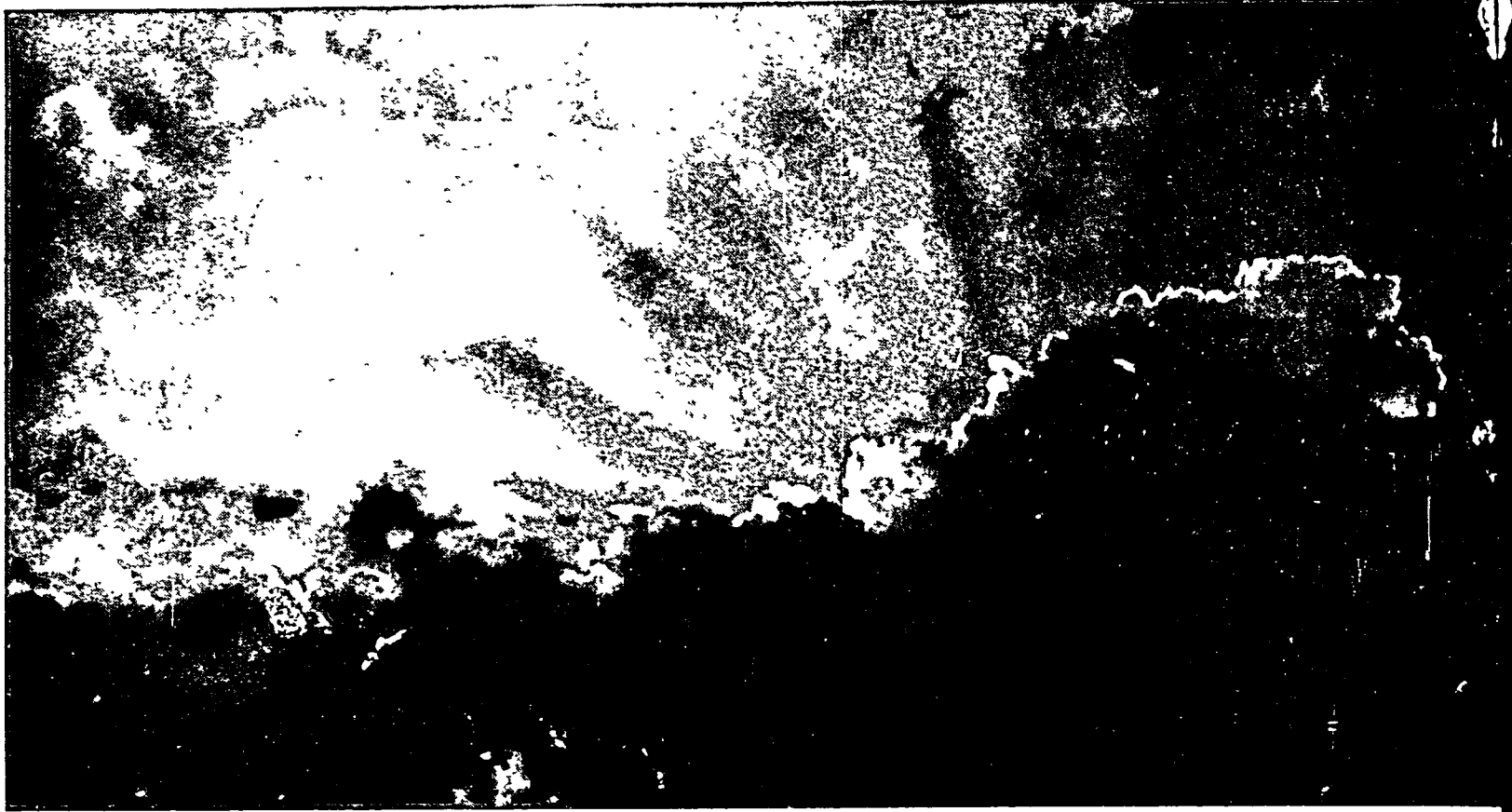
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