

The Commission

A BAPTIST WORLD JOURNAL

DECEMBER 1943

Women and Missions

In the December, 1887, issue of the *Foreign Mission Journal* was a plea by Lottie Moon of China for Southern Baptist women to set apart a week of prayer and offering for world missions. She suggested the week before Christmas for this purpose and closed that plea with the following words, which still live in the hearts of Southern Baptist women:

"I wonder how many of us really believe that 'it is more blessed to give than to receive'! A woman who accepts that statement of the Lord Jesus Christ as a fact, and not as 'impractical idealism' will make giving a principle in her life. She will lay aside sacredly not less than one-tenth of her income or her earnings as the Lord's money, which she would no more dare touch for personal use than she would steal. How many are there among our women, alas! alas! who imagine that because 'Jesus paid it all,' they need pay nothing, forgetting that the prime object of their salvation was that they would follow in the footsteps of Jesus Christ in bringing back a lost world to God, and so aid in bringing the answer to the petition our Lord taught his disciples, 'Thy kingdom come!'"

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E. C. Routh, Editor-in-Chief
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December 1943

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The Commission

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"As Much As I Can"

A friend speaks for the denomination

This should appear in a February number of THE COMMISSION because Valentine month appropriately would carry an attempted appreciation of the "Sweetheart of the South," yet any month is suited to some expression of gratitude for her leadership of Woman's Missionary Union, auxiliary to the Southern Baptist Convention.

December is probably chosen because her promotion of the Week of Prayer for Foreign Missions has been conspicuous among her many successful achievements. Last year the Lottie Moon Christmas Offering rolled up to \$562,609.30, which the Foreign Mission Board administered, dividing the amount according to the list it had advised Woman's Missionary Union to publish as the Lottie Moon Christmas Offering objectives, and distributing the beyond-the-goal gifts to the next needy causes it had held hopefully in reserve for just such eventuality.

Miss Kathleen Mallory had talked and prayed, written and planned for at least half a million dollars in the Lottie Moon Christmas Offering and when the reports from the Foreign Mission Board treasurer sent by telegram to the semiannual executive committee meeting in Birmingham in late January of 1943 showed promise of reaching that goal, it was she who suggested uniting in "Praising God from Whom All Blessings Flow," with a season of prayerful praise when the doxology had been sung. Tears were in her eyes and in her voice as she thanked God he had prompted women and young people to give so generously.

One of Miss Mallory's characteristics is a modest devotion which holds no credit for herself but gives God the glory for any good work wrought.

The denomination will long continue to be grateful to Miss Mallory and Woman's Missionary Union for their part in paying the denominational debts by enthusiastically seeking membership in the Hundred



Miss Kathleen Mallory has been executive secretary of Woman's Missionary Union since 1912.

Thousand Club or other debt-paying plans, by keeping perseveringly at the debt clearance from May, 1933, when the plan was undertaken, until now that others join in for the final victory. But while others speak the word of thanks to Woman's Missionary Union for the dual role in debt-paying, Miss Mallory will just be humbly glad the organization she leads was of service, and will be planning other activities meanwhile.

Always foresighted and forehanded, she is already devoting her busy brain and interested heart to formulating the plans for the Week of Prayer for Home Missions, and the ingathering of the Annie Armstrong Offering. Zeal for foreign missions does not overlook zest for home missions in her life and work. A geometric theorem states "the greater the number of sides of a figure, the nearer that figure approaches a circle." Miss Mallory has developed so many missionary interests in her

Christian development that her influence reaches around the circle of the world, from the witness of her life in her home church out through her dearly loved state of Alabama, through the Southland to the farthest part of our weary lost world.

Her pastor could tell of her constancy in church attendance Sunday morning, Sunday evening, and mid-week at First Baptist Church when she is in the headquarters city of Birmingham.

Her gifts are first to inspire others when he presents a new enterprise. She takes the names of unsaved and unenlisted to call upon and win when a revival is in progress or when such efforts are set forth in her church. She does not fall into the evil of an abstract love for humanity distant, but keeps her heart warm for the lost immediately near and about her.

Tireless in her service when she is not speaking to waiting audiences somewhere, she has her pencil in hand, writing or editing what others have written, in preparation for *Royal Service* with its 126,000 subscribers, or in preparing the Woman's Missionary Union Year Book which in its first edition for 1944 is 98,000 copies. Yet with all this, many a home treasures a personal letter of gracious thanks for a courtesy shown when Miss Mallory was an overnight

(Please turn to page 3)

Kingdom Statesman



An Appreciation of William Owen Carver

By H. C. Goerner

He hath set the world in their heart," said the ancient Preacher, in partial explanation of the travail of soul by which some of the sons of men are exercised (Eccles. 3:11). Perhaps his meaning was not exactly what we mean when we describe one as having the world set in his heart. But it is an apt expression, descriptive of certain rare individuals who have the whole world of mankind so much on their hearts that they seem to be in constant travail until the birth throes of the kingdom of God shall have been fully accomplished.

Among Southern Baptists none other in his generation has had the world set in his heart more completely than Dr. W. O. Carver. He has become the very embodiment of the missionary spirit in the midst of his denomination. His life has been devoted to the task of getting others to see the world purpose of God as he has come to see it, and to commit themselves to the divine program of universal redemption as he himself is fully committed. Throughout a lifetime of teaching, preaching, lecturing, counseling, and writing, he has made

it his aim to put the lost world into the hearts of Christian people as a burden, a prayer, and a task.

Dr. Carver's gifts are so diversified and his accomplishments so varied that it is difficult to epitomize his life work. To those who truly know him, however, each thing which he did is seen to have been "for the furtherance of the gospel" and because the world was set in his heart.

Dr. Carver's chief work has been as a seminary professor. Choosing the classroom as affording the most strategic platform from which to project his world passion into other lives, he has through forty-seven years sought to send out missionary-minded pastors and well-equipped candidates for our mission boards.

His contribution to the lives of the thousands of students who sat in his classes began with an interpretation of the Bible. To men and women who considered themselves already well grounded in knowledge of the Scriptures he opened treasures of truth as yet undiscovered. He taught them to read their Bibles from the viewpoint of God looking out on his world and

pinning his hope on his witnesses.

No alert student could pass through this teacher's course without seeing the missionary theme from Genesis to Revelation, and being gripped by the scriptural imperative to Kingdom work. With the foundation of the enterprise firmly established in the Bible, he then led his classes out into the world in a study of the expansion of Christianity through the centuries.

Vivid description of social and religious conditions in non-Christian lands, plus a skillful presentation of Christianity as the unique and final faith for the human race left students with a definite motivation to "do something about it." Today missionaries in many lands and world-minded pastors all over the South attribute their interest in the world program of Christ to their great-hearted teacher of seminary days.

In order to reach a wider audience, Dr. Carver preached and lectured frequently, bringing the same essential ideas of world Christianity to laymen in many communities. His sphere of influence was increased even more

through the medium of the press. He is perhaps best known because of his books on the biblical basis of missions. No other writer has so fully and forcefully established the thesis that the Bible is inherently and inescapably a missionary book as has Dr. Carver in his *Missions in the Plan of the Ages* (1909), *All the World in All the Word* (1918), and *The Bible a Missionary Message* (1921). In the field of the history of missions he produced his largest and most scholarly single volume, *The Course of Christian Missions* (1932).

On the subject of principles and methods of missions he has written *Missions and Modern Thought* (1910), *The Furtherance of the Gospel* (1935), and *Christian Missions in Today's World* (1942).

Several works in the field of scriptural interpretation are not strictly about missions, but partake of the same broad spirit: *A Commentary on Acts* (1916), *The Self-Interpretation of Jesus* (1926), *Thou When Thou Prayest* (1926), and *Sabbath Observance* (1940). A single volume on the philosophy of religion, *The Rediscovery of the Spirit*, represents the Norton Lectures delivered in 1934. Brief articles from his pen are too numerous even to mention.

Dr. Carver is no mere armchair theorist. In two extended tours he visited missions fields in the Orient and Latin America. Thus he could speak with the authority of one who had studied his subject at firsthand. His knowledge of the fields and his grasp of the great principles involved in all mission work caused him to be in great demand for counsel on practical matters of strategy. This counseling began in his office at the seminary in frequent private conferences with students, missionary candidates, and missionaries on furlough. It extended out into the local pastors' conference, the district association, and the agencies of the Southern Baptist Convention.

For many years Dr. Carver has been a trusted adviser of the executive secretary of the Foreign Mission Board, consulted on all matters of great importance. Long a member of the board of trustees of Shanghai University, he has now for some time been its chairman. His counsel has been esteemed beyond his own denominational bounds, and he has

served on many committees of an interdenominational constituency, always ably presenting the Baptist concern for liberty of conscience and separation of church and state. He was invited to serve on the commission for formulating the constitution of the World Council of Churches in Utrecht in 1935, but was unable to accept.

With all of the honors that have come to him, Dr. Carver has remained humble and gracious. He has never sought distinction for himself, content rather to work quietly in the background and see the beloved work go forward with others at the forefront. Concern for the Kingdom has never been with him a professional interest growing out of the fact that he was a professor of missions; it has been the natural and inevitable expression of a heart burdened for the lost world.

The sincerity and spontaneity of his missionary zeal is reflected in his praying. All who have heard him pray in public know how he always lifts

the world up to God in humble petition for its redemption.

The unalloyed genuineness of his world interest is further attested by the fact that two of his children have become foreign missionaries and the third was a devoted pastor's wife with a missionary heart. The kingdom of God was a natural topic of concern within the family circle, and dedication to the furtherance of the kingdom a reasonable issue of life.

Dr. Carver's retirement from active service as a professor at the Southern Baptist Theological Seminary upon the attainment of the age of seventy-five has served to focus the attention of a grateful denomination upon his long and useful career. It has not, however, brought that career to a close. He is still active in mind and body, and in demand for lectures, preaching, and conference. Nor has his pen run dry. The world is set in his heart, and he labors on to do the works of Him that sent him, for it is still day!

"As Much As I Can"

(Continued from page 1)

guest, or a meal she made delightful with her ready conversation. Or perhaps it is no "bread-and-butter-and-jam" letter but one of interest in some young person's development, of sympathy in a sorrow, of concern about illness. She has a remarkable capacity for remembering individuals and writing a timely word of cheer and encouragement, all unexpected by the recipient.

That attention to details is no doubt one secret of her success for life is a piling up of small things into the largeness of the whole and where there is no lapse of small failure, the entire picture is fitly framed together successful and admired. No wonder her portrait hangs in the office of Miss Minnie Landrum, Woman's Missionary Union secretary of Brazil. No wonder a hospital is named for her in China. No wonder she is honored in Africa and in all the world where Southern Baptists publish the good tidings—it can be said of her in honesty and candor, "I tell you, wher-

ever the good news is preached in all the world, what she had done will be told in memory of her."

Whatever the Lottie Moon Christmas Offering gifts total this year, the Foreign Mission Board and all its missionaries know that once more, Miss Mallory has poured out her soul in the programs she prepared and in the talks she will make through the weeks prior to November 29-December 3, and they are already anticipating the work which this offering will make possible.

It may not be on the coat of arms of the Mallory family but the motto must be in Miss Mallory's soul, "Quant je peres" ("As much as I can"). Such abandon of self in total devotion wins the admiration and love of our entire denomination and will surely be rewarded in eternity with a special "Well done, thou good and faithful servant."

Southern Baptists are grateful for the abundance of her ability so beautifully dedicated to God.

Goal for 1943 Lottie Moon
Christmas Offering—\$260,000

The Layman's Concern With Christianity

By Paul Geren

As a single human being each person has many offices: economics—he must make a living; home—he must carry on his family; politics—he must vote and carry on political action; education—he must study and see to the schooling of others; amusement—he must play. What this person filling many functions needs is some power to pull the diverse ends of his life together and integrate them.

True Christianity is the force which can make the man who embraces it a unified man, however diverse his activities. Christianity accomplishes this by becoming the principle according to which everything he does falls into its place. "Seek ye first the kingdom of God and all these things . . ." His life then presents the picture of order as the circumference of a circle takes its ordered and defined place about its center. So it is that a Christian, if he is a true one, will strive to make his living after a Christian principle, conduct his home on a Christian principle, even behave in political matters on Christian principle. To do these things is a thousand times more difficult than to write them, as everyone who has tried knows. Nevertheless, this will be the direction of the true Christian's efforts. His life, his thinking, his doing, and his religion are not separate things, but his Christianity has permeated the whole as the yeast gets into the bread and is in every molecule of it.

The danger is that we shall be less than true Christians and add a pseudo-Christianity as another function of our crowded lives instead of making it the center. Too many of us have created another pigeon-hole alongside politics, business, education, and in this Christianity is compartmentalized. Never are these separate things allowed to meet.

This is tragic, both for Christianity and for the world. "Religion without the world goes to seed; the world without religion goes to hell." Religion closed within monasteries may be cited as an example of the first mistake, religion without the world. The hell into which we are now plunged may be cited as proof of the consequences

of the second mistake, the world without religion.

The same picture may be drawn to scale for an individual. His Christianity has gone to seed if it is not allowed to permeate his economics, his home, his education. Friendship with God would be a possibility, I suppose, for a man who had no problems of economics, home, society, or education. (Such a man is a strictly hypothetical creature who has never existed.) Yet because our lives are so involved in these things, we cannot but believe that our friendship with God is more beautiful because it must play upon these very strings.

We see God in Christ and the manner of that revelation is to show us what the Son of Man and the Son of God does when confronted with the stuff of which our life is made: economics, home, pleasure, the state, society. These things belong to the revelation of God and must not be despised.

It is clear, I hope, that for Christianity to permeate economics, politics, home, and education does not necessarily mean that the church as an institution should organize the economic system, the state, and the schools as institutions. It would be just as serious a mistake to hold that the church should *never* organize these institutions. The church is to be thanked for the first schools in America, and it is interesting to observe that the church and other religious groups have shown the way in schools and hospitals in the Orient where conditions on these fronts are at present not unlike those of earlier American history. But Christianity can act upon these areas of life independently of any organic, institutional connection with them. It can operate as a spirit independent of any connection in law.

To show how this is possible, I call up two illustrations from history.

One: As long as men thought of the world as in the hands of gods who were moved by caprice, whimsy, and fancy, they inquired little into the causes and the behavior of natural phenomena. After the Christian view

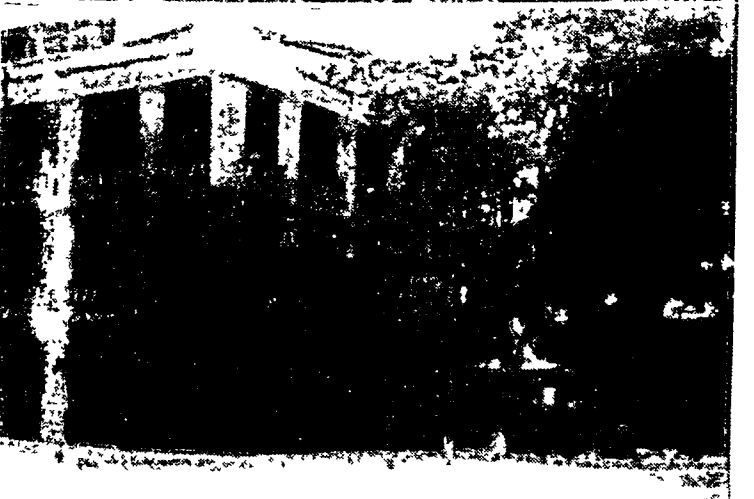
of an ordered universe of law, created and ruled by a wise and righteous God, was accepted, the world had a point of departure from which to inquire into the stable working of the universe. Perhaps the most eminent historian of science gives it as his thesis that Christianity is responsible for the rise of science.

Two: The second illustration is from current history. The mounting flood of determined good will on the part of Christians over the world that we shall have a just peace, that we must understand the causes of war and deal fearlessly with them, is, to me, an evidence of the operation of Christian principle on war and peace, trade, race, political sovereignty, immigration, and all the terrible problems of our time. Along with being evidence of Christianity at work as a spirit, it is probably the highest hope and the brightest promise of the wintry twentieth century.

If what has gone before is true, it now gives up a conclusion of special relevance to laymen: Christianity is their concern, just as it is the concern of preachers and others who earn their living as Christian workers. The affairs of their lives are the province of Christianity—indeed, nothing which rightfully belongs to the life of man is outside it.

It is imperative that our faith should not become the exclusive concern of specialists. I have come up in a preacher's home and, thanks to the wide liberties enjoyed by lay preachers in our denomination, I have tried to preach myself. I would be the last one to deny the need and the service of preachers. Some people have a genius for religion and we are all the richer for having them as our ministers. Moreover, the work of the church requires the full time of some professional religious workers. The difference between the ministry and laity is no deeper than this—one of occupation, not one of faith or of grace. The demands of Christ are laid upon one as upon the other. The whole life of one must be Christian as must the whole life of the other.

Mission Meeting in Kweilin



Here is part of the contents of a queer little package which arrived by air from China in August. Under the first wrapper was an object covered with adhesive tape, marked with fading blue ink: "Do not open in light," "Open only in total darkness," and similar instructions, with the name "Archibald M. MacMillan" in several places.

The former managing editor of *THE COMMISSION*, now with the Friends' Ambulance Unit in Free China, was on hand with his camera last spring when the South China Mission meeting was held at Kweilin. Identification was made by our secretary to the Orient.

Above, Southern Baptist missionaries at Kweilin last May, with three little Bausums and two little Cauthens in front, and Arch MacMillan at the rear, a head above everybody else.

Left, B. J. Cauthen of Kweilin, Rex Ray of Wuchow, and J. R. Saunders, now in the United States, participated in the meeting.

Pastor Cheung Man-Chiu, formerly of Hong Kong, now serving in the Kweilin field, was also present.

The girls' school building in Kweilin is now in use by Pooi Ching and Pooi To schools.

Women and World Missions

By Mrs. F. W. Armstrong

When the words of Jesus are remembered—"I am come that they might have life and that they might have it more abundantly"—the realization comes that in no avenue of life has this declaration found more telling expression than for the womanhood of the world.

One needs but review the pages of history to see how low a place in the social scale woman occupied until Jesus came to make things different. One needs but look upon the lands today to which Jesus has not come to know the utter disregard of the dignity of womanhood.

Christian women the world around testify that to them, in accepting him, they have found life more abundant.

New Testament records reveal that Jesus naturally and simply accepted woman's right to full equality with man. He recognized her as sharer in the extension of his Kingdom. The Acts and the epistles reveal that in the early churches their messengers recognized and depended upon the fidelity and unwearied service of Christian women. In the last chapter of Romans the great apostle, in recognition of special persons, lists an equal number of men and women while in his letter to the beloved Philippian church, he mentions Euodia and Syntyche with the admonition, "Help those women for they labored with me in the gospel."

The long history of Christian missions has honorable mention of many women who rendered distinguished service to the cause of Christ. In humble gratitude for his gift of life more abundant women of every age, of every clime and color, in loving devotion have consecrated their talents and service to him.

Women and world missions is a theme of such breadth and scope that only its highlights can be discussed in a brief article. One side of the picture is woman's debt to missions, the other her contribution to missionary progress. Each is rich in fruitful illustrations.

Looking on the debt side, we see illiteracy changed to enlightenment,

the physician and nurse leading to intelligent treatment of disease, schools for girls and women, and the wholesome influence of Christian homes.

It was in 1936, the year of celebration of the centenary of Baptist missions in China, that Woman's Missionary Union in its annual session had as guest the cultured and consecrated Mrs. F. Y. O. Ling of China. Standing just beneath the lovely picture of the first Baptist woman to go to China as missionary, in beautiful simplicity she expressed her debt to Christian missions: "If Henrietta Hall Shuck had not come to China one hundred years ago, I would not have had the privilege of being born in a Christian home."

With her words there was visualized a long line of her fellow countrywomen and those of countless other lands who must say with her: "But for Christian missions I could not be what I am today." From Moslem lands, from pagan Africa, from caste-bound India, from groping lands mis-called Christian, womanhood acclaims her debt to the lifting power of Christ. For them and for their children he has given life more abundant.

Woman's contribution to missionary progress has many glowing aspects. Of first importance is the missionary service of women who counted not their own lives as dear unto themselves, who sacrificed the comforts of home and the normal life of their sisters to go to strange lands bearing the message of the Saviour.

No land where he is known but bears the marks of the devoted service of these women, a great host. Sharing their labors the great denominational organizations of women have been strong support to world missions. They have been obedient to the three-phased missionary commands of the Lord Christ, basing their activities and promotional plans upon them. "Lift up your eyes and behold the fields"—Study! "Pray ye the Lord of the harvest that he thrust forth laborers into his harvest"—Pray! "Go ye into all the world and preach the gospel"—Serve and give!

It has been said that "facts are the fuel with which missionary fervor is fed and fired." Mission study has served to make women the best-informed group in any church. That the facts of missions have been fuel to feed and fire missionary fervor is proved in the results of that study. It has laid upon women an obligation to pray. The results of this concert of prayer cannot be measured. It has been fittingly said that "prayer is the only element which can quicken information into inspiration, transmute interest into passion, crystallize emotion into consecration, and coin enthusiasm into dollars and lives."

In the lives of women and in the missionary organizations through which their activities find expression these results of prayer are evident.

Enthusiasm coined into dollars and cents has made of women's societies an abiding source of strength as they have provided means for manning and equipping the fields. While most missionary organizations of women appoint and support their own women missionaries, Woman's Missionary Union, auxiliary to the Southern Baptist Convention, is unique in that it has made its contributions through the mission boards of the Convention, thus always sharing in the whole missionary program of the denomination.

Its total recorded cash contributions through the fifty-five years amount to \$68,275,416.38. "Go ye," said Jesus, but how can they go except they be sent?

A discussion of women and world missions would be incomplete without mention of the significant work accomplished in teaching and training of children and young people whose minds and hearts are fertile field for missionary seed sowing. Leading them in study about missionaries and their fields, in intercession and in the giving of self to go and of gifts to send, women have made a highly productive contribution to world missions. The mothering heart of womanhood assumes its rightful responsibility for the training of youth.

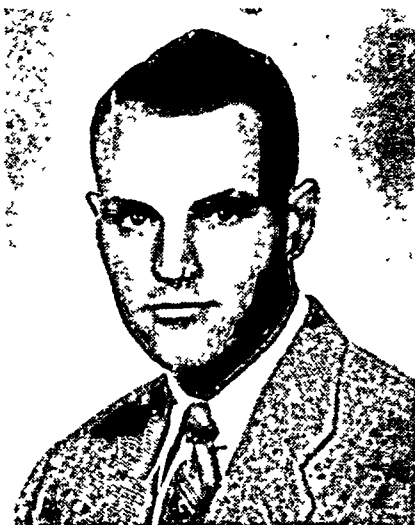
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Today's Student

Tomorrow's Missionary

By James M. Behrman

Next to the home and the church, the Christian school has the greatest opportunity for missions



Jim Behrman

Years ago a serious young man came to a small New England college to further his education for the ministry. His home was rather typical of Massachusetts in the American revolutionary period. It was not a devout home, but the members of the family were enrolled at the local Congregational church. During his teens this boy had had an experience which caused him to dedicate himself to positive Christian living. The remarkable change in him was rather mystifying to some of his fellow church members, and led to criticism of the family and personal disapproval of the boy.

But Luther Rice proved his sincerity and succeeded in influencing the forces of his community for spiritual growth and consecration of life.

Thus he entered school with a profound conviction about his responsibility to his Master and a deep desire to serve him effectively.

Not all the students at Williams College were gripped by such holy ambition. There were a few, and these soon began to meet with him to pray and discuss how they might work to advance the cause of Christ. As they studied various problems, the question of ministering to the heathen arose.

Was it not the obligation of those who had the light to transmit it to those who did not have it? If so, was it not the obligation of some individuals to be bearers of that light? Deciding this in the affirmative, they then considered the question, on whom does the obligation rest?

Slowly the impression came to this group that God wanted them to serve among those in distant lands who had never heard the Story. They organized, for the purpose of furthering the missionary cause, "The Society of Inquiry on the Subject of Missions."

This group continued to hold their quiet meetings, gradually drawing into the group others who were interested.

About the same time, under the

leadership of a student named Judson, a similar group had formed in Andover Theological Institution. Later, as the students of Williams College entered Andover to complete their theological studies, the two groups merged.

From this fellowship a proposal for organizing a mission society went to the General Association of Ministers meeting in Bradford, Massachusetts, in 1810. In compliance with their proposal the American Board of Commissioners for Foreign Missions was organized.

Amazing as it may seem, from this chain of influences came, more or less directly, the Baptist General Convention, the American Bible Society, the American Tract Society, the Baptist General Tract Society, Newton Theological Institution, and Columbian College. The first missionaries sent out were all members of this first Society of Inquiry at Williams College and Andover Institution: Gordon Hall, Samuel Nott, Jr., Samuel Newell, Luther Rice, and Adoniram Judson.

This is the story of the birth of world missionary interest in America,

conceived and developed in the hearts of college students.

Many stories might be told of students' role in missions. A small group of earnest young men at Baylor University only a quarter of a century ago covenanted to pray for each other and student interest in the world-wide program of Christ. Two of the six became foreign missionaries, and the Baptist Student Union was born of their missionary zeal on the campus.

It was during student days that George Dana Boardman, pioneer missionary to Burma, was converted through the fervent spirit of a Christian school and the interest of consecrated fellow students. It was during his college career that he surrendered his life for mission service.

Almost endless would be the list of the names of college students who have answered God's call to follow him into all parts of the world, beginning at home.

The relationship of the student to the world mission enterprise has significance for those who are missions volunteers. Training enhances the value of service. Formal education is a major part of a missionary's preparation. The more things a person can do well, the greater is his usefulness in the work of Christ.

A paragraph from a letter by one of America's foremost missionaries states very clearly the importance of thorough training. Bishop Schereschewsky, converted Russian Jew, later Episcopal missionary to China, and pioneer in the translation of the Bible into Chinese, writes:

I cannot say too much about the importance of having well-educated people to labor in this field. It makes the greatest possible difference in every way, both in respect to their usefulness, their ability to acquire the language, and the impres-

sion they make on the native mind. It may be laid down as an axiom that men and women of ability will do good work. Of course the piety and devotion I take for granted. You may multiply indifferent workers to any extent and the result will be the same—poverty, barrenness, and failure. With God's blessing able men and women will produce a great impression here, but from feeble instrumentalities we can look for feeble results. Hard as it is to suffer from lack of laborers, better none at all than those who are incompetent.

But student days are not only important to those who are to carry the gospel to distant lands. They constitute a vital period in the development of all Christians into world missionaries. No matter in what country he may serve, every Christian is a factor in the total project of winning the world to Christ. Likewise every Christian student should be in training to be a Christian missionary. While preparedness and specialization of those who are to be appointed for foreign duty is important, the missionary development of the church constituency is dependent upon those who serve at home.

This is a fundamental factor in world missions.

The inevitable relation of the student to missions is of much significance to the future of the mission program. The educational institution may be the most vital link between the "home front" and the frontier of world missions. The college is the source of missionaries. Mission agencies have always looked to the schools for recruits. Since these as well as executives and administrators, teachers and workers are products of the schools, these institutions must be considered in the light of their missionary function. The Christian college in the homeland is a world missions agency. If it fails, Christian leadership is lacking.

Relatively speaking the college years form the last portion of the "formative period" of life. Major decisions are made during these years. Judson and Rice and their associates, and the thousands who have succeeded them through college and out to the far corners of the earth, in response to the command of Christ, felt their call as students.

Next to the home and the church, the Christian school has the greatest opportunity for promoting the kingdom of God. Tomorrow's missionaries are in college today.

Priests Seek the Truth

By W. C. Taylor

An Argentine priest appeared at the Bible Societies in quest of a Bible and truth. D. Lydia Perez sent him to our Seminary and First Church. Djalma Cunha brought him to his class, then to mine. He is a frank, earnest type, thirty years of age, a graduate of the Dominican college in Rome, son of a wealthy Argentine liberal who has no religion but gave his children the best education each preferred along his own line of study. He knew he did not have the truth and wanted it.

He refused offers of the Anglican bishop in Buenos Aires saying: "I am not changing for money—I have that where I am. I am seeking for the truth and I see you do not have it." He spoke to our seminary students and said, "I am not one of you. I do not know whether you are right or wrong. I know that I have been wrong and want to be right." He had three hours with President Djalma that day, then an hour in each of our two classes that night, stood before the crowd at coffee time, and talked with us without any suggestion of embarrassment or egotism. Sunday night he was at the First Church, on the front seat. Dr. Hilario Carvalho of Sao Paulo preached on "Jesus, Our High Priest." He is professor in both the law school and the medical school, editor of a scientific magazine, and a devoted lay preacher.

Yesterday the priest was back at the seminary, and Djalma had a three-hour conversation with him. One hour was on the New Testament church ideas and their efficiency, as seen in Baptist experience.

One hour was on the differences between the Levitical priesthood and the priesthood of our Lord as seen in the Epistle to the Hebrews.

The other was on works as related to salvation.

At the end, the priest said, "I am saved. I take Christ as my personal Saviour and shall follow him openly." He will hunt up Canclini, to whom Djalma is writing, and seek baptism and church membership.

Other priests are reading our paper, buying our books. They come to the book stores and offices in their robes. They have an intense interest in the Bible, and there are four or five new translations of the New Testament by priests. Romanism is rapidly presenting itself to a select and educated minority as a religion of the Bible, and of a certain type of evangelism. We have had in Brazil more Catholic translations of the Bible or New Testament the last ten years than have appeared, so far as I know, in the whole English-speaking world in the last several centuries.

I suppose that is in itself the most extraordinary tribute to our mission work that mind could render.

Also, the moral life of the clergy is vastly changing. I travel constantly, but I do not recall anyone telling me in a long time of a scandal in the life of a priest. Twenty years ago that would be the first theme of local interest in conversations everywhere.

First Church Institute has been a wonder—some 300 or more in nine classes, with visitors. Many have to stand at the assembly hour in the big prayer meeting room. I teach a post-graduate course for all who have finished the books and still want to study. I have forty-two in my class and had sixty-odd in attendance last night. Each class has two study periods each evening, so you can get something accomplished. I am teaching my commentary on James.

These are happy days to be living in Brazil. Our literature pours from the presses and is eagerly read by Baptists, Protestants, and Catholics. A priest visited the editorial offices the other day and said there are 120 priests in this city who would leave the Catholic Church if they knew how. Rohden, the translator of the Greek New Testament, recently recommended our Baptist paper, saying he read in it the greatest thing on Christ he had ever seen. Liberty for a multi-form witness abounds, and it is good to be in the giving of it.



Chaplain Tull, on duty in the Orient, encouraged his men to discover the joy of missionary service in the midst of war.

Delivering Their Own Gifts for Relief

Giving blind is one of the inevitable conditions of missionary contributions in American churches. Few Christians in the United States have the satisfaction of seeing what their gifts of money do in foreign lands when administered by missionaries. Men and women in uniform now on overseas duty are seeing for the first time in their lives the miracles that a few dollars can perform when applied to missionary tasks.

Captain J. E. Tull, chaplain for a fighter group now in the Orient, wrote the Home Mission Board in August of the experiences of the men he serves:

"It has been a rare privilege to be associated with a good many missionaries, and to observe their work firsthand. I have felt it my duty to take advantage of the opportunities for direct observation of mission work which our men have, and have undertaken to promote in consequence mission-mindedness on the part of our Christian men.

"For many months our offering from the services has been given directly to missionary projects in the vicinity of bases. It is a wonderful experience to take this money direct to the missionaries who receive it, and to see the actual work to which it is ap-

plied. We have undertaken to induce our men to become acquainted with the missionaries personally, and the results have been an inspiration.

"Gifts are liberal, and we have had the satisfaction of knowing in many cases that our gifts were life savers. Several missions would have found it almost impossible to continue to operate if the army men had not come through with liberal gifts. Aside from the good thereby done for missions, the men in a large number of cases are finding out what a joy it can be to give.

"One of our projects which aroused the most widespread interest was furnishing emergency relief to a bombed village near one of our air bases. The bombs missed us and hit the village, almost totally destroying it. We formed committees to investigate the damage and the need, and, largely from our church services, our men donated about \$1,500 (American money) and distributed it according to need. The news of this traveled far and wide among the Chinese, who were much impressed that such interest would be manifested by American soldiers.

"When a number of bedraggled and pitiable Chinese war orphans came into the town near us, having lost

fathers and mothers in the horror of the war in Burma, we hit upon the idea of getting American soldiers to 'adopt' them. They were housed in a Chinese school, and we allowed our boys to select children whom they wished to adopt. Each child was chosen personally, and so much interest was created that we have long had a waiting list of men who want to be foster fathers of orphans. On the first of each month each man pays for the food, clothing, and shelter, and the schooling of his child.

"It is a beautiful relationship. Some of the men visit their children every week, play with them, take them to town during off hours, and get the biggest kick imaginable out of doing it. And some of the children are being made very happy by the association, who would otherwise be homeless waifs. One man who has a little eight-year-old Chinese girl told me that nothing has ever in his life done him so much good as this. I believe he loves the child almost as much as if she were really his own.

"Our latest project which is still in the formative stage is that of supporting forty-odd missionaries of the China Inland Mission who have been cut off from all channels of support. The strategy is here again on a personal basis. Each sponsor assumes support of a particular missionary or child of a missionary, whose acquaintance we shall try to give him opportunity to cultivate. The support is not total; it is supplementary and vital. Contributions are made monthly for food and clothing, and go to the missionaries themselves.

"An unusual feature of this project is the fact that all of the missionaries are Germans. Cut off by the war from the Christians of their homeland, the missionaries have no means of support.

"So even in the heat of war, the spirit of Christ transcends the bounds of national animosities, and American soldiers contribute to the support of Christian missionaries who happen to be German. Already the plan has developed in some cases the finest kind of fellowships, and many of the soldiers have almost fierce loyalty to the causes of the missionaries whom they have been able to save from hunger and privation."

Captain Tull was in the air corps for a year before he was transferred to the chaplaincy. He has been in China almost a year and a half.

The Yates Desk

By Mary M. Hunter

In the middle of the nineteenth century, Matthew T. Yates, the beloved pioneer of the Central China Mission, spent many hours at his desk in his home in Shanghai, writing letters to Southern Baptists in America—letters picturing China's heartbreaking need, letters begging for reinforcements, letters of appeal and challenge to his fellow countrymen.

Near the middle of the twentieth century the beloved executive secretary of the Foreign Mission Board spent many hours at this same desk in his office in Richmond, writing letters of encouragement and counsel to the missionaries in fields around the world.

During Dr. Maddry's visit to the Southern Baptist Missions in the Orient, in 1935, Miss Willie Kelly of the Central China Mission gave him Dr. Yates's desk, which had come into her possession. This beautiful desk, used by Dr. Maddry for a number of years, is now in the library of the Foreign Mission Board.

We learned, in our search for information about the desk, that carpentry and cabinetwork were hobbies of Dr. Yates. Dr. Yates built a church, several dwellings and schoolhouses, chairs, tables, beds, and the desk. One of the rarest of the hardwoods in China is teak. Miss Kelly tells us that Dr. Yates's desk is made of this lovely dark wood.

Finished and perfect in every detail, the desk has four large drawers on each side in front, a secret drawer and a spacious secret compartment on the left side, two small secret compartments with sliding doors, one on each side, and six pigeonholes in the center of the top of the desk. The curved handles on the drawers and compartments, decorated with carved Chinese spring flowers, are a work of art.

During the War Between the States Dr. Yates, because of his power of conversation, his thorough acquaintance with the Chinese language, and his ability to speak and write it fluently, accepted the position of interpreter for the English and American Municipal Council in Shanghai.

This position provided his support for the duration of the war. Miss Kelly is our authority for the statement that the written work in connection with this assignment was done at his own desk. Dr. Yates felt that in this period he did some of the best work of his life. His opportunities for subsequent usefulness were greatly enhanced.

It is said that there is, in every new mission field, a period of translation. Dr. Yates lived in the Central China Mission during that period. In the days of beginnings in the Central China Mission, Matthew T. Yates, a missionary giant, gave himself with passionate energy to the translation of the Word of God into the Chinese language. He arose early, wrote for long hours—often late at night—working continuously, and the accomplishment of his colossal task gave the Chinese people the New Testament in their own tongue. This achievement, as marvelous and inspiring as it was,

was not Dr. Yates's final attainment in translating. The two hymnbooks and the twenty hymns he translated later helped the Chinese to interpret New Testament truths, and made their church services more worshipful.

Is it not in accordance with the fitness of things that a century after Dr. Yates gave the New Testament to the Chinese in their own language, the American nation should have such close and helpful relationship with the great Chinese nation? Of the contribution which Dr. Yates made to the Chinese people, in his gift of the Word of God in their own language, the full story has not yet been told. Much of it will be found in Miss F. Catharine Bryan's forthcoming biography of this pioneer—a worthy record of a noble life.

Imagination fails us when we try to think what our contact with China would be today if there had not been this translation of the Word. China and America are beneficiaries of Dr. Yates's able and unselfish service. The Christians of both countries face the inescapable challenge to pass on to other nations the Word of God which was the inspiration of his life, the Word which he shared so generously with the people of China.



Made by the hands of Matthew T. Yates nearly a century ago, this desk is now in the library of the Foreign Mission Board in Richmond. Dr. Maddry, executive secretary, has used it since Miss Willie Kelly gave it to him on his visit to the Orient, 1935.

Chinese Christians Teach Us

By Annie Jenkins Sallee

By teaching we learn. In the opening of the new mission work in Honan we led the way for the Chinese in every phase of the work. Naturally as the work grew, people were converted from heathenism, taught and trained; schools were opened; teachers and preachers were called out and developed, and we tried to lead them to independence of thought and action. For many years it seemed as if there were little initiative on the part of most of the people. "Me too" was all too common. Like sheep they followed their leaders. But there came a time when they were more spiritually minded and were capable of thinking for themselves. They could look at a problem dispassionately, think it out, take their stand, and go to work on it.

The growth in grace of many of the Chinese has been little short of miraculous to those who have had a part in their development. From some of these more mature Christians the fire spread and the local church grew to be one of power. Not only in this one church, but in many others in Interior and North China the teachers frequently became learners. If they are not always able to make as much progress in some lines of spiritual thinking as many Chinese brothers and sisters, or if they are not as loud in prayer and praise, or do not keep at it as late into the night, there was created deep admiration for them and faith in the power of God to lead along the "Christian way" those who are fully committed to their Lord. There are many lessons we may learn from them.

The love of God's Word is an outstanding characteristic of the earnest Chinese Christians. They are a people of *one Book*, and that book is the Bible. They read it at home and carry it to meeting. Old women who formerly could not read a character in Chinese, have come, by earnest labor, to be able to read quite well. It is not a task for the young to commit entire chapters to memory; but the old people, though finding it more difficult to memorize, spend long hours committing Scripture to memory.

In our Interior China Mission we have an eight-year study course, and it is surprising how much the uneducated can learn by persistent effort. The church has classes twice a year and the members carry on the regular course of study; classes are also offered in doctrine and in similar subjects which a church member should know.

Not only does the church have a course of study for the members, but it has a course of study for those who desire to join the church. When the "big meetings" are held twice a year, sixty or a hundred ask for church membership. Many are not clear as to what "born again" means. There may be mixed motives. Their testimony may not ring true. These form a class taught by some experienced church member or by a missionary. Sad to say, at the close of the class, many have fallen out because of lack of interest or because the root of the matter was not there. The genuine ones ask for membership.

The Chinese method of receiving candidates for baptism is interesting, and one comes to feel it is safe. If a large number wish to join, the church uses for the examination an entire day, or a part of two or three days. The church meets in conference. The candidate is escorted to a seat in the front of the church facing the audience. The pastor then examines the candidate or designates some one to do it. The examination includes his experience of conversion, duties of church members, his willingness to tithe, his willingness to observe Sunday as the Lord's Day, his attitude toward enemies and relevant questions. The audience is invited to question the candidate. He is escorted out of the room and his case is discussed. Often a motion is made to receive him, but sometimes some devoted brother or sister simply says, "I think he'd better wait awhile," and he waits!

Without manifesting a tattling spirit someone tells in a quiet manner of known sin in the life, and that case is postponed until the sin is repented of and stopped. Often words of com-

mendation are heard for the applicant. One testifies that all the neighbors know of Christ because of the changed life of the inquirer. One would not intimate that the church can always know, even with all this care, that the heart is changed, for sometimes there followed evidences that mistakes have been made. But it puts the church on record as emphasizing the great importance of joining the church.

With the desire to follow the Bible as a guide, the Chinese have set "tithing for every member" as a goal, and, after tithing, then "gifts and offerings." At one time I saw 200 women members pledge their tithe, person by person, and it was recorded. Practically all of the church adopted it. Every member, but one, of the Brotherhood tithed. Some failed to meet their pledges. Of course, some lost their positions and some moved away, but the face of the church is set in the right direction, and tithing is expected of every member, old or young.

The church was in a fine financial condition and during recent trying times it raised the pastor's salary substantially and called an assistant pastor. It also helped obtain food for members who went out preaching in the villages.

The Chinese love God's house and with song book and Bible neatly wrapped in a piece of cloth they walk (for they have no cars, carriages, or buses) from one to six or eight miles and make it an all-day affair. An interesting speaker often speaks from one to two hours and the Chinese sit enthralled. In times of revival they sing, pray, praise, testify and confess sins until late in the night and are up for a six o'clock prayer meeting long before it is light. It is not uncommon for one who has offended a brother to go to that one during a song and confess his sin, or to rise in a testimony meeting and tell how God worked in his heart, and he wants to confess his sin before God and man.

The Chinese love for testifying to what the Lord has done for them is worthy of emulation by Western Christians. Whether at home or at

church, the truly saved are ready to tell what God has done for them. Sometimes one or two feel responsible for a village, and by continuous visitation and prayer win members to the Lord. Each Lord's day a report is made by each one of his personal work during the week. An uneducated member of the Brotherhood of Sallee Memorial Church felt called to go ten miles in the country to preach to his relatives. The ten miles were made there and back on foot on the Lord's day, and he came back and glowingly told how the country folks came in crowds and listened intently to the Gospel story and begged him to come again.

Discipline forms an important part in the churches. If a church member is known to imbibe too freely of their simple wine, or to smoke cigarettes, play cards, gamble, attend theatricals, or he continually absents

himself from church worship, measures are taken to call his attention to his sin. If he quits, well and good, but if not, a committee visits him and if he hear not the committee, then he is turned out of the church.

Chinese Christians know how to suffer for the gospel's sake. Since Boxer days in 1900, the news of the martyrdom of 200 foreign missionaries and 10,000 Chinese for the gospel's sake has come down to the Chinese of today, and they are still willing to suffer for Christ. The Christian's road is beset by trials and tribulations; he who would live godly must suffer persecution. Recent years have afforded opportunity for Christians to "suffer for the Name." For a trifling cause one of our theological students was thrust into a Japanese prison. At his trial it came out that he was a Christian and all future proceedings were efforts to make him renounce Christ as his Saviour. He was or-

dered to grasp a hot poker, then given opportunity to recant. Failing in their efforts his persecutors commanded him to grasp it again and again. Unable to break him and having no serious charge against him, they permitted the young man to return home.

Just now the Chinese in our churches are facing persecution for not worshipping the emperor of Japan. So far, they are standing firm and say they will leave the church and worship on the threshing floors, rather than go to church and be compelled to worship the image of the emperor which is placed in so many churches. If driven from the threshing floors by the Japanese, they say they will go to the far fields, and if dispersed they will simply worship in their homes. Persecution has come in many parts of China and the Chinese are prepared for it. Willingness to suffer for Christ is deep in the hearts of the Chinese. (Please turn to page 28)

Thoughts of a Chaplain in North Africa

By Douglas J. Harris

There are things that bother the chaplain and men alike: the dust; the heat; the flies; the mosquitoes; the water which is limited in quantity and full of chlorine and warmth as to quality; bombs and shells with their threat of injury and death; no sleep when your body cries out for sleep; and the deep privation of being away from home and loved ones. But then there are compensations: you can bat the flies; swimming reduces the heat and dust; mosquito nets help keep the mosquitoes off; water, any kind of water, tastes good after a while; slit trenches are wonderful inventions; letters, thoughts and prayers of those at home make loved ones a bit nearer; evenings and nights are cool, so that when sleep does come it is welcome and refreshing; and we have the feeling that we are having our share in the restoring of freedom to people everywhere.

There are deeper questions that come to the chaplain, though, when he has time to think in North Africa. He wonders about the sin, and crime, and selfishness, of the homeland he loves. He reads of labor leaders mak-

ing a racket out of their calling; he reads of defense workers who take time off as their whims lead them; he thinks of church members who never come to church, who don't know the meaning of sacrificial giving or sacrificial living. He holds his services on a dusty hill in the open, and thinks of the pleasant modernly-equipped churches that have empty pews. He thinks of the morrow and what it will be. The war will be won—of that he is certain, but what about the peace, will it be won? What about the gates of countries all over the world that will be open to the gospel; will they be open in vain? He believes that there will be those whom God will call to go with the good news, but will the Christians have the vision to send them and equip them? He believes the world of tomorrow can justify the sacrifices of today, but will there be enough people who are willing "to lose their lives that they may find them" to provide the impetus that will set the principles of Christ free to be lived in the hearts of men?

These questions and their implications come to his thoughts, and he

asks the Father that he may be true to the calling which is his, that his faith may be a growing and vital force in his life. Then he asks this also for the Christians of his country: That lukewarmness and mediocrity of faith may be put aside; that nominal allegiance may be exchanged for full-hearted surrender; that vision may replace lethargy, that sacrifice of money, time, and self may take the place of selfishness and indulgence; that Spirit-filled lives on fire for Christ may replace lassitude; that unity of purpose may conquer quibbling and bickering and fault-finding; that Christ may actually reign supreme in the hearts of his followers to the end that he may reign pre-eminently in the lives of men everywhere.

This is the chaplain's prayer for himself and for the followers of Christ who are members of the churches. The challenge of tomorrow rests with the Christians of today. The challenge may be neglected and ignored by indifference and indolence, or it may be accepted. The kind of world we will have tomorrow hangs in the balance.

Our Mission Fields

In 1938 the Woman's Missionary Union of Nigeria chose Mabola Agboola Ayorinde as its representative to convey greetings to the Woman's Missionary Union of the Southern Baptist Convention on the occasion of its jubilee. Those who attended the meeting in Richmond recall with what charm Mrs. Ayorinde spoke. The following year at the meeting of the Baptist World Alliance, James Tanimola Ayorinde answered for Nigeria when the names of the natives were called. Appearing in the dress of a native preacher, he made a profound impression.

Since the Atlanta meeting the Ayorindes have lived exceedingly busy lives—studying, speaking, and traveling. He has earned the Bachelor of Arts degree at Virginia Union University and the Master of Arts at Oberlin. She has been graduated with the Bachelor of Science degree from the Hampton Institute.

Detained in this country by war conditions and the ill health of Mr. Ayorinde, this gifted African couple is teaching this year at Morris College, Sumter, South Carolina.

♦ ♦ ♦

The Rev. Samuel Vila of Terrasa, Spain, writes that despite the fact that his church is closed, the work for which he is responsible has grown to such proportions that it has become advisable for him to secure a helper. The young man who has been chosen for this task is richly endowed in heart and mind and should be a great asset to evangelical Christianity in this important center near Barcelona.

GEORGE W. SADLER

♦ ♦ ♦

For over two years it has been almost impossible to get new missionaries into Brazil, although experienced missionaries have been returning regularly from their furloughs. The one exception was in the case of the Edgar Hallocks, who were granted their visas.

The Brazilian Government claims that there is no law against new missionaries (as is true in Venezuela), but their consuls persistently refuse to grant the necessary permits. The

W. J. Schmidts and J. B. Underwoods, newly appointed missionaries, are waiting and ready to go.

Now a new problem has arisen in the refusal of the United States State Department to issue passports to any men of draft age who have been appointed to South America, even though their local draft boards have granted them exemption. Strangely enough, this does not apply to Central America! The Department assures us, however, that this is only a temporary measure. It affects three newly appointed missionaries who are ready to go: the J. F. Mitchells for Chile, and W. J. Kilgore for Argentina.

In the meantime, the missionary staff already on the field continues its full-time work of evangelization, teaching, publication, and administration, in six Latin-American lands with no recruits to take the place of those who have retired. A double burden is being placed on this noble army.

♦ ♦ ♦

The terrific pressure of the Roman Catholic hierarchy in the United States is doing all in its power to discredit our work and deny our rights to world evangelization. We must as never before join hearts and hands in earnest prayer and persistent action for the opening of these doors. We declare the right of every man to have a chance at the gospel of Christ.

In the face of these restrictions, reports nevertheless are coming in of a widespread interest in evangelism. Our opportunities are only limited by the number of missionary and national workers.

EVERETT GILL, JR.

Ten of our missionaries have sailed for Free China. They are going to relieve our heavily burdened missionaries who have been in Free China during the past years of great strain. The following parting message was sent by one of the group just before sailing, "What time I am afraid I will put my trust in the Lord. I will go out in the strength of the Lord. I know he goes with us and will keep and provide for us as he has in the past. We go out knowing that many prayers are behind us, lifting us up to him who is able to keep."

♦ ♦ ♦

Dr. B. J. Cauthen writes that he was invited to hold evangelistic services in the Pooi Ching and Pooi To schools, both at Kweilin and at Ping Shek. Seventy-three students confessed Christ in the first and seventy-two in the second meeting. Dr. Cauthen is being used of God in a remarkable way in a special ministry to Chinese youth.

♦ ♦ ♦

The annual meeting of the Leung Kwong Baptist Convention of South China was held in August at Wuchow. In the midst of all the confusion in Free China, the work of this loyal body of Chinese Christians goes on. Letters have come from the chairman of the Convention and from the presidents of the Pooi Ching and Pooi To schools to express the appreciation and Christian greetings of Leung Kwong Baptists of China to Southern Baptists of America.

M. T. RANKIN

Contributors to this Issue

- H. C. Goerner, Professor of Missions, Southern Baptist Theological Seminary, Louisville, Kentucky.
- Paul Geren, missionary to Burma and Professor of Economics, Judson College, University of Rangoon, until December, 1941; now in Lahore, India.
- Mrs. F. W. Armstrong, President, Woman's Missionary Union, Auxiliary to the Southern Baptist Convention; Plattsburg, Missouri.
- James M. Behrman, student, Baylor Medical College and retiring President, Baptist Student Union of Texas, Dallas.
- W. C. Taylor, missionary to Brazil, now at Rio de Janeiro.
- Mary M. Hunter, Manager of Literature and Exhibits, Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia.
- Annie Jenkins Sallee, missionary to China, now on furlough.
- Douglas J. Harris, Southern Baptist chaplain now in Sicily.

Kingdom Facts and Factors

By W. O. Carver

The Role of Russia

It is very clear that Russia's part in world reorganization will be great. Russians are holding a dramatic place in winning the war against the Axis. While the vast successes of Russian arms against their enemies would have been impossible without either the almost incalculable supplies of materials from Britain and especially America, or the unimaginable destruction and disruption of the German resources in the Allied air war, it is still the drive of the Nazi hordes from wide stretches of territory that arouses the admiration of an amazed world.

Stalin and his officials have come forward with no idealistic programs for the postwar world and have indulged no boastful and terrifying announcements of domination after unconditional surrender. Stalin has had no direct and known part in any conferences on the Atlantic, in North Africa, or in Canada. He is free from any commitments. He has made known certain principles which will guide in Russia's role in Europe, and they are principles so obvious for Russia's interest as to be elementary. At the same time they offer a defeated Germany an escape from utter humiliation, and to all Europe the possibility of economic existence and political self-expression within limits.

Moreover, the millions of the Russian people have a claim of humanity to urge full consideration of their basic rights. Their proximity to all Europe suggests national interrelations difficult to resist in the interest of prudential plans, needs and promises of other peoples and powers whose contacts and relations cannot but be less intimate and direct.

It is high time British and American statesmanship and Christian leadership took fullest account of Russia—and of China—as full partners of interest in the postwar world.

Powers or People

Recently a group of earnest Christian men conducted a discussion of the

coming peace and the world to issue from it and under it. The approach determined the chief lines of the discussion. For two hours it all turned on the interests, the demands, the claims of three chief western "Powers". What would Russia want and claim? What would Great Britain demand and what have to concede? What would mighty America say and consent to? Japan, the East Indies, even India and China came more or less into view. But all the way through was the underlying assumption that the three "Powers" would either solve the problem, or failing to agree would proceed, soon or late, to fight it out in either a continuing or another war.

At length one expressed pessimism over the whole discussion and asked, "Where are the people?" Are we to have a peace that is only the adjustment of the claims and ambitions of the "Powers", and these only the dominant Western powers; or may we hope for a peace and a world order that takes account of the needs and the rights of all the people of all the peoples of the world?

There is relief in the fact that these Christian men were arrested by the question, and that there was reassertion of the Christian attitude and motive. Still the question remains: What basic attitudes and principles will dominate the peace? Will it be drafted by the point of a bayonet under a flag of overwhelming victory; or may it be written with a stylus of love under a white flag with a red emblazoned cross? Will the spirit of Satan breathe vindictiveness and selfishness over the assembly, or will the Spirit of Christ Jesus restrain and constrain the minds of the counselors? Will the document be sealed with the symbols of human might, or may it bear symbols of the all-seeing eye of the God of all the earth and of the cross of his Redeemer?

Will the World Learn to Read?

One of the most amazing movements of all human history has been quietly going on during the last eight or ten years. Dr. Frank C. Lau-

bach originated a method for the rapid teaching of illiterates to read. Its simplicity made it incredible. Its usefulness was quickly demonstrated. Able helpers, chiefly missionaries, were enlisted and have helped to improve, adapt, and apply the method. It swept vast areas in Asia, Africa, and South America. It aroused the interest of leaders in all lands. It has now become a distinct department of the work of the International Missionary Council, which has a special committee to conduct a "world literacy campaign." Millions of adult illiterates are learning to read every year.

Sixty per cent of the people of the world are illiterate. It has been demonstrated that these can be taught in a few days, very many of them in a few hours, some of them even in a few minutes. Unbelievable, but demonstrated! Probably as many as 25,000,000 men and women read today who five years ago had no thought of ever being able to read.

Now think what possibilities, and what dangers, this opens up to the billion and a quarter of illiterate human beings. What will they read? What will their reading do for them? What does this mean for missions? Read *The Silent Billion Speak*.

Religious Freedom Calls

Genuine religious freedom can exist only where church and state are mutually independent and autonomous institutions. This has existed in full expression only in the United States. Many American Christians do not understand this. The state church history of Protestantism and the church state concept and aim of Catholicism at best go only to the point of toleration of dissenting minorities and to freedom of worship for individuals. The basic right of organic fellowship and propaganda is not envisioned in much of the current talk of freedom of religion. Baptists have been the original and chief expounders and promoters of this genuine religious freedom which is an

(Please turn to page 27)

NEWS FLASHES

By Gene Newton

Arrivals

September 12 Mrs. T. B. Stover and Bertram Stover arrived in the United States from Rio de Janeiro. Their address is Box 860, Clovis, New Mexico. Dr. Stover expects to come on furlough in December.

Rev. and Mrs. J. A. Lunsford of Belem, Brazil, are making their home at 719 Creath Avenue, Jonesboro, Arkansas.

Rev. and Mrs. S. S. Stover of Maceio, Brazil, arrived in the United States October 6. They are receiving medical attention at the Baptist Hospital in New Orleans.

Rev. and Mrs. T. C. Bagby of Coyania, Brazil, who arrived in Miami, October 14, are living at White Stone, Virginia.

Departures

Rev. and Mrs. M. S. Blair left Brownsville, Texas, on September 20, for Buenos Aires, Argentina.

September 26 a Portuguese ship sailed from Philadelphia carrying a group of missionaries to Lisbon on their way to Nigeria and China. The party consisted of Dr. J. C. Pool, Rev. and Mrs. W. H. Congdon, Ruth Walden, and Vivian Nowell for Nigeria; Lucy Wright, Jessie Green, Lorene Tilford, and Wilma Weeks for China. A cablegram dated October 12 announced the safe arrival of this party in Lisbon.

Dr. G. W. Strother and Dr. B. L. Nichols are on their way to free China.

In the Belgian Congo

Word has come that the party of missionaries who sailed for Nigeria via Lisbon in July has arrived in the Belgian Congo. The message, sent from Matadi September 21, stated that lack of transportation might necessitate a layover of several months. Those in the party are Neale C. Young, Susan Anderson, Ethel Harmon, Eva Sanders, and Elizabeth Truly.

Appointments

At the meeting of the Foreign Mission Board held on October 12-13, 1943 the following missionaries were appointed: Dr. and Mrs. E. Kay

Bryan, Emily Lansdell, Rev. and Mrs. C. W. McCullough, Inabelle G. Coleman, and Alma Ervin. Dr. and Mrs. Bryan and Miss Lansdell will enter the Chinese language school in Berkeley, California, November 1. Miss Coleman went to China in the summer of 1940 as a contract teacher in the University of Shanghai. Mr. and Mrs. McCullough will go to Colombia as soon as arrangements for travel can be made. Miss Ervin has been appointed for work in Mexico.

Sympathy

Sympathy is extended to Mary Crawford, on furlough from China, who lost her mother September 17.

Repatriates on the *Gripsholm*

About December 2, the Swedish exchange ship *Gripsholm* will arrive in New York bringing from Japanese-occupied territory in the Orient thirty-nine Southern Baptist missionaries. The official list includes:

Mary Alexander, Attie Bostick, Dr. and Mrs. R. T. Bryan, Juanita Byrd, Pearl Caldwell, Inabelle Coleman, Dr. and Mrs. Frank H. Connely, Wilson Fielder, Arthur S. Gillespie, Lois Glass, Dr. and Mrs. W. B. Glass, Lillie Mae Hundley, R. A. Jacob, Sallie James, Roberta Pearle Johnson, W. B. Johnson, Doris Knight, Sophie Lanneau, Deaver M. Lawton, Olive Lawton, Florence Lide, Frank P. Lide, Jane Lide, Rose Marlowe, H. H. McMillan, Floryne Miller, Earl Parker, Hannah Fair Saltee, Mary Lucile Saunders, H. H. Snuggs, Mrs. E. F. Tatum, W. H. Tipton, J. H. Ware, C. H. Westbrook, J. T. Williams, and A. W. Yocum.

Southern Baptist Convention, 1944

The executive committee of the Convention recommends that the next meeting be held in Atlanta, Georgia, beginning Tuesday afternoon, May 16, and adjourning Thursday evening.

Outward Bound



—Darline Elliott

After my graduation from Corpus Christi High School in 1929, and two years in the Texas College of Arts and Industries at Kingsville, I entered the teaching profession and spent all but two of the following ten years in the classroom in Clarkwood, San Antonio, and Corpus Christi. I attended Baylor University 1934-36 and received from that institution my A.B. degree.

In 1941 I entered Southwestern Seminary and received my M.R.E. degree last May. I had felt God's call to Foreign Missions for several years, but had refused to consider it definitely until Mary Arevalo, student in the seminary and wife of a native Mexican missionary, challenged me with the question, "Why don't you go?"

On April 14, 1943, I was appointed to service in Latin America. I ask the prayers of Southern Baptists as I strive to carry my share of the great and joyous task of carrying the gospel to our Pan-American neighbors.



Dedicating

In early October, the staff of the Foreign Mission Board of the Southern Baptist Convention was moved from the third floor of a former hospital building in downtown Richmond, to the renovated three-story residence at 2037 Monument Avenue. On October 12, the formal dedication service took place in the conference room of the new mission house, with Dr. H. Cornell Goerner, professor of missions at Southern Baptist Theological Seminary, as guest speaker.

Dr. Goerner received the congratulations of Dr. J. W. Marshall, the Board's secretary of missionary personnel, and Mrs. Marshall. President L. H. Jenkins, who was chiefly responsible for the choice of the new home, is seen in the background.

Six new missionaries were appointed by the Board in seminannual session on October 13. From *right to left*, they are:

Emily Kilpatrick Lansdell, of Hephzibah, Georgia, bound for China; Alma Ervin, of Nashville, bound for Mexico; Eugene Kay Bryan, M. D., and Ruth Howell Bryan, of Dallas, bound for China; Avis Chaffin McCullough and C. W. McCullough of Menard, Texas, bound for Colombia. Dr. H. A. Bagby of Richmond happened to emerge with them.



Permanent Home of Your Foreign Mission Board in Richmond



Members of the Board from Richmond and from the eighteen Southern states, Richmond pastors, and the missionaries now in the city were present for the event. In the spacious front hall the portrait of Dr. Willingham at the right, a Louisiana sailor and his bride, Missionary Thelma Williams, Dr. Slaughter of Birmingham, Mr. Gray of Illinois, Editor Routh, Mrs. Maddry, and others may be identified.

Overflowing the conference room into the pleasant reception room of the Board, the business sessions on Wednesday included reports from the regional secretaries. Dr. Rankin's account of conditions in the Orient called for important action. Vice-President Ryland Knight presided part of the morning, with Executive Secretary Maddry at his side at the conference table.



Missionaries Auris Pender and Thelma Williams, awaiting transportation to Free China, were the first to enjoy the hospitality of the Board's guest house—a neat, comfortably-furnished apartment above the two-car garage. Miss Pender (seated) advised Miss Williams, who formerly served at Chengchow, what to pack for Kweilin—with baggage limited to fifty-five pounds.

Editorial

What It Means to Be a Christian

What is meant by the inquiry, "Are you a Christian?" Generally, it is a query whether or not one has trusted Christ as his Saviour; or it may, in the thinking of many, imply church membership. But, being a Christian means much more than a profession of faith or church membership. One may be a professed follower of Christ, or be a church member, and not be a Christian.

Being a Christian involves more than a definite act of faith by which one commits his life to Jesus Christ as Saviour and Lord. That is the initial step, but discipleship involves wholehearted allegiance and consistent Christian living through all the days beyond. Have we realized all the implications of the command of Jesus to "make disciples"? Evangelism is primary in making disciples, but discipleship includes training, development, holy living, enlistment in doing the will of God in every area of life. Being a Christian is incarnating the teaching of Paul in his letter to the Galatians: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

In the book of the Acts we find a church which illustrates Christian attitudes, affections, and acts. In the Antioch church believers were first called Christians. First of all, it was an evangelistic church. When these men of Cyprus and Cyrene came to Antioch, they preached the Lord Jesus to the Greeks also. "And the hand of the Lord was with them and a great number believed and turned unto the Lord." A little later, when Barnabas visited Antioch, "much people was added unto the Lord."

But it was more than an evangelistic church—it was a teaching church. When Barnabas went around to Tarsus and found Saul and brought him to Antioch, we are told, that for a whole year they assembled themselves with the church and taught much people. They led the members of the Antioch

church to grow in grace and in the knowledge of their Lord and Saviour Jesus Christ. Paul placed much emphasis on teaching. When he returned from his first missionary journey, he revisited Lystra and Iconium and Antioch in Pisidia, confirming the souls of the disciples, exhorting them to continue in the faith, helping them to secure pastors, praying with them, and commending them to the Lord on whom they had believed.

It was a church which practiced beneficence. When word came concerning the suffering saints in Judea, they sent relief unto their brethren. What a lesson we can learn from the Antioch church on the question of giving: "Then the disciples, *every man according to his ability*, determined to send relief unto his brethren"! Every member of the church gave according to his ability. That is the Christian way of doing things. For another lesson in giving, turn to the second letter of Paul to the church at Corinth. The Macedonian saints were real Christians in giving.

The church at Antioch was a world mission church. They obeyed the Holy Spirit and set apart their leaders, Barnabas and Saul, to go as foreign missionaries. What does it mean to be a Christian? It means to evangelize, to teach, to minister unto the needy, to give, to make disciples of all nations. It means that in our individual and social activities we should remind the world of Christ Jesus, our Saviour and Lord. We have been saved by the grace of God alone through faith in the Lord Jesus Christ. But are we *Christians* in the fullest sense?

A few years ago we heard one of our best beloved men in the ranks of Southern Baptists pour out his soul in behalf of world missions. Then he said something which startled us at first. Under the spell of great emotions he said, "I wish I were a Christian!" He was saying that the dominant ambition of his life was to be like Christ, to follow in the steps of him who said: "I came not to do mine own will, but the will of him that sent me." This is what it means to be a Christian.

The Peril of Wishful Thinking

A very common and very dangerous attitude is that of wishful thinking. Multitudes of American people are wishing that the war will come to a speedy end, and presently find themselves believing that we shall soon have peace. They are unwilling to face realities.

There are those who persuade themselves, through wishful thinking, that all doors to mission fields will be speedily thrown open, and that soon we shall witness the greatest missionary triumphs in history. While we believe that Southern Baptists face the greatest missionary opportunities that have ever come to us, the road to victory will not be easy. Israel was summoned to go up and possess the land which God had given them, but there was much fighting to be done and many difficulties to be overcome before they occupied their inheritance. Paul wrote from Ephesus to the church of Corinth: "For a great door and effectual is opened unto me, and there are many adversaries."

In these days of strain and stress the call comes to every one of us not only to bear our own burdens, but to share the burdens of others. As we have opportunity we must do good to all men. This is the victory that overcomes the world—not wishful thinking, but faith which finds expression in sacrificial living and giving, and utilizes heavenly resources.

Southern Baptist Fields

Southern Baptists have work in sixteen foreign countries (with year of entry): China (1845), Africa (1850), Italy (1870), Mexico (1880), Brazil (1882), Japan (1890), Palestine and Syria (1895), Argentina (1903), Uruguay (1911), Chile (1917), Spain (1921), Yugoslavia (1921), Rumania (1921), Hungary (1921), Hawaii (1941), Colombia (1941). Paraguay will be opened soon. Southern Baptists hope eventually to occupy practically all of the South American republics. The growth of interest in Colombia, the South American republic most

recently entered, is indeed gratifying.

Italy was the first field in Europe to which Southern Baptists sent missionaries. The first evangelical worker in Rome in 1870 after the entry of Victor Emmanuel's army was William N. Cote, a Southern Baptist missionary, the son of a converted Roman Catholic priest. Dr. George Boardman Taylor, son of the first secretary of the Southern Baptist Foreign Mission Board, began his work in Italy in 1873 and served thirty-four years in that strategic field. Dr. D. G. Whittinghill, son-in-law of Dr. and Mrs. George B. Taylor, was sent in 1901 by Southern Baptists, to found a theological school in Rome. Dr. and Mrs. Everett Gill, Sr., went to Italy in 1904.

After World War I a conference of Baptists was held in London to consider a missionary program for the war-stricken countries of Europe. Following that conference Southern Baptists expanded their program to include not only Spain and Italy, but Yugoslavia, Hungary, Rumania, the Ukraine, Palestine and Syria.

Following World War II we should be prepared to assume a large share of the responsibility for ministry to the physical and spiritual needs of impoverished Europe with millions of famished people, and to enter doors which will assuredly be open. Russia has in recent weeks expressed more interest in religion and entered into an agreement with the Orthodox Church—whatever may be the significance and results of such a concordat.

China is attracting world interest, both because of the valor of the Chinese armies and because of the Christian faith of Generalissimo and Madame Chiang Kai-shek. Occupied China, so called because of the occupation and domination of the Japanese armies, includes most of the country occupied by Southern Baptists in the South China Mission (with Canton as the center), Central China Mission (Shanghai), North China Mission (Shantung Peninsula), Interior China (Honan Province), and Manchukuo (formerly Manchuria, opened by missionaries in North China). Free China (South and West China) is still accessible, and some of the most glorious triumphs of the gospel in modern missions, are being witnessed in that great area. Recently several Southern Baptist missionaries, all of them ex-

perienced in China missionary activities, sailed for India whence they plan to enter Free China by plane. They will reinforce the little band of heroic men and women who have toiled and suffered despite innumerable hardships from war and famine.

Mr. and Mrs. J. Lewis Shuck were our first missionaries to China. They went to China in September, 1835, under appointment of the Triennial Baptist Convention. The most significant missionary session of American Baptist after the organization of that convention was held that year in Richmond, Virginia. At that meeting missionary interest was generated which resulted in the appointment not only of Mr. and Mrs. J. Lewis Shuck to China, but of missionaries to the Telugu field in southeast India, and to northeast India. Mr. Shuck baptized the first Chinese convert at Macao early in 1837. A little later he assisted in the organization of a Baptist church in Hong Kong, believed to be the first evangelical church constituted in China.

This was the beginning of the romantic story of missions in China—Graves in Canton, Yates in Shanghai, Hartwell in Hwanghsein, Lottie Moon in Tengchow, Sallee in Kaifeng, and a host of their fellow workers who loved not their own lives, but glorified God in their unselfish labors.

Read again the stories of Moffatt, and Livingstone, and Hannington, and Mary Slessor, and other pioneers of modern missions in Africa. Rev. T. J. Bowen was the first Southern Baptist missionary to enter Nigeria. One of the casualties of the early days in Nigeria was Nannie Bland David, whose last words were "Never give up Africa." First in length of service in Nigeria are Dr. and Mrs. George Green, who were appointed thirty-seven years ago and are still active in their missionary labors, greatly beloved, not only by their fellow missionaries, but by the Nigerian people. The thrilling recital of the triumphs of the gospel in West Africa may be found in such volumes as *Basil Lee Lockett, Day Dawn in Yoruba Land*, *The Romance of Missions in Nigeria*, and *Baptist Missions in Nigeria*.

One of the most heart-gripping stories we have heard concerning spiritual dividends on investments in Africa was related to us by L. Howard Jenkins, president of the Foreign Mission Board. Years ago his mother assumed

the support of a missionary in Africa and for twenty-five years continued that blessed ministry. Not a great while before her Home-going, Tanimola Ayorinde, who had been won to Christ by Miss Olive Edens whose work in Africa had been made possible by Mrs. Jenkins, came to see Mrs. Jenkins. As he entered her room his first words were, "Mrs. Jenkins, I am a product of your work in Africa." He brought his worn Yoruba Bible and read the ninety-first Psalm in his native tongue; then he translated it into English and led in a fervent prayer. It was a moment when God was very near. When he left, the great-hearted woman said, "That is worth all I ever spent in Africa." No investments bring such glorious dividends as investments in world missions.

Since the beginning of America's participation in this World War we have not been permitted, until recently, to return missionaries or send out new missionaries to Africa. Within the last three or four months ten missionaries have returned by circuitous routes and some of the new missionaries under appointment to Africa hope to sail soon.

The outlook for the future is quite encouraging. Opportunities are always accompanied by difficulties. Open doors and adversaries go together. We confidently believe that Southern Baptists face the most challenging world mission opportunities in their history.

What Shall I Ask?

When King Herod promised the daughter of Herodias that he would give her whatsoever she asked, even unto the half of his kingdom, she went to her mother with the inquiry, "What shall I ask?" The mother, seeking revenge on John the Baptist, said, "The head of John the Baptist."

One time the mother of James and John came to Jesus and asked for her two sons that they be given places next to Jesus in the Kingdom which he was to set up—one on the right hand and the other on the left hand. It is altogether probable that when these two brothers made a similar request of Jesus, they had counseled with the mother, "What shall we ask?"

In the Old Testament is the oft-repeated story of King Solomon, who was given the privilege of asking of God what his heart desired. Solomon

faced life's choices, "What shall I ask?" He might have asked for long life, for riches, for the lives of his enemies; but instead, he asked, "Give thy servant an understanding heart to judge thy people, that I may discern between good and evil."

Young people all over the world will be saying in the months and years ahead, "What shall I ask?" What will these young people ask of their home circles? What will they ask of society? What will they ask of the Government? Above all, what will they ask of God?

That brings us back to the environment and training of young people. When sons and daughters come to their parents with the inquiry, "What shall I ask?" they are asking, "What shall I do?" "Where shall I go?" "What shall I ask?" Be careful about the answers you give them.

Read the biographies of great and good men and women and you will be impressed with the influence of the home on these sons and daughters when they were growing up. Frances Willard's mother said that as a young woman she had planned big things for herself, but she chose rather to bury her life in her children and reappear in their lives. Frances Willard was a mighty champion of temperance largely because her mother had given the right answers to the questions her daughter asked.

One of the greatest missionary statesmen of American Baptists was Dr. Henry C. Mabie. He said that his first impressions of world missions had their birth in the missionary meeting to which his mother carried him when he was only four years old. The missionary said something that day which caused Henry Mabie's mother to slip a ring off her finger in lieu of a little money which she did not have with her just then, and wipe hot tears from her gentle eyes. "Then I knew some great thing was going on or my mother wouldn't do that. I knew something uncommon had occurred."

Leper Work in China

For many years American Baptists have been interested in the splendid work done by Missionary John Lake and his associates for the lepers of China and thousands have contributed to the support of Tai-Kam Leper Hospital.

Since the beginning of the present

war in China contacts with the leper work have been cut off by the Japanese. Other circumstances and crises have deepened the conviction of friends of this work, led by Missionary Lake, himself, that this ministry of healing should be placed on a more secure foundation. The following statement by Missionary Lake is self-explanatory and should stimulate interest in this work after the close of this tragic war:

At the annual meeting of our board of directors, August 10, at Ridgecrest, North Carolina, with fifteen of our twenty-one directors present in person or represented by proxy, all aspects of our work were thoroughly discussed, and the plans of this mission board carefully surveyed. By unanimous vote it was decided that our work for lepers could best be furthered in the postwar world by merging the work at Tai-Kam with the larger program of the Foreign Mission Board and dissolving the corporation known as John Lake, Inc., which has been the collecting agency for that work. For forty years I have prayed and hoped for this step to be taken, insuring for all time to come the continuance and enlargement of Tai-Kam and its work. The great resources of this Board will now make it secure—the skill and experience of its missionaries in South China will guide and develop it—provided your continued support undergirds it.

The Days Ahead

Word has come to us that in some sections there is an impression that since mission work has been interrupted in China, Japan, in Europe and the Near East, the Foreign Mission Board does not need as much money as in the past.

The truth is that the Foreign Mission Board is in greater need of funds for its world mission activities. Some day we shall resume our work in all of the countries already occupied. We must continue to pay the salaries of the missionaries, using them, for the time being, either in other fields, as in Hawaii and South America, or in the homeland in strengthening the world missionary spirit.

In some of our foreign mission fields, economic crises with accompanying inflation make salary increases imperative. The cost of getting the missionaries to and from their fields has been very heavy. Southern Baptists do not begrudge the money spent for these faithful men and women who have labored on small salaries.

Moreover, in all lands devastated by war, the replacements for missionary activities will entail unusually heavy expense. We must get ready for the necessary rehabilitation program following this destructive war. We should not wait for the reconstruction period to secure increased funds for this task of rehabilitation. If Southern Baptists are wise they will be building up a reserve fund for the rainy days ahead. As President L. Howard Jenkins pointed out so clearly in the October COMMISSION, we must not risk disastrous debts as in other years.

Furthermore, it will be necessary for American Christians to carry a heavy part of the world-mission responsibility after the war, because we shall have more material resources than any other land. We shall assume heavier missionary obligations as we did following World War I, when we joyfully took over mission work in several European countries. We must be prepared to enter open doors throughout the world. God is calling to us to be the Good Samaritan to prostrate and bleeding nations.

Here is just one illustration of the urgent need we shall face at the close of this war. We have a letter from Pastor J. T. Cocutz of the First Rumanian Baptist Church, Akron, Ohio, trusted leader who has done a great work in Rumania. After reciting the glorious achievements of the 70,000 Baptists in Rumania in more than 1600 organized Baptist churches, with 500 ordained ministers, he describes the devastation which has been wrought in Rumania, the persecuting program of the Greek Orthodox Church. At the end he adds this statement of facts to which we cannot be indifferent:

At the end of this war we shall find Rumania in misery and despair, and the Baptists will be worse off than the rest. All their institutions and organizations will have vanished. Those 70,000 Baptists will be a group of people with no bread to feed themselves, with no money to pay their preachers, and in many instances with no homes in which to live, and nowhere to place orphans and widows, with no funds to rebuild the ruined churches; with no central organizations; without money to print any papers or literature; with nothing but a great faith in the power of Christ and a deep prayer for immediate help. We know that all our Baptist friends who have been so gloriously blessed by God in America and in other parts of the world, will hear this

desperate appeal of their brethren in Rumania and will see their hands stretched out for help. They cannot expect effective help from any interdenominational agencies or international relief movements. Their only hope is that their fellow Baptists in other countries will come over to supply their needs and to make possible the reconstruction of the Baptist work. Baptists of all the world will face, in Rumania, at the end of the war, a desperate need and a great open door of opportunity.

Finally, if the needs were not greater, if the tremendous missionary tasks of the days ahead did not summon us to carry heavier loads, we should need to continue our gifts to world missions for our own good. When the fountains of world beneficence are dried up in our own hearts, then we shall suffer immeasurably. Churches and individuals begin to die when they cease to be compassionate and are indifferent to the needs of a lost and perishing world.

World Tidings

Mary E. Woolley, for many years president of Mount Holyoke College, recently transmitted, through the *International Journal of Religious Education*, the following significant phrase: "The first prerequisite for positive and intelligent action is an informed mind." This applies in the study of missions as in other areas of constructive thinking and doing. We will do more and give more when we know more about world missions. This emphasizes the need for THE COMMISSION and other missionary literature.

British recently celebrated the birth centenaries of three of their notable Baptist ministers. One of them spent fifty years in one pastorate. The same issue of *The Baptist Times* tells of an esteemed woman who recently celebrated her one hundredth birthday worshipping as usual in the Baptist church of which she is a member. She had received from their Majesties a telegram congratulating her on her one hundredth birthday. She is one of two centenarians in the membership of that church.

The whole country sympathized with Morton Cooper, pitcher of the Cardinals, and his brother Walker, catcher of the same team, when the

news of their father's death came to them, just a few hours before the World Series game against the Yanks. The manager of the Cardinals told the brothers that they could leave immediately if they desired, but after a brief consultation, they told the manager that they would stay with the game. They said, "Dad would have had it that way." They went ahead, Morton and Walker, and won the game.

This reminds us of the experiences of Sir Harry Lauder when word came that his only son, John, had been killed in World War I. Harry Lauder was about to give up, but his brother-in-law insisted that he go on, and reminded him of John's last words to his men, "Carry On." Harry Lauder said that, as he took the train to London to rejoin his cast, it seemed that the roar of the wheels made a refrain and he could hear them pounding out those two words of his boy's choice, "Carry on."

All around the world, hundreds of thousands of homes, in the dark hours of bereavement caused by the war, need to catch that spirit, to "carry on" for the sake of their loved ones who would have it that way.

We have received the text of a very significant statement made on his return from Russia by the Archbishop of York. He said that he had never seen such a vast congregation when in a week-day service in the cathedral 10,000 people were present, with thousands in the square. "Antireligious propaganda has come to an end although some godless societies are still in existence. The Russian Patriarchate had just issued the first number of a religious magazine with a circulation of 10,000, a magazine which could not be published without the approval of the state. While the state itself is definitely nonreligious, there are millions of Russians who are turning to God for guidance, help, or comfort."

The Archbishop of York is of the opinion that Premier Stalin recognizes that religion is inherent in the majority of Russian people. He has learned, too, that the church is no longer the supporter of the old regime, but accepts loyally the present constitution. We have not had definite word yet concerning the attitude of the Government toward the nonconformist religious bodies, such as the Baptists, but there is good reason to

be encouraged as the Baptists have supported the Government in the present war.

* * *

A few of the best books published during 1943 are: *The Plight of Man and the Power of God*, by D. Martyn Lloyd-Jones (Abingdon-Cokesbury, \$1.00); *The Harvest of the Spirit*, by Eugene M. Austin (Abingdon-Cokesbury, \$1.50); *Mother Russia*, by Maurice Hindus (Doubleday, Doran, \$3.50); *A Preacher Looks at War*, by Daniel A. Poling (Macmillan, \$1.25); *China's Religious Heritage*, by Y. C. Yang (Abingdon-Cokesbury, \$1.50); *Jewish Pioneers and Patriots*, by Lee M. Friedman (Macmillan, \$2.50); *The Influence of the Jews on Civilization*, by Jacob Gartenhaus (Zondervan, 50 cents); *The Robe*, by Lloyd C. Douglas (Houghton Mifflin, \$2.75); *Home Missions in the New World*, by J. B. Lawrence (Home Mission Board, 40 cents); *A. T. Robertson: A Biography*, by Everett Gill (Macmillan, \$2.50); *What Is the Church Doing?* by Henry P. Van Dusen (Friendship, \$1.50); *The Unconquerable*, by Charles Tudor Leber (Revell, \$1.50); *Alcohol, the Destroyer*, by C. Aubrey Hearn (Broadman, 60 cents); *The Philosophy of the Christian World Mission*, by Edmund D. Soper (Abingdon-Cokesbury, \$2.50); *The Nature and Destiny of Man, II "Human Destiny,"* by Reinhold Niebuhr (Scribners, \$2.75); *Burma Surgeon*, by Gordon S. Seagrave (Norton, \$3.00); *The Gospel of the Grace of God*, by J. Clyde Turner (Broadman, \$1.00); *The March of God in the Age-Long Struggle*, by John J. Wicker (Broadman, \$1.75); *Around the Cross*, by R. C. Campbell (Broadman, \$1.25); *Flaming Fagots*, by Rosalee Mills Appleby (Broadman, \$1.75); *Upon This Rock*, by Emile Cammaerts (Harpers, \$1.00); *George Washington Carver, An American Biography*, by Rackham Holt (Doubleday, Doran, \$3.50); *Into All the World*, by Samuel M. Zwemer (Zondervan, \$1.50); *Preaching from the Prophets*, by Kyle M. Yates (Broadman, \$2.00); *The Chiangs of China*, by Elmer T. Clark (Abingdon-Cokesbury, \$1.00); *The Apostle*, by Sholem Asch (Putnam, \$3.00); *New World A-Coming*, Roi Ottley (Houghton Mifflin, \$3.00); *Brown Americans*, by Edwin R. Embree (Viking, \$2.75); *Turquoise Path*, by Christine McConnell Rousseau (Broadman, \$1.50).

WOMEN

Witnessing to the Word

Mrs. J. B. Boatwright

If one were to select two adjectives that describe Mrs. Boatwright perhaps they would be "generous" and "missionary." She is generous in her missionary interest, and she is missionary-minded to the extent of spending her money freely to visit mission fields and purchasing curios which help her in teaching missions. Of course, she gives her share to the cause of missions through her local church and in various other ways.

While mission study superintendent in South Carolina some years ago, she caught the vision of the need of visual education and desired the purchase of a projector so as to enable people to see missions as well as hear about them. It was during the lean years, and the Union did not see its way clear to buy the machine, so she bought one of her own. She bought numbers of reels of films of her very own to be used in schools of missions and wherever they were needed. So numerous are her curios that it was necessary for her to set aside the attic in her home as a display room, and this is equal to a museum. There are also things of rich and rare design and beauty to be found in her living room downstairs, in the dining room and, in fact, all over the house, so that Miss Emma Leachman said on one occasion she never saw so much "junk" in anybody's house before in her life!

Mrs. Boatwright makes it her aim to see as much mission work as possible. She has visited several of the home mission fields, and avails herself of every opportunity to see anything pertaining to missions that is within her reach. The climax of her interest came when she visited Africa with Dr. and Mrs. Maddry and their party in 1938. She was serving as president of the South Carolina Woman's Missionary Union at the time, and had not been well, but a little thing like health did not deter her in her determination to go to Africa. She went every place and increased her collection of curios. Two years ago Mrs. Boatwright visited Hawaii. Her wonderful powers of concentration and a good memory enable her to tell interestingly of the things she saw so that she is in great demand as a speaker.

She has other goals in mind as soon as conditions are normal and she can make the journeys. Her alert mental powers as well as her active body will continue to serve her missionary interest as she goes about gathering missionary information to give out in order to create more interest in missions not only in South Carolina, but in other states where she has been in great demand. She is just as generous with her time as with her money, and never refuses an invitation to speak if it is humanly possible for her to go.

VONNIE E. LANCE,
*Executive Secretary,
South Carolina W.M.U.*

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News of the sudden death of Elma Currin Robertson, former associate South-wide Young People's Secretary and sister of North Carolina's W.M.U. Secretary Mary Currin, was received just at press time by THE COMMISSION.

Youth Camps

Kentucky young people came to camps last summer in larger groups than ever. Travel and ration difficulties made it necessary that some associational camps not be held; but though there were four less camps than last year more than 1,500 young people were influenced by their programs—about the same number who attended the additional camps last year. We rejoiced in 161 conversions and hundreds of dedications. One young woman, fourteen years of age, had such a vision of what she could do that she returned to her church and organized a Junior G.A. and Baptist Junior Union. She is enthusiastically carrying on these along with a junior choir of which she is the director. Camps DO pay!

HELEN E. FALLS,
*Young People's Secretary,
Kentucky W.M.U.*



Missionaries Lorene Tilford and Wilma Weeks, who are now en route to China, completed a nurses' aide course while they were students at the College of Chinese Studies, Berkeley, California, this year. They will be better equipped to administer relief in the midst of starvation, disease, and misery.

Mobilizing MEN for Missions

"How Do You Like My Son?"

Years ago I was riding back in Brazil to the railroad seven leagues on a mule. On the same road a young man with sandals on his feet was walking and singing songs as he went. His belongings were in a bundle strapped across his shoulders. The young man was Manuel Marques and he was on his way to the seminary in Recife. He spent a year in the Recife school, taking also some extra work in Bible. Then he returned home for the vacation. When he was about ready to go back to school, near the end of his vacation, Brother Marques wrote me asking for some help on his expenses during the coming year. I replied in a letter that I was not in a position to help him and so he did not return to school.

About three years ago I was visiting the churches in the Gongogi section. At New Canaan Church we found the auditorium full of flowers and flags all in festive array. The B.Y.P.U. was giving a special program in honor of the visiting missionary prior to his sermon of the evening. It was a beautiful occasion and much appreciated. The 17-year-old young man who presided did a fine job with ease and grace. I watched him with eager interest. At the close of the service a man just past the middle forties came to me with a letter carrying my signature and dated back in 1919.

"So you are Manuel Marques?" I asked.

"Yes," he said, "I am. How do you like my son?"

"The boy who presided? He was splendid. And that is your son!"

"Yes," he said, and then he told me that when he got my letter years ago saying that I could not help him he decided to stay on the farm and get married. He had fallen in love during that vacation. Before very long he realized he had made a mistake in not returning to school because the urge to preach the gospel still remained in his heart—but now it was too late. As a layman he had preached much in his church and its preaching points, in homes and in rented halls. In time his son was born and as this new responsibility weighed down on him, along with it came a deepened sense of responsibility for the preaching of the gospel. He solemnly dedicated the baby boy to the Lord and prayed to God across the years that his son might be-

come a good minister of Jesus Christ in his place.

"And now," he said with deepened emotion, "my son has told me that God has called him to the ministry, and, Brother White, I want to ask you to help him in any way you can to this end. I want him to do for the Lord what I have not been able to do."

Among twenty-five students for the ministry in our Jaquaquara high school in 1942 that son of Manuel Marques held a place of confidence and esteem.

M. G. WHITE,
Brazil.

A Memorial in Free China

Robert Otto Harmon, who was a member of the Coliseum Place Baptist Church, New Orleans, was called Home, February 15, 1940. He was only twenty-one years of age; but he was so active in church work, so promising as a leader, and so loved by all, that we found some difficulty in accepting this providence of God for him and us.

Otto had come to New Orleans in the summer of 1937. After taking a business course he found a position open for him in connection with the Kraft Cheese Company, where he worked until his death. He found spiritual refuge in the Coliseum Place church, entering actively into its services. He sang in the choir for a time, but gave that up that he might stand at the door of the church on Sundays to welcome strangers and to encourage passers-by to come into the services. His tithe went regularly into the treasury of the church. A few months before his death he was elected a junior deacon in the church.

The secret of Otto's life was in his deeply-rooted Christian character. He was in business, but for him there was no conflict between business and church responsibilities. He knew how to put first things first, and to make every opportunity count.

On Sunday night following his death the Baptist Training Union, of which he was a member, suggested building some memorial. Other organizations among the young people took it up, and a goal of \$500 was agreed upon, to be used in building a memorial chapel in Free China under the direction of the Foreign Mission Board. The money is now in the Board's hands, and the chapel will be erected in connection with the Board's future program. Our friends will be interested in knowing that Mr. Kraft, the head of the Kraft Cheese Company, contributed \$50 to this fund.

P. H. ANDERSON,
Baptist Bible Institute.

A gift subscription to THE COMMISSION may be sent for only half a dollar! It is not too late to order for Christmas.




Mexico City Layman

Albert Barocio, an engineer by profession, a third-generation Christian, is an eminent Baptist layman in Mexico City. His grandparents were one of the first families in all the republic to embrace the Baptist faith. A record of this couple, Brother and Mrs. Rafael Barocio, has been found in the church at Montemorelos dated 1867. They contributed two sons to the Baptist ministry; Ernesto, who has been for many years the superintendent of work for the Northern Baptist Board in Mexico, and Teofilo, pastor in Mexico City and in Cuba for many years. Teofilo died at the age of forty-five, but left five sons who are now in Baptist ranks.

Alberto is one of Teofilo's sons. Besides his native language, he speaks English, Italian, and German, and was sent on one occasion as a special representative of his government to Italy. He is a highly successful engineer, having been commissioned under President Calles to erect a modern hospital of immense proportions.

The ability of Alberto Barocio has been recognized by his Baptist brethren. He was a teacher of the men's Bible class of the First Baptist Church in Mexico City for many years. In 1940 he served as president of the national Baptist Convention. He is an excellent public speaker, and in the absence of his pastor he occupies the pulpit of his church on various occasions.



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Messages from Missionaries

The Way of the Cross

Wife and I are well and very busy here in Bahia, trying to look after the work during the furlough of the Whites. Since coming back, I have had about 150 conversions in the meetings I have held. The Catholic Church is becoming more and more aggressive in its attitude toward our work.

Recently, a meeting of Jehovah's Witnesses was prohibited by the police, and only last week, one of our members was arrested for singing hymns in his house. At the station the police officer asked him to sing one of the hymns, so that he might judge about the charge against him. He sang "The Way of the Cross Leads Home," and the officer told him that he himself was a materialist, but if that was what he was singing he could continue at will. There is still the same eager interest on the part of the people to hear the Gospel. Unfortunately our missionary forces are steadily growing smaller, when we should be greatly increasing them.

As soon as the Whites return, we are to move back to Recife, where I will resume my work in the seminary as teacher of evangelism and director of the Extension Department, and wife will help in the direction of the Training School.

L. L. JOHNSON,
Bahia.

Happy Days in Service

Everything goes forward in a most satisfying way on our field. The state convention last month during the São João and São Pedro holidays was a success in every sense of the word. There was a biblical institute in the mornings, business in the afternoons, and evangelistic service at night, and the presence of Him (without whom all our work is wasted) throughout the entire eight days. This convention was nearly twice as large as usual due to the new churches that have entered the field. It had the appearance of the conventions in the States.

It was most kind of you to write David. He is in training now at U.S.M., Room 12, 807 Pecan Street, N.T.A.C., Arlington, Texas.

These last months have been very happy ones in service. I have missed my boy, but underneath everything that comes and goes is a deep and beautiful peace that nothing disturbs. Of course, sometimes, the wind ruffles the surface, but never that calm below the surface. Christ is more real to me than at any time in the past. This I say with deep humility and gratitude. There has been more joy in service. All over Brazil there

are those who pray for a great, religious revival. As Miranda Pinto said, Brazil has never been blessed with a revival such as swept and blessed other countries. We need it now in this changing time when the light is breaking through the crust of centuries-old fanaticism. Our hearts long to see this blessing, and a spiritual Christianity with power and strength to heal, to renew, to reconstruct, to break the force of evil.

Please know that we appreciate and understand your great opportunity at a world-thrilling hour. Christianity seems at its testing time to prove now its worth, but no anemic imitation will serve. It will require the best there is in the finest characters she has produced, the greatest sacrifice that Christians are capable of making. Someone rightly said of the Christianity of the past: "Ours is a Christianity without force, passion or effect, a suburban piety, domestic and kindly, but unfit to cope with the actual moral case of the world. We cannot deal to any purpose with the deep damnation of the race. Our word is but a lovely song. The people hear it, but do not fear; they are enchanted but unchanged. Pentecost is our need!"

ROSALEE MILLS APPLEBY,
Belo Horizonte.

The Watsons in Brazil

Of course it gives me great joy to tell you that Mr. Watson's condition continues to be most encouraging. His last examination revealed that healing had gone on so perfectly that the doctor could not discern anything abnormal in the breathing. The X-ray specialist substantiated the doctor's findings.

Before Miss Randall left for the States, I was asked to substitute for her in the literature department of our Brazilian W.M.U. work. I make trips down to Rio as often as it is necessary to consult with Miss Landrum and other workers, and then I do the writing that falls to me here at home. Mrs. Riffey has helped a great deal in preparing the *Children's Quarterly*. All has gone quite well, but, of course, we shall be very happy indeed to have Miss Randall back when her year's rest is over.

We are often reminded of the sorrow in Europe, for on our short street there are three houses occupied by refugees; just last week a family of this class moved to Rio where the father and mother could be near the children who have found work there. The dear little woman said as I told her good-by, "We have cried until we can cry no more." And just around the corner there is another young woman

who is so anxious to hear from those whom she left behind! I had the privilege of writing a letter in English (she does not know English) to a brother of hers in the States. But no answer has come. I do long to help these weary hearts.

Mr. Watson is busy on the text for the new edition of the Bible. The pastor here works with him occasionally, and he and Dr. Allen in Rio confer with each other when it is necessary. The work of the Bible Press seems to be going along nicely.

Mrs. S. L. WATSON,
Petropolis.

Uruguay

I would like to tell you about the latest Baptist church to be organized in Uruguay. On July 4 we baptized seven converts from the work in Paso Molino, and on the following Tuesday night, with Brother Alvarez, Brother Molina, Brother Orrick, and Brother Goldfinch forming the council, the Paso Molino church was organized with ten members. We are very grateful for the many blessings that the Lord has given us during this first year. In spite of many difficulties including much opposition from the priests we have been able to baptize these souls and organize a church . . .

We have just returned from Buenos Aires where, as you have doubtless already heard, we had a splendid Mission meeting. There was utmost harmony from beginning to end and much constructive work was accomplished. We had the misfortune of having the flu while we were there. All of the family was sick except Mrs. Carlisle; fortunately she stayed well and was able to care for us. We had to spend two weeks there instead of one. Dr. de la Torre looked after us and he said that there was an epidemic in Buenos Aires at the time and we contracted it there. Up until then we have been quite well all the year, in spite of the fact that we were without heat in the house last winter, due to not being able to obtain kerosene, and restrictions on the use of electric current. We are feeling the pinch of the war more and more here in Uruguay.

The Orricks are making preparations to go home. The Goldfinches were looking well at the Mission meeting. We are all happy over their fine work at Salto.

We are hoping and praying that some new missionaries can be sent to Uruguay now. Conditions could hardly be more favorable for the extension of the gospel than they are at the present. The time is ripe for us to evangelize the republic. Although it is small its influence is felt

in many ways in South America. Surely there must be at least two more couples who should come to Uruguay to help make it an evangelical nation.

We do not forget you and the Board in these trying times and we rejoice with you in the victories that God has given, especially in that of having the Board free of debt. I am almost afraid to think of the tremendous opportunities and responsibilities that will be Southern Baptists' at the close of this war, with doors open and hearts ripe all over the world for the gospel of Christ. God grant that we be ready when the hour comes!

ROBERT L. CARLISLE,
Montevideo.

Salto, Uruguay

Frances has been in Montevideo for nearly two months because of an epidemic of infantile paralysis here in Salto. She returned just a few days ago and things are settling down to normal. The three children were with her and enjoyed very much their stay with Grandmother McCaw.

On April 25 the church was organized here with thirteen charter members. Eight of them were baptized the same day. Due to the epidemic the schools are closed, and we closed our Sunday school and children's classes. Before long now all this can be started again.

In Belén the new work moves along well. I go up there once a week for two nights of meetings and a day of visits. Not long ago I went on up to the town of Bella Unión in order to see about the possibilities of a new work there. One of the new members here in Salto has gone for a visit and through her influence we hope to reach new people. Many of these small towns are open to the gospel in a wonderful way and we want to take advantage of this for the Lord's work.

SYDNEY L. GOLDFINCH,
Salto.

Missionary on the Amazon

I am just back from a five weeks' trip up the Amazon, visiting the churches and work along the lower reaches of the river. After visiting the work at Santarem we took our evangelist, who is a trained nurse (men as well as women train to be nurses in Brazil), and went on to Alenquer. There we raised \$200 to erect a church house. We went on to Obidos, Juruty, and Curumucuri, where we gave away 3000 atabrine tablets for malaria, and other medicine to the sickest people I ever saw in my life. Three died from malignant malaria while we were there. We baptized three candidates and witnessed several conversions...

I passed through the woods and saw monkeys, tucans, snakes, crocodiles and other forms of tropical life. At times we had plenty to eat, but in places we hunted

hawks and birds to eat. When they could not be found we went hungry. I left Santarem, July 23, on the prettiest and fastest river boat you ever saw and was due in Belem on the 25th. Everything went well until early Monday morning, when the boat caught fire. We were in midstream. The boat was completely gutted. The only recourse was to jump into the river and swim for shore. As I was sleeping on deck in my hammock it was impossible to reach my cabin by way of the stairs, so I climbed over the side to the bottom deck and threw my two small trunks into the river and followed them. One sank immediately, but the other floated and I pushed it ashore. Everything I left in the cabin burned up, my brief case, my books, all my sermons written in Portuguese and English, fifty eggs, a white suit, new hat, ties,—everything. In the trunk which I saved were my identification card, my glasses, and my flashlight which I used the rest of the night in the woods helping others to build fires.

We spent the rest of the night killing mosquitoes and praying for daylight. When dawn came some of the men went back to the hull of the boat, which was held by its anchor near the shore, and brought to land roast meat that had been in the ice box. Chickens had been cooked alive but were good.

I seem none the worse for the trip. The Lord is good and full of mercy. One never realizes how good it is to be alive until he has looked death squarely in the face. If the boat had been five hours farther on its trip, we would have been in the Bay of Marajo and all would have been drowned.

JAMES A. LUNSFORD,
Belem, Para.



Missionary Oliver (fourth from right) trains young preachers at Escola Batista de Treinamento, Curityba, Parana, Brazil.

Lay Preachers in Brazil

There is no way of knowing just how many lay preachers we have in Brazil. It is not uncommon to see the men of a church forming themselves in groups, scatter to the different public squares for preaching services just before the main

evening service. Fortunate indeed is that church which can boast a large number of dedicated laymen, each one of whom is a living witness to the power of the gospel to save and transform.

The work of evangelization is largely the responsibility of these laymen. The facility with which they lend themselves to this work is simply marvelous. This is due in part, no doubt, to the significance which is attached to being a member of the church. Here it means more than simply marching down the aisle and giving your name to the church clerk. It means that one is definitely a part of that world-wide program of evangelization, and each person, whether he is well trained or not, considers that he is now a vital part, and must perform those duties which fall to his lot. In this state of Paraná we have 31 churches and at least 60 men who preach regularly, either in the church when no pastor is present, or in some preaching point during the week, trying to evangelize the "amigos do evangelho" (friends of the gospel), as they are called...

Some churches have as many as four or eight "preaching points," where the work of evangelization is carried forward, either by the direct sponsorship of the various organizations of the church, such as Training Union, Y.W.A., W.M.S., or Men's Society. Representatives of these various organizations go in groups of two or five and have classes of Bible study, story hours, or preaching, or all of these, depending on the possibilities in each preaching point. Several of these preaching points started under shade trees, and have developed into strong churches which now have extended their influence to other out-of-the-way places where the recent converts get practice in testifying.

These lay preachers are not in any way a rival of the ministry, but rather its strong right arm, and they definitely supply a need which is very real in Brazil. Many of them are doctors or lawyers, or employees of the federal or state governments, and do not depend on this evangelistic work for their support. Happy is that pastor who can count in his membership a great group of consecrated laymen, ready at any time to supply his pulpit or fill in for some other work of evangelization. They do not feel that they are doing anything spectacular, but rather that they are acting in a perfectly normal and natural way as witnesses to the truth of the gospel.

One young man, employed in one of the largest banks here in Curityba, Brother Silas do Nascimento, preaches acceptably, and has supplied for me many times. His messages are simple and direct, throbbing with spiritual power, and have produced magnificent results.

A. BEN OLIVER,
Curityba

BOOKS

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

Lin Yutang's latest book, *Between Tears and Laughter* (John Day, \$2.50) is an earnest study of Western imperialism and superiority by an Oriental who has a remarkable grasp of history and literature. "The book is a forceful argument that the world is falling apart because its moral values have gone," Reviewer M. T. Rankin declares, "and that the solution is to be found in the moral reconstruction of our national and racial relations and attitudes. Personal resentment and sarcasm mar the value of the book, but Westerners should read it. We need to know how others see us."

A totally different treatment of the same subject is *American Empire in Asia* (John Day, \$3.00) by Albert Viton. In Dr. Rankin's opinion, this is an excellent, realistic study of the conditions out of which imperialism in Asia has arisen. A significant sentence is worth quoting here: "Imperialism has survived not because it has proved its worth in competition with other social systems, but because it has no real competition at all." The author confronts the problem and difficulties of any attempt to "turn over the administration of all the colonies to the native people." Although he offers rather quick and ready solutions to these intricate problems, his ideas demand serious consideration. He has given a most helpful analysis of the basic causes of imperialism.

A vital contribution to the growing appreciation of the Orient by people of the West are the two books *A History of Chinese Civilization* by Tsui Chi (Putnam, \$4.00) and *Men and Ideas* by Lin Mousheng (John Day, \$2.50). The first, written in English by a man who is able to use the original sources and write from the viewpoint of China's life, is not an ordinary record of history; it is an interesting story of the Chinese from earliest times. The second presents Confucius, Mencius, Laotzu, and Mocius, men who are to Eastern culture and civilization what Socrates, Aristotle, Plato, and Pericles are to Western.

A pamphlet published last year by the China Institute has growing significance in America. Dr. Rankin endorses for those who are interested in case studies on the Oriental Exclusion Act, Tso-Chien Sen's little book, *What "Chinese Exclusion" Really Means* (50 cents).

"A most readable and entertaining novel of Chinese life in the years before the revolution," is Mrs. M. T. Rankin's opinion of *The Bridge of Heaven* by S. I. Hsiung (Putnam, \$2.75). "The characters are well drawn and excellently portray the life of a Chinese family in a country village, as well as in a city."

The Story of the Americas is Leland Dewitt Baldwin's history of the Western hemisphere (Simon & Schuster, \$3.50). Recommending it to all who would obtain a clear grasp of the historical background of an entire hemisphere, Reviewer Everett Gill, Jr., says: "The author has packed into these 700 pages an amazing amount of accurate historical scholarship in extremely readable style. It is one of the few modern books which gives a comprehensive narrative of the discovery, settlement, and development of North America, South America, and the Caribbean, from Canada to Tierra del Fuego."

A book on travel in Latin America is offered in the form of *Letters from the Argentine*, by Francis Herron (Putnam, \$3.00). A young Iowa news editor writes to the Director of the Institute of Current World Affairs in New York his observations and reactions to Argentine village and country life. His letters reveal the heart, attitude, and psychology of the growing middle class of the country. Dr. Gill labels it "invaluable."

A remarkably significant book for our time is *The New Europe* by Bernard Newman (Macmillan, \$3.75). Asserting that "we shall lose the peace again unless we take at least as much trouble over the postwar settlement as is done over the World Series," the author scores his fellow countrymen

and the citizens of this country for their ignorance of and lack of interest in the conditions and problems of Europe. Reviewer George W. Sadler states: "The author writes as one who knows. Some of his conclusions are debatable but on the whole his judgment is sound. This is the best book of its kind this reviewer has read and he recommends it without reservation."

Dr. Everett Gill, Sr., in evaluating *The Spanish Labyrinth* by Gerald Brenan (Macmillan, \$3.50), says: "Here is a book for fair-minded Americans. It is a serious, well-documented work on the Spanish civil war by a competent, well-balanced, and judicial Englishman. Captain Brenan's residence in Spain for a number of years after the first World War, his intimate and sympathetic knowledge of the people, his English sense of fair play, along with his willingness to make arduous, painstaking research to get the facts—all fit him for the task of writing this timely, valuable book on the tragic facts of the rise and fall of the Spanish republic."

An authentic statement on the situation regarding fellow Baptists in Russia written by J. H. Rushbrooke has been published by the Broadman Press in a sixteen-page pamphlet for sale at 10 cents a copy. *Baptists of the U.S.S.R.*, according to Reviewer Sadler, is filled with facts with which Baptists of the U.S.A. should be familiar.

Among the stories of the personal experiences of war correspondents, *Letter From New Guinea* (Farrar & Rinehart, \$1.50) is unique. Vern Haugland, the writer of this fascinating little volume, "a good though by no means a religious man, gives a testimony to the realness of God's presence which should convince the most skeptical," according to Mrs. Everett Gill, Jr.

The home scene is ably treated in photography by Alexander Alland, whose book *American Counterpoint* (John Day, \$3.00) is a 158-page record of the peoples who make up the population of the United States. Alland's purpose was to secure a photographic record of the home life, crafts, modes of worship, and folkways of the many groups who are Americans. Its international implications are clear: "America is not a melting pot. America is a country, the only country, where, if it is to be America, men and women, believing in freedom, can live together in the common determination to let

differences exist, to cherish differences and benefit from them, because only where differences can exist without persecution can there be real freedom."

White Woman on the Congo (Revell, \$1.75) is Emily Banks' story of the life of a missionary couple who for eleven years worked in the Belgian Congo. She was probably the first white woman to live in that section. Their home was Matadi, the place where a group of Southern Baptist missionaries spent a few weeks this fall, en route to Nigeria.

From a Japanese Prison (Morehouse-Gorham, 60¢) is the personal story of Dr. Samuel Heaslett's experience in wartime Japan, after forty-two years as teacher and preacher in that country. Only sixty-four pages, the book is good reading, filled with vivid description, and totally lacking in bitterness or malice. It expresses loyalty and love for Japanese Christians, as only a missionary to the Japanese can feel it. Says Reviewer John W. Lowe: "This is one of the books the reader will wish to read again at the first opportunity."

What America Means to Me (John Day, \$2.00) is a collection of articles and addresses by one of the best known of American writers, Pearl Buck. Her background as a daughter of missionaries to China partly explains her passion for "freedom for all" and her lack of race prejudice. With many of the author's conclusions, the people of large areas of our country will find themselves in disagreement. To them the constant emphasis upon the one idea of race prejudice will be considered a weakness of the book. "However," says Reviewer Sadler, "the fair-minded Christian must recognize that the main thesis is supported by the teachings of him who declared, 'One is our master, even Christ, and all ye are brethren.'"

Peace to be effective and permanent must be as total as war. This is the theme of T. G. Dunning's study text *Settlement with Germany*, published in London (Macmillan, Toronto) this year. In 100 pages this author, the secretary of the Youth Committee of the Baptist World Alliance, analyzes the enemy nation and the problem of the adjustment after the war. "The advent of peace will demand the informed mind, the trained will, and the prepared heart," and a careful consideration of this book by Christian youth

and adults can contribute to all three.

The history of one Georgia county presented as mankind's story in miniature is the unique volume *Tenants of the Almighty* by Arthur Raper (Macmillan, \$3.50). Book I is the story in brief, eight pages of photographs and text; Book II is 75 pages of pictures with text; Book III, 403 pages, is the detailed story from the beginnings of life in Greene County until today—a constructive appraisal of the South's problems and opportunities. The thesis is: "Here we tried to live by getting more out of the land and out of each other than we put back. Now we are learning to take care of the land and of one another, and are finding security through stewardship." Which is practically the philosophy of Christian missions!

England during the summer of 1942 is skillfully revealed in *Letters from England*, by Margaret Culkin Banning (Harper, \$2.50). In the form of letters to her daughter, the author presents a sane and fair comparing and contrasting of England and America amid the exigencies of war. Of it Reviewer Nan F. Weeks says: "There are too many references to individuals not known to the average reader, and the 'letters' are obviously written for public consumption rather than for the author's daughter. But the clever descriptions and flashes of humor make the book as interesting as it is instructive, as vivacious as it is vivid. For one who has seen London in peace times the book holds special charm."

Son of the Smoky Sea, by Nutchuk (Messner, \$2.50) is the autobiography of an Aleutian islander, half Norwegian, half Eskimo, who was brought up in the Methodist Mission at Unalak. A concrete example of the contribution of missions to the far north and of the need of missions in that region is portrayed in this delightfully readable, beautifully illustrated true-story book. Nutchuk is now a well-known pianist, artist, and lecturer in the States.

Sociology, particularly the minority groups in continental U. S. A., is the subject of *Brothers Under the Skin*, by Carey McWilliams (Little, Brown, \$3.00). This is a fight between a slave world and a free world, as our vice-president put it, and the problem of our treatment of and the status of certain minorities in our country is of first importance to the nation during World War II. Tracing the history of

discrimination against the "non-vanishing Indian," "the long-suffering Chinese," "forgotten Mexican," "our Japanese hostages," "the little brown brothers" of the Philippines, and others, Mr. McWilliams set about to prove that the "color of America has changed" and the color of the entire world is changing. Ample and careful statements of the author's sources accompany the text, strengthening the reader's confidence in the total work.

Do you know labor? Many Americans don't and the book entitled with these four words (John Day, \$2.00) has been written by James Myers, who has been industrial secretary for the Federal Council of Churches for seventeen years. He has given clear-cut, honest answers to all the questions which the people of a democracy are asking about the labor problem during wartime. The well-informed Christian owes it to himself to study this fair, hard-headed, comprehensive treatment of a major topic of the day.

Another Foreign Policy Association book (25 cents) is the 96-page volume *America's Foreign Policies* by Thomas A. Bailey. Says Reviewer Sadler, "The author's frankness is refreshing. For instance, he says: 'The foreign policies of all nations, including the United States, are bottomed squarely on self-interest, or on what is thought to be self-interest.' He challenges this country to use its power wisely and cooperatively."

One of the truly significant books on this general subject is *The Problems of Lasting Peace* by Hoover and Gibson (Doubleday Doran, \$2.00). Says Reviewer Sadler: "We may be gullible but we do not believe this book is a piece of political propaganda. Rather it seems to us an honest effort to lead in the direction of a lasting peace."

Kingdom Facts and Factors

(Continued from page 14)

essential feature of "the American way of life." There can be no true freedom in the new world order unless freedom in religion in this true meaning is a cornerstone of that order. Baptists have now a glorious opportunity and a solemn obligation to do everything possible to press for their principle in the current crisis. Nothing is more immediately urgent. Most Baptists seem to have little conception of the situation and as yet little interest in this call for their message.

Studying Missions

By Mary M. Hunter

December finds us in the midst of the mission study season and it gladdens our hearts to see the eagerness with which Southern Baptists are studying their mission work. It is gratifying to know that their interest includes all of the fields. One of the most notable classes we have had the privilege of attending during the years was composed of sixty-eight young people who were enthusiastically studying Southern Baptist work in Japan. Another unusual class of twenty-seven members was making an intensive survey of the Palestinian Mission. Many of the older textbooks are being used with profit this season.

The reception accorded the series on Africa is known to Southern Baptists all over the Convention territory. The call for supplementary literature for use with this series which exceeded all previous demands for this material, and the most extensive use of motion pictures on Africa are indications of Southern Baptists' intensive consideration of our Nigerian Mission. Reports of classes using the textbooks on South America are testifying to the popularity of the series in its second year.

Interest in mission study goes on with unabated fervor. Our only anxiety is for the large number of Southern Baptists who have intended to join classes but have put the matter off. Certainly there should be no slackening of mission study today. As never before we need to enter into a larger fellowship of acquaintance with our mission work. We urge you to join a class now.

For the convenience of leaders and others who do not have the Foreign Mission Board's folder of mission study books, and who are planning to organize classes immediately, we list on this page the graded series of books on Africa and South America. These are available from the Baptist book store serving your state.

Write to the Foreign Mission Board for supplementary material and for motion pictures for use with the courses.

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Willie Jean Stewart P., 35¢

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NEIGHBORS WE'D LIKE TO KNOW
A Compilation P., 25¢

Chinese Christians Teach Us

(Continued from page 12)

They are able to suffer severe persecution, and testify that the fire was not too hot, nor the cursing too hard to bear, since it was for Christ's sake.

Many of the Chinese church members are young in years, but experienced in living close to, and walking with, the Lord. Their church is their life. It would be remarkable if it were not for their understanding of discipleship. "Come ye out from among them and be ye separate" is a command of real significance to the Chinese Christians and I thank God that it is true. May he keep them walking in his Way, striving to please him, loving the lost, willing to suffer for his name, and a joy to those who teach them and have learned so much of spiritual things from them.

★—————★

Pulpits, Pulpit Chairs, Communion Tables

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Women and World Missions

(Continued from page 6)

and in missionary education of young people finds one of its most hopeful expressions for the on-going of the kingdom of God.

What of the future? We are living now in times of testing and of matchless opportunities. "One of the best tests of the measure of a man," someone has said, "is in his relation to great forces and opportunities and tasks. A small man will either be unconscious of their presence or will be overwhelmed by them and therefore inactive or inefficient. On the other hand a man who is really alive will rejoice that it is given him to relate himself to life's greatest forces and opportunities and tasks."

In this day of testing and matchless opportunities women are called to be great of soul to match the hour, to meet this "age on ages telling." Christian womanhood will not be overwhelmed, inactive, or inefficient, but will meet in fearless faith the tasks and opportunities of God's new day, rejoicing to be laborers together with God in the greatest of all enterprises, the cause of world missions.

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Children's Page

By Nan F. Weeks

David Shares His Treasure

From a true story told by Samuel Vila, *Tarrasa, Spain*

On the north-eastern shore of Spain, on the Mediterranean coast, about thirty miles from France, there is a small fishing village with its little white-washed houses. In one of those houses there lives a boy named David Muniesa—a fellow well worth knowing.

When David was four years old his father, an earnest Baptist pastor in Spain, was called to his heavenly home. The mother then had to work hard to earn enough money to buy food for David and his older brother, and to provide a home for them. But as the boys grew bigger they did everything they could to help earn their own living. Sometimes David worked with the fishermen, and that was fun as well as work. Sometimes he toiled with the farmers in the fields, earning what money he could to help his brave and loving mother.

One day, when David was twelve years old, he heard his mother speak about sending some money to the Spanish Home Mission fund.

"Is it for Jesus, this money?" he asked.

"Yes, my boy," said Mrs. Muniesa. "Half of the offering goes to help our Spanish Baptist pastors. They work so faithfully, just as your own dear father did, and they have so little money with which to take care of their families—hungry girls and boys who are always needing food and clothes. The other half will be used to repair the Baptist churches and chapels that have been damaged."

David's treasure helped make a home for some homeless boys and girls in Spain. Your money can help make a home for homeless boys and girls in China. This Chinese Mother and baby and growing son have no place to live since their house was destroyed by bombs.

While his mother was speaking, David was thinking very hard. For many weeks he had been saving every extra penny that he could get. That money was to be used to buy something which he wanted very, very much. He could hardly wait to get the amount he needed.

For a moment David was very quiet, and a serious look came over his happy face. "I've saved and saved to have money to buy it," he said to himself. "I do want it so much. But—but Jesus gave up more than that for me. I'll give up my money for him."

"Don't give it all," said a selfish little voice in David's own mind. "Keep part of it for yourself."

Then with a glad smile, David leaped to his feet.

"Wait a minute, Mother!" he said joyously. "I want to give my money to Jesus."

Getting his money-box the boy emptied its contents on the dining room table. Picking up the coins one by one, David placed them in piles of ten coins each, arranged like a row of soldiers ready for inspection.

"See!" he said joyously. "There are fifteen *pesetas* [about \$1.50]. I'm so glad I have so much to give to Jesus. These are my soldiers," he added bravely, "going forth to fight for my Captain, Jesus." And with a gay little jingle David's money went into the purse that was for missions.

Photo from Three Lions



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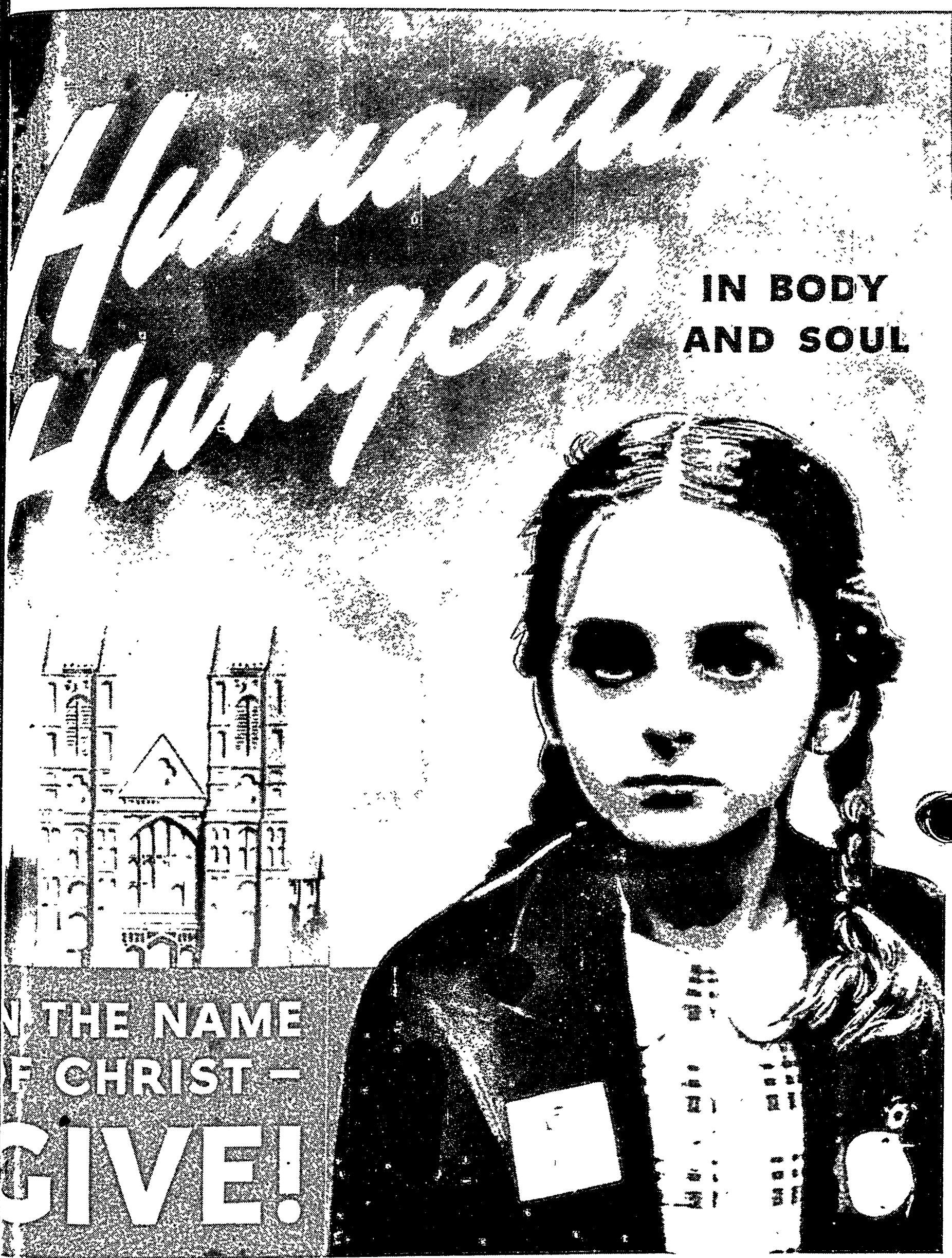
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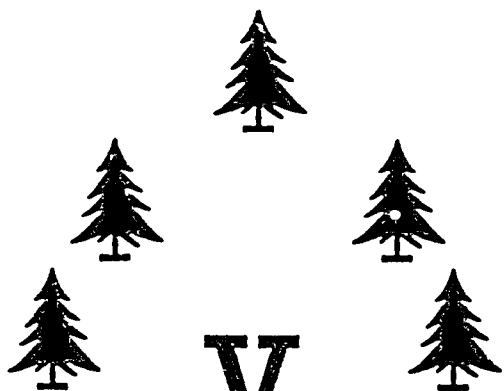


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