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The Commission

A BAPTIST WORLD JOURNAL

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January 1944

Feature Articles

| | | |
|---|--------------------|----|
| Retrospect and Prospect | Charles E. Maddry | 1 |
| Baptist World Outlook | Walter O. Lewis | 2 |
| Where Do We Go from Here? | James L. Kraft | 4 |
| Fighting for Freedom in Rumania | Luke L. Sezonov | 7 |
| Today's Mission Duties, A Symposium | | 8 |
| State Missions | | 11 |
| Sixty-Five Years in One Pastorate | Mary Lynch Johnson | 12 |

Departments

| | |
|--|----|
| Kingdom Facts and Factors | 6 |
| Editorial | 14 |
| World Tidings | 16 |
| News Flashes | 17 |
| Messages from Missionaries | 18 |
| Mobilizing Men for Missions | 20 |
| Women Witnessing to the Word | 21 |
| Books | 22 |
| Studying Missions | 23 |
| Birthdays of Missionaries | 24 |
| Concerning THE COMMISSION | 24 |

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Retrospect and Prospect

By Charles E. Maddry

In a little more than a year, the Foreign Mission Board will be celebrating one hundred years of missionary endeavor and gospel triumphs in pagan lands. It will be an inspiring and thrilling story which we shall have to tell. The sacrifice and heroism and martyrdom of these hundred years will constitute a sequel to the Acts of the Apostles that will rival the gospel triumphs of the first century. To refresh our memories and rekindle our missionary fervor, let us take

A Backward Look

When the final separation from Northern Baptists took place in May, 1845, Southern Baptists at Augusta, Georgia, launched their foreign missionary enterprise on faith alone. They had no funds, no missionaries, and no organization in the churches for the purpose of gathering funds. All of the property, together with whatever debts had been accumulated on the mission fields by the joint efforts and liberality of American Baptists, was in the name of the American Baptist Foreign Mission Society.

Our Baptist fathers at Augusta faced the compelling missionary challenge of that day with empty hands but with sublime faith that God, the Holy Spirit, was leading them into a program of world evangelization that would challenge the admiration and call forth the generous support of the Southern Baptists then living, and of the unnumbered millions yet unborn.

During these one hundred years the Board has sent out to the several foreign fields a total of 1,335 American missionaries. We now have 575 missionaries in the service of the Board.

Before the terrible and devastating war came to hinder and disrupt our program, we had work in seventeen different lands or political states.

Two missionaries are now under appointment for work in Paraguay, and are studying the language in Buenos Aires. We hope to be able soon to announce the beginning of work in what is perhaps the most spiritually destitute of all the Latin-American republics.

In addition, we are making preparations for the opening of work in Peru, Ecuador, and Venezuela just as soon as we can secure permission to enter these priest-ridden lands.

What have we accomplished on these several foreign fields since we began the work in 1845? Here is a bare

summary of the achievements expressed in cold statistics as of 1942:

| | |
|--|-----------|
| Number of churches on the several foreign fields | 1,997 |
| Number of churches self-supporting..... | 1,200 |
| Number of out-stations..... | 3,461 |
| Number received in 1942 by baptism..... | 19,101 |
| By letter and restoration..... | 6,661 |
| Total membership | 254,282 |
| Total contributions by native churches in 1942.. | \$371,867 |
| Total number of native workers, pastors, evangelists, Bible women, and teachers..... | 2,957 |
| Total number of schools, all grades..... | 466 |
| Total number of students enrolled..... | 35,342 |
| Total number of hospitals..... | 9 |
| American missionary doctors..... | 8 |
| Nurses | 6 |
| Native doctors | 9 |
| Native nurses | 95 |
| Number of medical buildings..... | 23 |
| Total number of treatments in 1942..... | 297,535 |

Looking Ahead

What of the future as we face the new century of Baptist challenge and opportunity in a war-weary, starving, stricken world?

One cause for thanksgiving is that the Foreign Mission Board, for the first time in almost a generation, is free from the curse and bondage of debt. It is our firm and fixed purpose to stay out of debt, and to live strictly within our income.

The staff of workers in the homeland has been greatly strengthened and enlarged. Eleven years ago there were eight in the headquarters office in Richmond. The work has grown and expanded until today there is a staff of thirty-two in the home office of our foreign missionary enterprise.

Five years ago we launched THE COMMISSION, our missions journal. Today we have a full-time editor and a full-time managing editor, and we press on toward the securing of 60,000 subscribers. We have set as our further goal, by the centennial convention in 1945, a circulation of 100,000.

We believe that when the day of blessing, healing peace shall come, every door in the world will swing wide for the entrance of the gospel. We are confident that Russia will be open and we are trying to make ready for that glorious challenge and opportunity.

(Please turn to page 12)

Baptist World Outlook

By Walter O. Lewis

Since the outbreak of the war, it has become increasingly difficult to get news from our Baptist brethren in areas occupied by hostile forces. From various sources, however, it has been possible to get reports which give us a picture of the Baptist world at the end of 1943. The picture is blurred and incomplete. There are many shadows, though here and there rays of light appear.

In Great Britain over 300 church

buildings have been damaged. The loss will amount to well over £1,000,000 (\$4,000,000). The Baptist Missionary Society is in sight of the goal of 150,000 guineas (\$630,000) which the Society set out to raise as an over-and-above offering to celebrate the 150 years of its existence. For the fourth time British Baptists have held their annual convention under wartime conditions. The last meeting was well attended and there was a hopeful spirit

in all the sessions of the convention.

At least three Baptist churches have been destroyed in Norway and one of the greatest Baptist leaders was killed. Baptists and all the other free churches have stood solidly with the Lutherans in resisting the efforts of the Quisling regime to use the churches for political purposes. The Lutheran church of Norway has renounced state support in its efforts to escape the clutches of the Nazis.

Photos courtesy Russian War Relief



We must do what we can as soon as we can to relieve distress among fellow Baptists in war zones. And we must take up once more our old fight for religious liberty.

In spite of (or perhaps on account of) great economic distress in France, something like a revival prevails among our churches. Pastors who do not dare refer to politics are preaching the gospel to good audiences. Many are being converted and new preaching places are being opened.

With one exception all the Baptist places of worship in Spain are still closed. It is now impossible for children of Baptist parents to attend the Spanish public schools without being untrue to their faith.

No doubt when we get news from our brethren in Germany, we shall find that many churches have been destroyed. There were many Baptists in the Ruhr district. And as the older part of Hamburg has been destroyed, it is more than likely that the church where Oncken began his work has perished. The theological seminary in Hamburg has been hit more than once, but last reports indicated it was still open.

The Baptists of the Baltic states have suffered much. Soon after the war began, Estonia, Latvia, and Lithuania were occupied by Russia. The seminaries in Reval and Riga were closed. When the Russians were driven out, they killed or carried away a number of Baptist leaders. And under German occupation things are only a little better.

When Russia took the eastern part of Poland at the outbreak of the war, nearly all of the Baptist ministers fled. An orphans' home and an old people's home were closed. One brave pastor in a large city stayed with his people. He was arrested by the Soviets and sentenced to be shot. But God heard the prayers of his friends on his behalf and he was released and allowed once more to preach and look after his scattered flock. While Russia occupied that part of Poland where the Russian language was used quite extensively, many Russian Bibles got into Russia. It should not be forgotten that since 1929 no Bibles have been printed in Russia or legally imported into the territory controlled by the Soviets. Many of the Baptists of Poland have been killed or taken away to war prison camps.

The Baptist seminary in Prague, Czechoslovakia, has not been open since the beginning of the war. Czechoslovak Baptists in America heard over the radio not long ago the announce-

ment that one of their beloved leaders in the old country had been shot by the Nazis.

Southern Baptist missionaries have had to leave Hungary, Rumania, Yugoslavia, and Italy. We do not know much about what is going on in those countries, but we are sure our brethren are having a hard time. Many are on the verge of starvation. Nowhere is there full religious liberty.

History is repeating itself in Rumania.

Apparently the present Government feels the need of the support of the state church once more. The price of such support is the persecution of Baptists. Baptists are accused of being Communists. It is said they are breaking up the unity of the country. It is assumed all the people of Rumania are loyal to the Eastern Orthodox Church and that it is impossible for anyone to leave this church without being disloyal to the country. Once more, all our churches are closed. And the seminary in Bucharest has been confiscated.

There seems to be no room to doubt that since the war began there has been considerable relaxation of the restrictions imposed on religion in Russia. Recently the Orthodox Church has been allowed to elect a Patriarch. And that church has published a considerable amount of literature recently. The Archbishop of York was allowed to attend a large gathering in connection with the installation of the newly-elected Patriarch. Newspapers are no longer allowed to publish scurrilous attacks on religion.

We are not yet sure that the Baptists share in the increased liberty that the Orthodox Church enjoys. We have had a few indications that our brethren are not hindered so much in their work. We hope that our preachers who have long been in exile may be allowed to return to their fields and that the seminary in Moscow may be reopened as soon as the war is over.

The Baptist work in China has been greatly hindered by war and famine. The Japanese occupy a large part of the five fields of Southern Baptists. The loss of property has been enormous. Fortunately one of the three fields of Northern Baptists is in the west and, though bombed occasionally, has not been in the possession of the Japanese. British Baptists have work in Shensi and Shansi provinces. The whole of Shansi is occupied. The

Baptists of Sweden had a fine work in Shantung, and a few missionaries in other parts of China. All the Swedish work is greatly reduced.

All Southern Baptist missionaries are out of Japan, and all the missionaries from the North are either out already or scheduled to leave soon.

The outbreak of the war found a number of Baptist missionaries from China studying the Chinese language in a school which had been moved from Peking to Baguio in the Philippines, not far from Manila. So far as we know, none of these students have been able to get away. Newspaper reports indicate that they are suffering from the lack of food. The Northern Baptists have a college, a seminary, and a hospital at Iloilo, on the island of Panay. These are all under Japanese control.

And Burma is also held by the Japanese. This is the oldest American Baptist mission field. Adoniram Judson was supported for many years by the one Baptist missionary society in the United States, to which both North and South contributed. There were at the outbreak of the war 1,465 churches, with 132,580 members. It is certain that there has been great damage to property. The missionaries have had to leave Burma and some of the Baptist nationals also got away.

Since the United States entered the war, Northern Baptist missionaries have had to leave the battle areas of Assam.

Our people are hoping and praying that the Burma Road may remain open after the war and may be a highway over which many missionaries may penetrate South China.

As we look at this picture, two things we see give us a suggestion as to our duty in the future.

First of all, our people as well as many others are suffering more than we can imagine. Many are homeless, many are hungry. Some have died of starvation and some are now starving. *We must do what we can as soon as we can to relieve their distress.*

Then we see many of our brethren deprived of their religious liberty. In Spain and Rumania they are no longer free to meet and worship God. And in other parts of the world there are restrictions on the free exercise of religion. *We must take up once more our old fight for religious liberty.*

Where Do We Go From *Here*?

By James L. Kraft

There are some crises in the history of civilization which are recognizable as such even from the limited perspective of the generation that lives through them. Others attain their true significance only in the judgment of history, whose panorama shows how this turning or that, for good or for evil, has altered the course of men's living and thinking. The very word "crisis," in the Greek from which it comes, means "to judge."

Certainly now, if ever in the history of the world, we are in the midst of a crisis apparent even to the most thoughtless of men. What courses of action men take now, what paths they pursue, may well determine the course of mankind, its progress or its retrogression, for many hundreds of years to come. And history will judge us, whether we take the right turning!

In this crisis, affecting not only the lives and liberty of men now living, but the destinies of those to come after us, the church of Christ and all who profess the faith of Christ face the greatest challenge in Christian history. Civilization itself stands at the crossroads! Do we, as Christians, as members of the churches, stand wavering, wondering what to do to meet that challenge? Or have we the faith, the courage and the strength to help lead the world to the right turning? As

Christians, we stand to be judged by our stewardship during today's gigantic struggle and the world-wide reconstruction to come after it—a reconstruction of the ideals men live by even more than the repairing of physical damage. The church and every individual Christian must today ask what course of action are we prepared to take to demonstrate that the faith we believe in is a working faith for all men?

If the victory which our young men are today winning in every theater of war be not followed by a victory for righteousness in the peace to come, for the way of Christ among all mankind, then the victory must be hollow indeed. We hear much conjecture about the nature of the postwar world. Some of it is mere daydreaming; some of it comes under the head of economic or social planning. Some of it suggests one political panacea or another for the troubles of the world.

In the minds and hearts of the Christian churches of this country, among Christian men and women, there should be no division of opinion on the plan for the postwar world. The plan must be no new philosophy, no hope placed in magic, no theoristic program—but the age-old plan of the way of the Cross—the extension of the

Kingdom in accordance with the program of Jesus Christ himself. To that end, we ourselves need a great resurgence of evangelical spirit—a renewal of our strength and conviction. The need of the world today is so vast; Christians are numerically outnumbered by so many! No philosophies, or isms, or dreams can usher in the lasting peace for which all reasonable men so greatly hope—for in Christ alone was a way offered whereby men could become as brothers.

The desirability of true brotherhood among men has been through countless ages held by countless non-Christian thinkers. But only Christ showed the way in which it could become a living reality. The Christian church today holds the key to a true and lasting peace. The church has been given the light which alone can show mankind out of the darkness of spiritual abyss. As possessors of this most priceless treasure, the Christian churches of the world have a tremendous responsibility for today. It is the same responsibility with which the church has ever been charged—yet how we, as Christians, meet it in the quickened need of the world today may well alter the course of civilization. Today we fight for the Christian ideal of democracy. Tomorrow, when the war ceases, we must prove that we can live in all ways by our Christian faith—that we can show others the way.

Since its founding by Christ, the church has come a long way through many dark times, through martyrdom and sacrifice and faith. But for generations now, and especially of late years, we have tended to grow complacent as a group. Practicing Christians have grown and increased in numbers, to be sure; the heroic work of our missionaries is an everlasting testimony. Many great Christian leaders have arisen to strike fire into the hearts of men.

But on every hand in this past generation we have seen whole congregations of Christians content merely to follow half-heartedly the precepts of Christ in their daily lives. We have seen a generation of professing Christians almost indifferent to the Christian education of their children. A nation which calls itself Christian—yet in which there are upwards of fifteen millions of young people who have never received any kind of re-

ligious education is a nation which has failed a primary responsibility.

Countless thousands of our young men, many of them utterly lacking in Christian education when they entered into the war, have in the storm and stress of battle, found God. They have found him in the infested jungles of Bataan, in the hideous nightmare of Guadalcanal; they have found him as they were cast adrift in the midst of boundless ocean. No more inspiring story has come out of the war than that of the conversion that took place when Eddie Rickenbacker and his crew were adrift, forsaken, lost to the world. Many in these days of affliction are learning once more the age-old unfailing power of prayer. Men engaged on battlefronts all over the world find the Bible alone offers the solace, the conviction and the hope they need.

Many of these young men have found Christ, under divers critical circumstances—to the eternal glory of God. But where was the church of Christ that they did not take with them the knowledge of Christ? Where was the early Christian training which would have given them the help they needed as a shield to take into battle? These are some of the questions we must ask ourselves if we are to prove equal to the tasks which are ours in the future.

Our young men will be returning to civilian life here in America when the day of victory comes. They will be different from the young men they were when they left. Profound spiritual experiences, as well as physical hardships, will have given them new perspectives, new aims, new hopes. What will they find in us when they return?

If the church and Christian men and women are to measure up to their responsibilities toward these young men and toward the world, there must be a widespread rebirth of conviction and action based upon conviction. Now we must show to the world whether we are what we claim to be—whether we are prepared to live as brothers among ourselves and all mankind, whether we live by the Golden Rule, noblest of all rules of conduct ever set down for peace among men. We must see to it that church-school training is the heritage of every American boy and girl. Such a program means resanctifying and rededicating

the church and the home. It means that every Christian must give more and still more of his time, his effort, and his prayer to the work of his church. It means an individual responsibility in spreading the gospel as it has never been spread before.

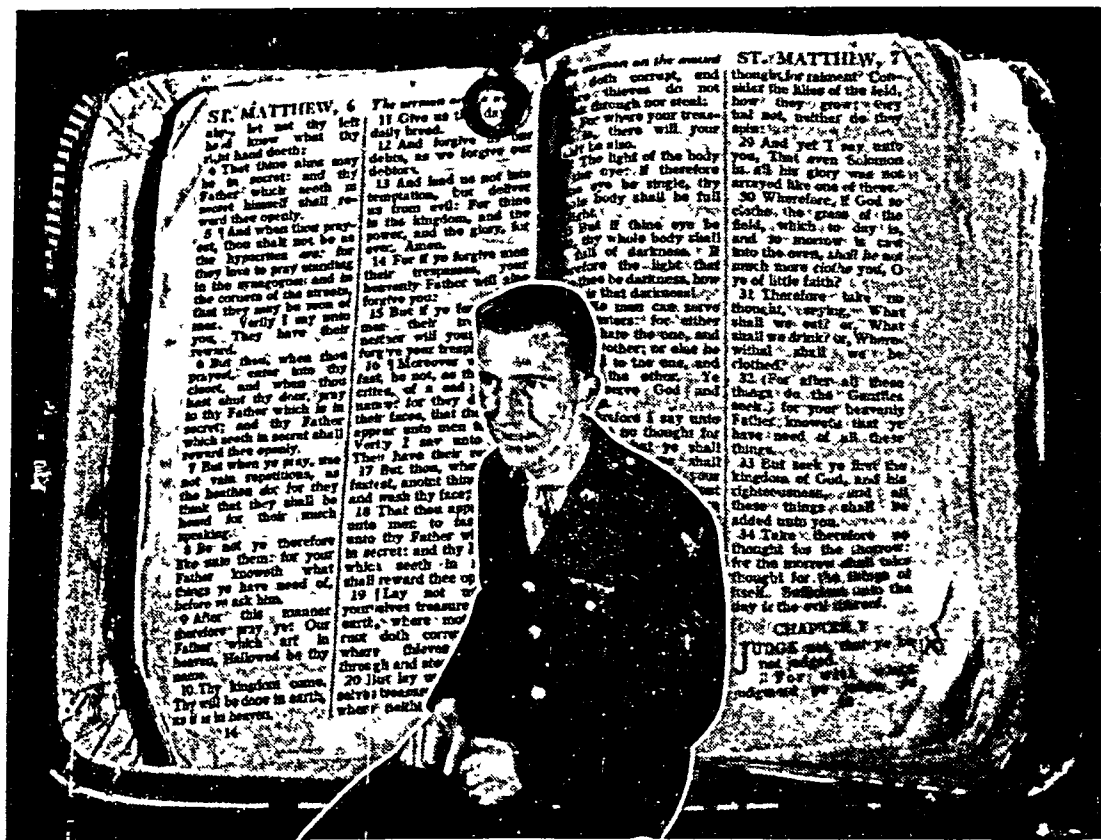
Such a program for Christians is worthy of the courage of Martin Luthers and John Wesleys. This is a challenge worthy of the steel of the greatest leaders and the most faithful of congregations.

Until this war, with its dreadful devastation, taught us the smallness of the world, the inescapable inter-relations between its peoples, too many Christians were content to give lip-service to the Christian ideal of the brotherhood of man, content if its precepts worked with reasonable effectiveness within a certain small locality. No such insular conception is possible today—nor will it be possible in the postwar world when the planes of commerce and diplomacy shall take the place of planes of destruction and death. From now on, the brotherhood of man must embrace the whole wide world, without regard to race, creed, or color. Have we, as practicing Christians, embraced such a conception of brotherhood? Do we stand ready to live by that faith?

We believe that the Christian faith offers the only hope of salvation upon this earth—that this faith has the power to restore and give hope to all the dark places of earth. Man-made philosophies offer no hope, no future, no solution to mankind's great problems. The veteran who returns from war with only one leg is not so much a cripple as he who dwells in darkness without Christ. And today, much of the world with whom we are so closely bound—the Hindu, the Moslem, the Mohammedan world—does dwell in the utter darkness.

There are many who assume wrongly, I believe, that when victory in battle is ours, all that we fight for will have been won—the Christian faith will have been vindicated. The Christian faith needs no vindication. It does need faithful followers.

No. On the day that victory in battle is ours, we as Christians will only have begun to fight. We shall then be set to the task of proving that we believe in the faith of Christ not only enough to fight for it—but enough to live for it. Of the two demonstrations of faith, both necessary to our time and need, continuous living in faith calls upon us for the more enduring vision and the greater strength.



Photos courtesy American Bible Society

Sergeant Johnny Bartek, Baptist soldier, furnished a New Testament for Eddie Rickenbacker to read to his crew of hopeless, helpless men adrift on the Pacific Ocean. Many American young men have found God under divers critical circumstances on the battlefronts of the world. But where was the church that they did not take with them the knowledge of Christ?

Kingdom Facts and Factors

By W. O. Carver

Councils of Churches.

At Cleveland last December a grand scheme of Christian unity and co-operation was projected—a "North American Council of Churches" for all Protestant Christians in the United States and Canada. It was to combine seven different interdenominational agencies in a single organization for united impress and activity, as a great body of working Christianity. It was confidently hoped that the International Missionary Council, the Federal Council of Churches, and the rest would all agree to this merger and that the constituent and supporting denominations—"churches" in the vocabulary of most denominations except Baptists—would approve.

It is now apparent that the Canadian Christians definitely prefer to have their own forms of co-operation and fellowship. The plan is, therefore, revised. The effort is now to combine all common and related activities in one "National Council of the Churches of Christ in the United States." This is only a slight change of name from the "Federal Council of the Churches of Christ in America," but the aim is to absorb seven other co-operative organizations for special lines of work into this one council. This council will, in turn, share in a "conference" which will in a measure unify the Canadian and the United States councils.

Thus it is hoped to transcend and correct "the traditional anarchic character of Protestantism" which, so it is claimed in influential quarters, "has become a sin and a scandal in a world before whose magnitudes of power a divided church has revealed its impotence!"

It is not proposed in this movement to abolish the denominations. Their integrity is pledged. Instead, the principle of federation for co-operative work and witness is now said to be so secure that "all fear that the autonomy of the denominations will be invaded has vanished." We may well wish that facts fully supported this fine claim.

So far as Southern Baptists are concerned, it is of course not true that "co-operative Protestantism has become an established ecclesiastical fact." It is not an "ecclesiastical" fact at all; nor should it be. That is an unfortunate use of a dangerous term. If the fear of a concentrated, centralized, and centralizing ecclesiastical institution could be wholly laid, the cause of Christian unity would be greatly improved. Southern Baptists are not an "ecclesiastical" unit, nor can they be. And they are essentially at variance with the idea of one comprehensive, organized *Ecclesia*—church.

The question would seem pertinent, why should the title for the comprehensive unifying federation be the "National Council of the Churches of Christ in the United States." Does "national" mean here anything more than the geographical location connoted by "in the United States?" If not, why both terms? This writer has all along had misgivings about the "National Christian Council" idea. The term is too intimately bound up with the sad history of national churches in all the European countries. It would be well for the leaders of this movement to drop that term.

Whatever the attitudes and the outcome, *The Christian Century* (October 27, 1943) well advises that all of us "will examine the proposal broadly and judge it on the basis of its broad outlines as a move toward the orientation of Protestantism which the times and spirit of Christ demand."

The greatest weakness of current evangelical Christianity in our time is its secularization. Our ideas of religion, as standards of measuring the effectiveness of religious organizations, are too much cast in material terms and in the concepts by which we test industrial, economic, and political enterprises and institutions.

We have too little of the God reference to give full religious meaning to our mechanical plans and measurements. Our reverence and worship are not sufficiently real and constant to sustain our "activities" and our

"work." Religion for us does not express itself in activities and results, so much as we seek to utilize religion as a motivation for results which we plan on grounds not primarily religious.

God before Government.

The federal employment service at Memphis made elaborate efforts to induce the Negroes to devote Sundays to picking cotton in that region. They called upon pastors to hold 6:00 A.M. services and then lead their congregations to the fields (transportation and equipment furnished) to "fight the devil and Hitler at the same time."

A Baptist pastor took the lead in opposing this call to desecrate the Lord's Day and was supported by other Negro leaders. The report is that only about a hundred pickers have gone out on Sunday.

In wartime moral and religious sanctions and observances are subtly attacked by secularism. Pastor Long enlisted support of white and black people by his published declaration: "I shall preach against the request with all my power. I shall urge my people to pick on six days but not on Sunday. I am for co-operation but not at any price."

He did a needed service to a religious principle. The evidence indicates that there was no actual emergency to justify the call for Sunday labor. It was part of the growing disregard of sacredness in our life. *Imperialism?*

The trend toward American imperialism has been shown of late not only by actions and indirect expressions; but by outspoken declarations of men and women in high places. Perhaps frankest of these was the declaration on the floor of the Senate October 27 by McKellar of Tennessee.

Discussing the resolution committing the United States toward participation in the postwar order he said: "If world peace is to be kept and if the United States is to pledge herself to aid in keeping it, we must have the (Please turn to page 12)

Fighting for Freedom in Rumania

By Luke L. Sezonov

A new and greater opportunity will be open in postwar Rumania. There will be a great missionary and evangelical revival. And several tasks will demand action.

First, the task of getting into the field first. Immediately after the peace is signed, communism, secularism, and some religious "isms" will be on hand with their promises, remedies, and programs. Everywhere the people will be weary of war and mentally sick. There will be an awakened public's interest in religious and spiritual things. There will be many awaiting moral and spiritual leadership. All over the country some will be ready to be led out of old traditions toward new horizons.

That will be the moment of crisis! Baptist forces must capitalize upon that momentous, God-given opportunity. We must not hesitate a single moment, but move first and swiftly into the field. A bold plan must be adopted. If we fail to have one, I fear we will never have a similar chance. The future of the evangelical mission in Rumania for a long time will be determined by our actions immediately after the war ends. There is a great opportunity for Rumanian Baptists, if they are ready in both spiritual and material ways, to shape the future of their country. They can be of tremendous aid to Rumania.

Second, evangelism. The last quarter of a century in Rumania has been one of tremendous evangelical progress in spite of all sorts of obstacles. Schools were opened, thousands of churches were built, new missionary ventures were undertaken, 50,000 souls were baptized. The Baptists have become apostles and martyrs in their land. But the work has hardly begun!

One of the major postwar missions will be to carry on a militant evangelism. All the subversive tendencies after the war will be met only by spiritual fervor, a deep religious urge, and a consuming love for lost souls. Evangelism cannot be downed. If Baptist churches grow cold, new denominations and sects will spring up.

W. O. Carver, in his splendid book *Christian Missions in Today's World*,



Bucharest, capital city of Rumania, with 640,000 population, is the heart of a vast area where freedom of worship is denied. Rumanian Baptists will need the moral and financial support of American Baptists in winning that freedom after the war.

says that Mohammedanism was made possible by Christianity's negative attitude instead of an aggressive and positive use of her only weapon—the preaching of the gospel. He further shows that after the discovery of America and the Reformation that initiated a new era in history, evangelical Christianity allowed secularism and Catholicism to run ahead of it. All of us know the awful results. History may repeat itself in Rumania, if Baptists fail to provide a moral and evangelical leadership, and lead the people to the realization of their hope in Christ.

Third, the training of Baptist leadership. Many of our young Baptist preachers are dead—their unknown graves are near Stalingrad. Many churches will be waiting for a larger and better Baptist leadership. If we are to perpetuate the best features of our Baptist principles and practices, it is of the utmost importance that we carry on the training of preachers and lay preachers. Our work cannot be effectively maintained and developed, without a central, continuous, and perennial educational program. The seminary and training school in Bucharest, both supported entirely by the Southern Baptist Convention in America, have been potent influences

in shaping the ideas, policies, and activities of the Baptists in Rumania.

After the war the expansion of the schools' facilities, some specific reforms of their curricula, and a thorough reconsideration of their purpose are imperative. If we are to have progress, we must do all we can to preserve the deep springs from which it flows. Our schools must impregnate the minds of future preachers and religious workers with Baptist doctrines, Baptist history, and Baptist ideals. Once a leadership is established nation-wide, the Rumanian Baptists will grow in power and influence.

Fourth, the work of Southern Baptists in Rumania. You are needed. You must take part in postwar missions in our country. You already have the practical knowledge of the field, the necessary equipment, and the trained personnel to assist our people.

The Baptists of Rumania welcome the representatives of Southern Baptists and give them their friendship and support. We value the services of your missionaries for the advancement of the kingdom of God in our land. Moreover, we recognize that the presence of the American missionaries is furnishing a salutary stimulus to our whole work, an authoritative dig-

(Please turn to page 12)

Today's Mission Duties

A Symposium

Far East

A threefold objective directs our missionary effort for the Orient at the present time.

First, we are exerting every energy to maintain the work of our missions and of Chinese Baptists in Free China. Tomorrow's missionary work in the Orient will depend largely on what we do in Free China today.

In the second place, we are striving to maintain our staff of missionaries who are in America. We have 145 active missionaries in the States. It has been our purpose to enable them, while waiting, to be of effective service in the denominational program, but it is the fixed policy of the Board to maintain this staff of workers so that as many of them as are in condition to do so will be ready to return to their fields as soon as the way is open.

The third phase of our program is the preparation of an adequate plan for postwar missions. A full elaboration of the importance of this need requires more space than is available in a magazine article. If we are to avoid the catastrophe of open doors without resources to enter them, we

must continue to make preparation to enter those doors. This calls primarily for two things: the preparation now of an adequate staff of well-trained missionary appointees, and a reserve fund with which to send them out and equip them for service.

Look for a moment at our present missionary staff for the Orient. We normally have about 225 missionaries; as of November 1, 1943, our list of active missionaries for the Orient included approximately 190 names. A careful study of that list, considering health, age, and overstrain, reduces the number by one-fourth to one-third. We shall do well if we are able to send as many as 140 of these persons back to China and Japan.

This situation presents us with the urgent necessity of recruiting forty to fifty new missionaries within the next two years for work in the Orient alone.

The reserve fund of cash is quite as imperative. It requires money to pay the salaries of appointees and train them in language school, to be ready for immediate service when they reach the field. A large sum will be necessary for transportation to the Far East, and it must be ready for use when transportation is available. There will be no time then to raise such funds.

An additional large sum of money will be needed to restore order in the missionaries' compounds in occupied China, to rebuild essential buildings for educational, medical, and evangelistic work, in order that the new missionaries may get to work without unnecessary delay.

Unless we have a reserve of missionaries and a considerable reserve of funds, we will be standing at open doors of opportunity with tied hands and tied feet, realizing that our effort was too little and too late.

M. T. RANKIN



South

To reinforce and enlarge our present mission work in Latin America during these war years is the appeal of missionaries and nationals in Mexico, Colombia, Chile, Argentina, Uruguay, Paraguay, and Brazil. The war itself has created new opportunities which must be met.

Typical among them is the tremendous influx of rubber workers into the Amazon Valley. In fact, two new states have been created in that vast territory which equals Europe in size! Our work centers in Belem, Santarem, and Manaus with churches scattered among the little villages up and down that vast waterway. The Brazilian Home Mission Board is doing its utmost to meet some of these needs.

Mexico, our oldest mission, needs a small staff of missionaries to cooperate in the teaching and training program of our churches; Colombia, a new mission, requires a large staff of missionaries to open new work in strategic centers; she needs church buildings, and primary schools; Chile is in need of more missionaries to open up new work and funds for church buildings; Argentina is witnessing a renewed interest in evangelization and needs more missionaries to do field work, also, an enlargement of her seminary in Buenos Aires; Paraguay, a mission of the Argentine Convention, should have an enlarged work of evangelism, primary schools, and medical clinics; Uruguay requests an enlarged staff of field missionaries to open new work; Brazil, with the ban on new missionaries, must now major on a reinforcement of its present work in teaching, training, publishing, and evangelizing. The strengthening of our schools, colleges, seminaries, training schools, and publishing houses, is imperative.

To reopen closed doors to our mission work should be the constant prayer of every mission-minded person. In Africa and the Orient the doors have seldom been closed in modern times because of the religious issue. Only in Russia where atheism once reigned (now happily changing) and in Europe and Latin America, where Catholicism has reigned, have we been faced with this problem. The Latin-American religious problem is simply the result of the transplanting of the medieval ideas of Europe to the Western hemisphere. In two years only one new missionary couple has entered Brazil. The Brazilian Government and our State Department insist that there is no restriction, but when application is made for a visa, it is refused. The war and espionage is claimed to be the reason. Strange to say, as reported by missionaries in the Amazon, scores of American Cath-

olic priests have been permitted to enter!

In October a new ban was placed on all missionaries to South America of draft age by our State Department, but that seems to be gradually lifting. Strangely enough, this ban did not apply to Central America!

So we can now probably continue sending missionaries to Colombia, Chile, Argentina, and Uruguay. The Mexican law against foreign religious workers is likewise relaxed.

T*o enter new fields* is the avowed plan of the Foreign Mission Board. While recognizing the valuable service of many denominations in the Latin-American republics, we believe that Baptists still have a distinctive contribution to make. It is, therefore, our urgent hope and prayer that every one of our sister republics may some day hear and accept our witness.

No Baptist work of an organized

nature is being conducted in Guatemala, Honduras, Costa Rica, or the Dominican Republic. Our Board, however, prefers to limit itself to the vast needs of Mexico and South America with the definite future hope of entering Venezuela, Ecuador, and Peru. Canadian Baptists labor in Bolivia. The pressure of Catholicism on these three great republics and their governments will make it exceedingly difficult to enter at present.

Unfortunately, some evangelical bodies in their zeal for union will likewise oppose our entrance. It has been our policy, even where we are a majority, to insist on the rights of any new group to open new work wherever it chooses, and even to welcome its coming. The spiritual needs are so terrific in all of these lands that no single group can reach all of these millions with the gospel.

EVERETT GILL, JR.



Near East

The principal handicap in connection with work in Africa for many years was the difficulty involved in securing passage for missionaries. This is no longer true. By devious routes and with some delay missionaries to Nigeria have returned, and others are in the process of preparing to go back to the needs with which they have identified themselves.

The communications that have come to us recently indicate that the meeting of the Nigerian Baptist Convention was of a high order. It had been feared that the spirit of nationalism might make difficult the co-operation of missionaries with some of the native leaders. Apparently these



Beautiful Temple

Torreon, Mexico, Baptists dedicated their new house of worship at formal services Sunday evening, August 22, when more than 700 persons crowded into the auditorium. The thank offering was sufficient to pay the 6,417 pesos which had been borrowed to complete the building. It is located on the public square of the city. For another view of the building, turn the page.

fears were unfounded; the meetings were harmonious, and there was every indication that the so-called independent leaders were desirous of going forward with their foreign friends.

The superintendent of the African Mission has recently reminded our Board of the developing opportunities that are presented by situations in Liberia, Sierra Leone, and the Gold Coast. We are eager to grasp those opportunities and shall do so to the very limit of our resources.

Two suggestions have been made for increasing the effectiveness of medical work. One is that a small hospital be established in the Niger delta area and the other is that a hospital boat be equipped for use along the waterways of this region. It has been suggested that support for one of these projects would be provided by one of the South's most successful institutions.

The most distressing news from

Europe is that the Italian Baptist pastors are suffering. The information was sent through Sweden to Dr. J. H. Rushbrooke, president of the Baptist World Alliance, whence it came to Dr. W. O. Lewis, secretary of the Alliance. The effort to reassure our friends in Italy of our readiness to respond to their need was frustrated because theirs is reckoned an enemy country.

The United Nations Relief and Rehabilitation Administration has been approached concerning the possibility of Dr. Dewey Moore participating in the relief program in Italy. The response was favorable and it may be that Missionary Moore will be among the early helpers of these almost helpless people.

More favorable information comes from Spain. While there are many hardships and while almost all the evangelical churches are closed, the poor are having the gospel preached

to them and the spiritually blind are receiving sight. Pastor Samuel Vila writes that his work has grown to such proportions that it has become advisable for him to secure the services of an assistant.

An outstanding couple has been appointed for the possible opening of work in Russia. The Board is sponsoring their study of the language and literature at Columbia University.

Appeals prepared by the four outstanding Rumanians of our affiliation now in this country have been received, appeals related to relief, rehabilitation, and religious liberty. We must respond to the physical needs of our distressed brethren in central Europe at the earliest possible moment, as far as our financial condition will allow. We must also explore every possibility of implementing our ideas concerning complete religious liberty, not only for the people of Rumania

(Please turn to page 12)



A chorus and orchestra took part in the dedication services of the Torreon Baptist Church. Sr. Fernando Gaspar L. is the 23-year-old choir director and orchestra conductor. He also painted the baptistry scene. Sr. Ernesto Barocio, general mis-

sionary of the American Baptist Home Mission Society, preached the dedicatory sermon. For the entire story of the erection of this church building, see Missionary Charles L. Neal's letter and the exterior view of the church on page 18.

State Missions

Tidings from the State Boards

One of the most distinctive missionary accomplishments in Illinois last year was the ministry of Frank DiMaggio, a native of Italy, who was saved, baptized, and ordained in the First Baptist Church, DuQuoin, Illinois. He preached for several years to the Italians in Louisiana, but is now working among the thousands of Italians in Illinois. He has written a tract on salvation and church membership which is published in Italian and will be distributed among his people. Every phase of missionary work in Illinois is growing. Secretary Reeder reports 48 per cent increase in Co-operative Program receipts during the past three months.

A missionary pastor in Mississippi relates an interesting experience with a soldier: "The other day as I left Natchez I noticed a soldier going my direction. I never pass up a soldier if I have any room. He was not in the car very long before I inquired if he were a Christian. He gave the usual answer "No," but added that he 'tried to do what was right all the time.' I asked him if he had ever made a profession of any kind—if he had been born again. He answered that he was certain he had not had such experience.

"I then explained to him the plan of salvation, and the need for immediate acceptance. He replied that he would like to accept Christ, but that we would be unable, driving along in the car, to go through any ceremony. I explained to him that it was simply trusting the Lord in complete surrender and faith.

"I prayed mighty hard as he studied about it. Suddenly, after a few moments of deep thought, he turned to me and said, 'I will accept Christ.' Before I could make a suggestion about prayer he was on his knees in the car, praying audibly to God for the forgiveness of his sins. He prayed for some minutes, then arose, gave me his hand and said, 'I'm so glad you talked with me, and that now I am His and my sins are forgiven.' As he left me he promised me that he was

going home and make public profession of Christ as Lord and Saviour."

Secretary J. T. Watts of Maryland writes that while the state Mission Board and the agencies and institutions of Maryland Baptists have had no indebtedness for sixteen years, many of the churches have carried burdensome debts. Last year quite a number of these churches either paid their mortgage notes in full or made substantial reductions in obligations. A number of new mission stations have been opened and other mission fields are being surveyed. One of the new missions is meeting for the present in a former Lutheran church. A recently constituted church, several miles west of Washington, has doubled its membership and occupies an attractive chapel purchased from the Episcopalians.

The Maryland churches gave through the Co-operative Program the past twelve months 23 per cent more than the previous year, plus large sums designated to state, home, and foreign missions, and other worthy causes.

Secretary F. M. Barnes writes that the most far-reaching piece of state mission work in Alabama during the past year has been that around the military and war-work projects. "In fact we have been laying special emphasis on that phase of our work during all of 1943, and in most every section where there is an air field, military camp, or war project we have accomplished some very fine results. We think some permanent churches will be the outcome of these efforts in the future years."

Virginia divides her Co-operative Program funds half to Virginia and half to Southern Baptist Convention causes. We have the following heartening word from Secretary Crump:

"The Virginia Baptist Board of Missions and Education has always before it the objective set forth by

our forefathers, those faithful pioneers, 'Advancing the Redeemer's kingdom throughout the state by supplying vacant churches with the preached word.' The importance of sowing gospel seed and aiding the churches who are unable financially to support a full-time pastor, not only helps in the evangelization of Virginia, but bears fruit the length and breadth of our homeland, and extends to fields beyond the seas. Every institution that we support, every mission station we maintain, every enterprise we promote, has this one single purpose: and that is the name of Jesus Christ to help make this the sort of world he said there must be if men and women, boys and girls, are to have the opportunities they deserve to have."

Missouri Baptists report one of the best conventions in their history. All records for financial receipts were broken with a goal of \$210,000 for the Co-operative Program when \$277,066.26 was given. The goal for next year is \$300,000, with 45 per cent to Southwide causes and 55 per cent to state interests. We quote from Editor Brown of *The Word and Way*: "The reports of the work were most encouraging, in the main. Financially, we are surely riding high. We need be concerned only that our spiritual progress keeps pace. Our baptisms were fewer by several hundreds than last year. We must guard against the complacency that often accompanies material prosperity. We must certainly guard against overoptimism that may lead us into financial distress again."

Secretary T. W. Medearis is leading Baptist hosts in Missouri from victory to victory.

Oklahoma Baptists exceeded their goal for the unified budget. All receipts in excess of the goal were distributed 50-50. Announcement was made recently of the gift of \$100,000 by Frank Phillips (not a Baptist) for the completion of Children's City, provided Oklahoma Baptists give

\$150,000 additional for this purpose—which they will do.

Texas Baptists had a glorious convention. The Convention is out of debt. Receipts from all sources the past Convention year totaled \$1,576,000. We rejoice with Secretary W. W. Melton and Texans. A \$2,000,000-endowment program will be launched January 1 for Texas Baptist institutions. The enrollment in the orphans' home is 736. There are 261 former students in the armed forces. Announcement was made of the retirement of Dr. F. M. McConnell after sixteen years of service as editor of *The Baptist Standard*, which now has a circulation of 100,000.

Today's Mission Duties

(Continued from page 10)

but for all other oppressed peoples as well.

Two young people have been appointed for missionary service in Damascus, Syria, and are studying under our sponsorship at Harvard and Radcliffe, and privately with a prominent Arab resident of Boston. Another couple, after a year of university training, are ready for the Near Eastern Mission.

Our present needs require a medical doctor and wife for work among the Bedouins of Palestine, and at least one more couple for general missionary work in the Near East.

GEORGE W. SADLER

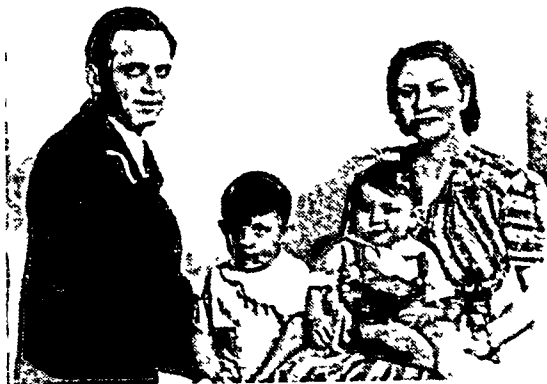
Retrospect and Prospect

(Continued from page 1)

We do not believe that the Saviour has left Japan to her spiritual doom, and we must be prepared to re-enter that country just as soon as the way opens after the war is over.

In the matter of relief, Southern Baptists have a record of which we may well be proud. In six years we have given close to \$1,500,000 and, if we are to do our share in feeding and clothing the starving and naked of the world, when peace comes, we shall need a million dollars.

We shall also require hundreds of new missionary recruits—evangelists, teachers, doctors, nurses, and administrators—as we enter the new century of Southern Baptist responsibility for the evangelization of a lost world.



The Sezonovs are Rumanians. Pastor Sezonov, of the First Rumanian Baptist Church, Chicago, hopes to secure his doctorate from the Southern Baptist Theological Seminary in time to return to Europe for the work to which he has dedicated his life.

Fighting for Freedom in Rumania

(Continued from page 7)

nity before our Government, and a challenge to the whole Baptist thought and practice.

We realize that the spiritual needs of our people are urgent. A remarkable contribution has been made through the Foreign Mission Board in the field of education, evangelism, literature, and building. In fact, the coming of your missionaries among us was one of the most effective factors by which the Baptist work grew in the last twenty-five years. It is significant that the increase in the number of Baptists in the land coincided with the coming of the missionaries. These co-workers form a group, relatively small, of missionary educators who brought much good to the evangelical Christian cause. Tremendous things were accomplished.

Fifth, witnessing for religious freedom. The relation of church and state in Rumania is a very delicate one. The issue at stake in our relation with the Government is: the right of freedom of worship and expression, for various religious groups within territories where one religion is predominant—freedom of every Rumanian to worship God in his own way, throughout the land. Without it the soul of the Baptist cannot live.

This controversy is not settled. There will probably never be a final settlement satisfactory to all concerned. The state will seek, sometimes under the state church control and sometimes under critical circumstances, to encroach upon the spiritual rights of the individual. I do not know

what will befall Baptists in postwar Rumania, except that sweat, tears, and afflictions shall be their part!

The cause is worth fighting for. We shall continue to fight for religious freedom everywhere. And there is but one way to do it: a continuous insistence upon the rights and liberties which are implicit in man's spiritual nature. We are built upon an unmovable rock, and we must stand like that rock for religious freedom. Our witness will surely be made manifest to the state and to the people. We shall insist upon it with Christian courtesy but with unyielding firmness.

Kingdom Facts and Factors

(Continued from page 6)

necessary and protected world air bases, stations, and routes *wherever they may be, and to whomsoever they may now belong, with full and perpetual title thereto . . .* (Italics mine.)

This is only the frank, blunt declaration of a policy advocated by other senators, by some of our most able columnists, and by the Secretary of the Navy.

It is of first importance that our country shall take its full share in genuine international collaboration for a just, competent, peaceful order for the world. We must not allow this need to be used as a cloak to conceal a gigantic imperialism.

Famine in India

Twenty-five thousand dollars for the relief of famine sufferers in India is being sent by the Protestant churches of North America as a "token gift" to the National Christian Council of India, according to an announcement issued November 23 by Sue Weddell, secretary of the India Committee of the Foreign Missions Conference of North America.

"We know this amount is only a drop in the bucket of the terrible need," says Miss Weddell, "but it goes as a gesture of concern and Christian interest in the welfare of the Indian people. Their living, always meager, has been cut to the point of actual starvation in many cases by war-imposed limits on transportation facilities and by recent floods in many parts of the country. This initial gift will be followed by larger gifts later if the need continues."

Sixty-Five Years in *One* Pastorate

By Mary Lynch Johnson

John Monroe (1804-1889) lost his life—and found it!—in Spring Hill Baptist Church, North Carolina, the church which produced more Christian missionaries and preachers than any other in the state, possibly in the South.

For generations the name of Uncle John Monroe, or Father Monroe, has been a household word in countless homes in North Carolina, especially in Scotland County. Born in 1804—a year after his parents, John Archibald Monroe and his wife, came to America from Scotland—John Monroe grew up among his fellow Scots in Richmond (now Scotland) County.

When the boy was eighteen, William Dorsey and R. T. Daniel, two preachers noted in their day, stayed overnight in the home of Daniel White, pastor of the Spring Hill Baptist Church. A tradition which we should like to believe, has it that Luther Rice was also one of the visiting ministers. Their visit was the occasion of a service in the pastor's home—a service so Spirit-filled that preaching and prayer continued all night. Among the several converts was John Monroe, who at dawn was baptized in the near-by Lumbee River. Thus began a Christian life of incalculable influence.

Upon the death of Daniel White two years later, in 1824, the members of the Spring Hill Church unanimously chose the young man as their pastor, a position which he held until his death, sixty-five years later. The tablet in his memory in the church records "his deep piety, sound wisdom, and profound knowledge." That profound knowledge is the more noteworthy as he had had no formal education beyond the common school. But he was a wide reader and a careful one, and early in his ministry he taught himself Greek.

John Monroe was content with the intense cultivation of a narrow field. Though for several years he was pastor of other churches in Scotland and Robeson counties, his real life work lay at Spring Hill. Far beyond the bounds of his own congregation, his word was "the law and the gospel."

His counsel was sought in difficulties; his comfort in sorrow. His ideal of the Christian life was so exalted that in his church the standards of membership were at an unusually high level, and they have continued so to this day. So effective were his precept and example, so strong the tie of affection between church and pastor that, during his long pastorate, there were but few cases of discipline.

The strength of his ministry did not lie in his sermons. A discriminating lady records that she found his sermons rather dull. Before me, written in his careful, rather formal hand, is an outline for a sermon on verses 15, 16, 17, and 18 of "The Second Epistle General of the Apostle Peter." Beginning with "The Existence, and Perfections, of The One True and Living God," the outline goes through the fall of man, the plan of redemption, the new birth, the attributes of the Christian life, Christian joy, the "Fiery Trials, Conflicts, Crosses," to the final section, "The Last Great and Awful Day and the Counsel to Be in Readiness for It." One wonders what was left for the two-or-three-hour sermon in the afternoon, and for all the other sermons of that year and of the sixty-four years. But what preacher of great sermons has had to stand the test of a sixty-five-year pastorate, and at his death has left a community bereaved as if of an actual father? His sheer goodness counted for more than matchless oratory; his absolute faith for more than the cleverest reasoning.

His prayers for rain were famous, and after them it usually rained. Once, coming in to such a prayer meeting later than most of his congregation, he saw that not one of them had turned up his buggy-seat. "With no more faith than that," he thundered at his dismayed hearers, "how could my prayers avail?"

Though his own work lay within such narrow bounds, he did not lack world-wide missionary interest. In a letter to the superintendent of the Spring Hill Sunday school he urged that each member of the school contribute ten cents to aid Dr. Edward Judson in erecting, in memory of his father, Adoniram Judson, "a Memorial Church Edifice, (not a useless shaft of marble) but a large, substantial and beautiful House in which Christ, even Him crucified, will be preached to listening thousands."

The same letter expresses a deep interest in building "a comfortable house for the Missionary Bryan." In a postscript he added that he had given a dime each for the five members of his household, and five more for "Sunday school scholars" who might not be able to contribute. In considering that dollar, remember the smallness of a country pastor's salary in 1880, and keep in mind the undeveloped conception of mission work. Those were the days when instead of singing "When Millions Come Pouring In," they sang, "Hear the Pennies Dropping."

The number and quality of the missionaries and other Christian workers who have gone out from the Spring Hill Church bear effective witness to the fervor of his missionary zeal.

Only a few of the older folk of Scotland County now remember John Monroe. But later generations have grown up from the cradle familiar with stories and reminiscences of the man whose goodness made him great. To these younger people he is a tradition more vivid than many of their own memories; he is more real than some of the people they know in the flesh. Their spiritual lives have been strengthened by their heritage from a man who was, like Job, "a perfect and an upright man, one that feareth God and escheweth evil."

Editorial

New Frontiers

In a recent address, Mr. Eric Johnson, president of the United States Chamber of Commerce, said that our land frontiers may be exhausted, but now we must explore and develop the frontiers of the mind.

In the old days the term "frontiers" had a geographical connotation. Kipling pictured forcefully in "The Explorer" the call to the pioneer:

"Something hidden. Go and find it.

Go and look behind the Ranges—

Something lost behind the Ranges.

Lost and waiting for you. Go!"

In these latter days when practically every nook and corner of the earth has been explored, we still have new frontiers with more vital missionary problems and obligations. There are industrial frontiers, political frontiers, educational frontiers—all with their peculiar challenges.

For example, we have new missionary frontiers in the complex industrial life of the modern world. The mills and mines with their competitive, economic relationships constitute a much more difficult missionary task than did the geographical West a century ago.

National and international relationships constitute new frontiers with national and racial consciousness, conflicting ideologies, economic barriers which are challenges to missionary endeavor. If all nations were to lay down their arms tomorrow and treaties of peace were signed, we should still have to deal with the perversities of unregenerate human nature. In the address to which we referred, Mr. Johnson said: "The world has taken damaging spiritual and moral blows as well as physical devastation." Only the Christian message can prepare the hearts of men for a better world.

The war has brought to almost every community new frontiers in baffling moral and civic problems. Some of the most difficult tasks which face Christians are found in our own communities. Our missionary spirit will be tested as never before in our own homeland as well as in nations

across the seas. That the gospel of our Saviour and Lord, implemented by transformed lives and faithful endeavor, is adequate to the needs of a broken world we have no doubt.

The appalling increase in nationwide delinquency of youth is a missionary challenge of which our fathers never dreamed. Our greatest hope, in crossing these frontiers and possessing the land of golden opportunity which God has given us, is in the mighty army of young people who have dedicated their lives to God—young people in whose lives the will of God is supreme.

We have new frontiers in education. A few years ago many scientists were sure that they had explored the universe and fathomed the secrets of life. Some of them were confident that they could explain the world without the presence of God.

Then they discovered that what had appeared to be realities were but mirages. They were forced to discard their cherished theories. For example, from the tiny atom which they thought they understood there came a world of mystery and almost limitless possibilities. Psychologists have had to recast their opinions. Students of mind and matter are admitting that the world cannot be explained without a personal God. Theologians who had gone far afield in trying to rationalize spiritual processes and supernatural manifestations of divine power are many of them confessing the error of their ways and coming back to a clearer understanding of the ways of God, in whom all things were created and in whom all things hold together.

There is only one sure and enduring foundation on which men, anywhere in the world, can build; that foundation is Jesus Christ. There is no other name under heaven, given among men, wherein we must be saved. Amid all the world's confusion and destruction he remains the world's unchanging hope. Men who went to the South Pacific with little thought of God found him out there in the storm and stress of battle. Through the centuries there has been no vital

change in the message of salvation. A faithful missionary in the hills of Burma, now at home until the way opens for him to return, said, "Recently a man said to me, 'I do not believe that we can ever again send missionaries from America to the East.' The only answer I could give then, or now, is that never, in any part of the world, can barriers be made strong enough to keep out for long those who go to serve needy men in the spirit and power of Christ. Methods and approaches may have to be changed, but the love of God working through the hands and feet and hearts of his servants can still find a path to the bedside of the sick and to the cell of the prisoner, and can break through the loneliness and despair of desolate souls."

We may add that there are new frontiers of the spirit in the realm of practical religion. We have yet to make the fullest application of Christ's teachings in every circumstance of life. We have in these dark hours the opportunity, yea, the obligation to teach the world more of what Christ taught concerning love and faith and hope and courage. New frontiers in a changing world make necessary new methods in missions; but these new frontiers are a call to us to witness to the unchanging Christ. Modern mission miracles still attest the power of the gospel—the world's only hope.

What Constitutes a Call?

Frequently we are asked by young people, "How may I know the will of God in my life?" We believe that multitudes of young people who have committed their lives to the Lord Jesus Christ really desire to do the will of God.

In the new spiritual relationship growing out of the saving grace of God, believers should first make sure that in all sincerity, they can pray, "Thy will be done." They should be able to make inquiry, like Saul of Tarsus, "What wilt thou have me do?" In seeking to find the will of God for our lives we must be willing for his will to be done, however expressed and whatever the cost. The paths of peace in Kingdom service are the highways of God's will.

In the second place, men and women who love God and have compassion for a lost world, must ac-

quaint themselves with opportunities for service. Young Bill Borden of Yale, whose biography has been an inspiration to college students in all lands, did not definitely plan to go to Northwest China until, in response to his inquiry, Dr. Zwemer told him that Northwest China constituted the neediest missionary field in Mohammedan lands anywhere in the world. Herein is the value of missionary literature.

In the third place, we believe that the Spirit of God very definitely calls men and women to definite fields of service not only in distant countries, but in the homeland. When God asked Isaiah, "Who will go for us?" and the young man answered: "Here am I; send me," God did not send him out as a foreign missionary, but kept him in Jerusalem. A careful study of God's calls to such men as Abraham, Moses, Gideon, Samuel, David, Isaiah, Jeremiah, Paul and other spiritual leaders will make one more sensitive to the call of the Spirit.

Finally, one must prepare himself in the most adequate fashion possible for the work to which he believes God has called him. He must not only avail himself of the providences of God, but must diligently study to show himself approved of God, a master workman who needeth not to be ashamed. "Unto whomsoever much is given, of him shall much be required." Each follower of the Lord Jesus Christ is under holy constraint to love God with all of his mind, and with all his heart, and with all of his soul, and with all of his strength; and to love, even as he loves himself, anyone in the world unto whose need he can minister.

New and Old in the Orient

The fall number of *The Review and Expositor*, published quarterly by the Southern Baptist Theological Seminary, has a discriminating article on "New and Old in Missions in the Orient," by Dr. M. T. Rankin. He believes Christian missions in the post-war Orient will be both new and old.

In the forefront of the world of tomorrow, he says, will stand a new Orient. China will be new and will have re-established a territorial administrative sovereignty. Western prestige will have passed; a new consciousness of power and responsibility will have come to China. The war has

blasted the walls of isolation and remoteness. Thousands of young people, with modern training and world outlook, have gone into every part of China. There will be a maturing Chinese Christian constituency. "The development of Christianity in China will accompany a new era of development of Chinese civilization and will clothe itself in the thought forms and cultural expressions of the Orient."

Japan, too, will be new. The idea of a divine emperor and nation will have been overthrown. The people of Japan will still be an inseparable part of the task and aim of Christian missions.

But the Orient, itself, will still be old. Basic human qualities and characteristics are old. The task of Christian missions in the Orient is still old. Only the redemptive power of God through Christ Jesus can change the Orient. Christian service in the Orient, as elsewhere, must come out of churches that are Christian. "Local churches, made up of people who individually have been redeemed through faith in Jesus Christ, constitute the foundation upon which all the superstructure of God's kingdom enterprise is built. . . . Any Christian institution or form of service that becomes separated from churches will in time become non-Christian in its nature."

With the adjustments after the war, we must keep the essential in the old as well as in the new. The unchanging purpose of God must be made manifest in the new. Christian missionaries and mission boards will face delicate problems of adjustment, but in working out such problems they must be patient and find in the inner sanctuary of God the strength, wisdom, courage, and faith to meet these problems of relations in the new day.

News from Italy

Recently we had a letter from Dr. J. H. Rushbrooke, president of the Baptist World Alliance, transmitting a message which had been received through Dr. K. A. Modén of Stockholm from Rev. Ludvico Paschetto concerning the situation in Italy. At the time that Rev. K. A. Modén wrote, Italy had been isolated from Sweden and it was impossible to send assistance to Italy; and of course the situation in Rome was more difficult. After the war we confidently expect to get back

into Italy with greatly needed assistance for our fellow workers in that land of opportunity.

Here are the details included in Brother Paschetto's letter:

1. In spite of the abnormal condition of these days and the financial difficulties, the work of our churches—through God's help—*goes on encouragingly*.

2. Because of the financial difficulties we have to apply very strict economies; but we have succeeded in not reducing the activities of our work. Not even one field has been abandoned; our monthly magazine is still being published. Our orphanage is open.

The economies touch almost exclusively the pastor's salaries; and they are now utterly inadequate to the present cost of life. But I can say that the pastors accept this difficult condition of life with a true spirit of sacrifice and consecration in the *deeply felt desire of assuring the continuance of our Italian work*.

3. Several churches have reached in the last months their financial autonomy (surely this has been possible also because the pastors' salaries have been fixed at a very low level!) and the most parts of the others have doubled or tripled their efforts in order to reach the financial autonomy. This notwithstanding the directing board of our Italian work had to complete every month the sum needed for the monthly payments; and this has been possible up to the present month mainly *through loans*.

4. Because of the bombing of our cities many of our churches have seen their members scattered in every direction. This is especially the case with the two churches in Turin, and those of Milan, Genoa, Caolieri, Civitavecchia, Naples, Bari, Reggio Calabria. But it is pleasing for me to tell you that all these churches even in the forced dispersion are living and their members realize their unity in Christ as never before. The pastors take care of them especially by means of letters, circulars, pastoral visits, group meetings, etc. We are certain that after the present trial our churches will be as flourishing as before and even more.

5. With deep gratitude to the Lord I inform you that until now not one of the pastors has been injured in the bombing of our cities, and our properties did not suffer irreparable damages.

6. Since June 15, we are without news from our churches in Sicily and their pastors, Rev. Paolo Sanfilippo, living in Floridia (Suracusa), and Paolo Varone, living in Catania (Via Verdi 8). It has been impossible to send them the monthly help needed to complete their salaries together with the sum paid them by the churches; and we are anxious about them knowing that their congregations are not yet in condition of supporting them. May God reach them in his Providence!

World Tidings

Dr. R. E. Gaines of the University of Richmond reminded us at the recent meeting of the Foreign Mission Board that China, whose civilization antedates the civilization of any other modern nation, may be different from us, but is not inferior.

* * *

Recently a middle-aged couple, accompanied by two children, came into THE COMMISSION office. Their faces were familiar but we could not locate them, even when they introduced themselves as members of the Bagby family, for there are honored members of the Bagby family in Virginia, as in Texas and in other states. But when the older daughter, in reply to our inquiry, said that her name was "Anne Luther," we knew that we were talking to Mr. and Mrs. Taylor Bagby, just home from Brazil. What beautiful memories were quickened by those words "Anne Luther," the maiden name of the sainted grandmother, Mrs. W. B. Bagby! God be praised for those two valiant Texans who, more than sixty years ago, opened Baptist mission work in Brazil.

* * *

One of our newly-appointed missionaries to China, a medical missionary, said that he could earn as much money in six weeks as in a whole year in China; he and his lovely wife were going to China because of an irresistible conviction that God wanted them in that land of limitless opportunity.

* * *

No member of the Foreign Mission Board staff carries a heavier load of missionary details than Miss Gene Newton, secretary to Dr. Maddry. She is a daughter of China, her parents, Dr. and Mrs. W. C. Newton, now missionaries emeritus, having served many years in North China. Her paternal grandparents were pioneer missionaries in West Africa, and gave their lives in unselfish service in Nigeria. Miss Gene was baptized by Dr. J. W. Storer, now pastor of the First Baptist Church, Tulsa, while he was the beloved leader of the Grove Avenue Church, Richmond.

* * *

One of the most revealing stories in the Old Testament is the experience of King Hezekiah, who after a long and glorious reign, yielded to the flattery of Babylonian ambassadors, and showed them all of the treasures of his house and of his dominion. In the heart of this record are these significant words, "God left him to try him, that he might know all that was in his heart." This reminds us of the experience of Moses when, on the way back to Egypt from Horeb, the Lord "met him and tried to kill him" (Exodus 4:24). Trials and tribulations in the lives of God's chosen leaders may be tests of fidelity to see if they can be trusted with divinely-given commissions.

* * *

We have just read with increasing interest and appreciation *More than Conquerors*, by Blanche Sydnor White. It was prepared especially for the 1943 Week of Prayer for Foreign Missions. Every Southern Baptist should read this recital of the heroic deeds of Southern Baptist missionaries—a story which tugs at the heart and strengthens high resolves to give money and life for world missions. Only eighty pages, each one throbs with the heartbeat of world compassion. You cannot read about J. L. Holmes, John O. Westrup, W. B. Bagby, Z. C. Taylor, B. L. Lockett, Lottie Moon, Henrietta Hall Shuck, Sarah Marsh Harden, Kuriya San, Paul O'Neal, Frank Connolly, Madame Chiang Kai-shek, the Cranes, Howard Jenkins, Charles E. Maddry, and their associates through the years, without a deepening desire to do the will of God unto the ends of the earth.

* * *

"Missions in Reverse" was the theme of the Thanksgiving Sunday message by Pastor Theodore F. Adams, First Baptist Church, Richmond. From the South Pacific especially have come stories of American soldiers who were befriended, in many cases saved from death, by native Christians whose fathers or grandfathers had been led by missionaries from the darkness of cannibalism into the light of the Cross. We have had new and convincing testimonies of the value of world mission endeavor.

We may add that the church has adopted a fifty-fifty budget, one-half of budget receipts for missions, with

all receipts above the budget goal of \$85,000 to be given to missions.


* * *

In the biography, *Rudolf Bolling Teusler* (Scribner's, \$2.00) the subtitle of which is "An Adventure in Christianity," is related an experience of the distinguished medical missionary in Japan while on one of his visits to America.

"A layman of the Episcopal Church, deeply interested in the missionary work of the Church and disturbed by the indifference of others, arranged for a neighborhood conference in New York City in which the matter might be discussed. On the last evening of the conference a visitor entered the room and seated himself near the door. The leader, recognizing Dr. Teusler, invited him to join the group and added, 'You look tired, Doctor. Have you been having a hard day?'"

"'Not so tired,' replied the doctor, 'as I am worried. I have spent the afternoon interviewing some young doctors who have been recommended to me as possible recruits for our work, and one of the first questions which every one of them asked me was, 'What is there in it for me?' I told them that if that was what they were looking for, I didn't want them. There is no place in our work for any man who is looking to see what he can get out of it for himself.'"

The true missionary spirit prompts the volunteer to ask not "What can I get?" but "What can I give?" Jesus taught that the greatest men and women are those who serve, who minister unto others. The dominant motive of every follower of Christ is expressed in the words of Jesus, "If any man would come after me let him deny himself, take up his cross and follow me." The great joy in unselfish service comes not from material gain, but from the consciousness that one is following in the steps of Jesus who went about doing good.



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NEWS FLASHES

By Gene Newton

Arrival

Minnie Landrum of Rio de Janeiro arrived in Miami on October 2 to spend her furlough in the United States. Her home address is Clinton, Mississippi.

Pauline White of Bello Horizonte, Brazil, is furloughing at 320 South Sycamore Street, Petersburg, Virginia.

Departures

On October 27, Missionaries Auris Pender and Thelma Williams sailed from Philadelphia aboard a Portuguese ship bound for Lisbon, Portugal. A cablegram dated November 11 announced their safe arrival at that port.

Missionaries Jessie Green, Lorene Tilford, Wilma Weeks, and Lucy Wright, who sailed in September, are also in Lisbon and the entire party sails in December for China via Africa and India.

Rev. and Mrs. Paul C. Porter and two sons sailed by Argentine ship from New Orleans on November 3, returning to their work in Rio de Janeiro.

Rev. and Mrs. M. G. White left New Orleans by Pan American Airways on November 4 for Bahia, Brazil.

Rev. and Mrs. C. O. Gillis and twin boys left New Orleans early in November after their scheduled flight had been cancelled due to bad weather. They have returned to Buenos Aires.

Cornelia Brower and Agnes Graham departed by plane from New Orleans on November 16, bound for Temuco, Chile. Rev. and Mrs. L. C. Quarles of Buenos Aires, due to leave the same day, left on November 17.

Returning to Nigeria

We are glad to report that Susan Anderson, Ethel Harmon, Eva Sanders, Elizabeth Truly, and Neale Young, who sailed for Nigeria in July, have reached their destination.

Ruth Walden and Vivian Nowell proceeded from Lisbon to Portuguese Guinea, and a cablegram announced

the arrival of Rev. J. C. Pool and Rev. and Mrs. W. H. Congdon in Matadi, Belgian Congo.

Birth

Rev. and Mrs. E. J. Combs announce the arrival of Edgar Lee Combs on October 14 in Barranquilla, Colombia.

Ban Lifted

It has been a matter of grave concern that several newly appointed missionaries to South America have been unable to secure passports for travel to their respective fields. We are glad to report that the Department of State is prepared to grant a passport to W. J. Kilgore when arrangements have been completed for his travel to Argentina. It is hoped that others may meet with success in gaining entrance to their fields of service.

The Gripsholm

When this number of THE COMMISSION comes from the press, it is expected that the repatriates from the Far East will be in the Southland. The Swedish exchange ship *Gripsholm*, carrying thirty-nine Southern Baptist missionaries from the Orient, is due to arrive in New York December 2.

The journey of this important ship has been followed with keen interest and messages from India, South Africa, and Rio de Janeiro have been gratefully received. Of particular interest is the fact that G. W. Strother and B. L. Nichols, on their way to Free China, reached Port Elizabeth, South Africa, just as their friends returning from China on the *Gripsholm* arrived there.

Arch MacMillan in China

Dr. John F. Rich, associate secretary of the American Friends Service Committee, has recently returned from a seven months' visit in China and India. He reports that Arch MacMillan is doing splendid work with the

Friends Ambulance Unit in China. Dr. Rich last saw him when he waved good-by from his truck as he was off to Kukong. Since then Arch has been in charge of the FAU transport system in the Southeast.

Into the Service

Oz Quick, of Japan and China, goes to the Army chaplains' school at Harvard the first of January to take his training course.

Ervin-Reid Wedding

On October 25 Alma Ervin became the bride of Rev. Orvil W. Reid. The civil ceremony required in Mexico was performed at nine o'clock in the morning in the Government office. At eight o'clock in the evening the religious service of dedication and benediction was held in the First Baptist Church of Mexico City. Rev. W. J. Webb and Mr. Trevino, the pastor, had charge of the service.

The bride wore a wedding gown of chiffon velvet with a headpiece of orange blossoms and shoulder-length veil. Her bridal bouquet was of white rosebuds.

A small reception was held at the home of Mr. and Mrs. Webb. Mr. and Mrs. Reid went to Puebla and Uruapan on their wedding trip. They are making their home at Guadalajara.

Sympathy

Sympathy is extended to Rev. E. M. Howell, appointee to Nigeria, in the recent loss of his mother, and to Dr. J. B. Hipps of China in the loss of his younger brother.

Treasurer's Assistant

Rev. and Mrs. Kermit J. Schmidt, appointees to Brazil, are living in the guest house of the Foreign Mission Board. During the illness of Everett L. Deane, assistant to the treasurer, Mr. Schmidt has been working in the treasurer's office and he will continue to assist in this work until February 1.

Mr. Deane is recovering from a serious operation.

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Messages from Missionaries

Beautiful Temple

(Pictures appear on pages 9 and 10 of this issue)

"It is indeed a beautiful temple," said Sr. Ernesto Barocio, who was invited to preach the dedicatory sermon. He is one of the best preachers of the republic of Mexico.

On the night of the dedication, August 22, there were more than 700 people present and many of them said it was magnificent. The sermon was fine and full of inspiration, with a note of triumph for the people of God and especially for those who had sacrificed to build the temple. Sr. Gurrola, pastor of our church in Chihuahua, who was invited to lead the dedicatory prayer, never lets an opportunity pass to call people to accept Christ, so he gave an invitation and thirteen grown people came forward as a manifestation of their acceptance of Christ as Saviour. This created a fine spirit for the dedicatory prayer. There was a large number of candidates ready for baptism but only five were baptized that night. There were baptisms four nights during the following week of evangelistic services; twenty-four in all were baptized and more than twenty others are in preparation for baptism.

Another important feature of the service was the well-prepared chorus with an orchestra composed of ten violins, of which three were bass, accompanied by a piano. Sr. Fernando Gaspar L., who is only twenty-three years of

age, trained the choir and orchestra for this occasion. He is the choir director of the church. He is a fine musician and artist. He painted the scene for the baptistry.

I wanted the church dedicated out of debt but circumstances would not permit it. The church had to borrow 6,417 pesos, which equals \$1,328.10. After the dedication I suggested to the pastor that we have a thanksgiving service and ask everyone to bring an offering. He hesitated because he thought he had led the church to give all it could; under a previous agreement the debt was to be paid off a little at a time. The following Sunday he announced that in two weeks we would have a service in which we would have songs, prayer, and testimonies of thanksgiving, and for each one to bring a thank offering. Although it seemed an impossibility to pay so large a sum, the church became interested at once.

The night came and there was great expectation. Just after the prayers, songs, and testimonies, and before the sermon, the pastor asked all who had brought a thank offering to come forward and put their gift on the table. It seemed that nearly everybody in the house came forward. To wipe out the debt Sr. Ibarro Garcia, a member who had given more than 12,000 pesos, gave nearly 3,000 more. While we were counting the money, there was an incident that I wish the congregation could have seen. An old man who has a small stand in the market where he sells cheap clothing came in

and put 50 pesos on the table in one-peso bills. We could not keep the tears from welling up in our eyes.

"The beautiful temple", a labor of love, has been built and is free of debt. The church is made of reinforced concrete and brick. The second floor is one solid piece of concrete, as is also the roof. The floors are of black and ivory tiles, so there is no danger of fire. The first floor is dedicated to the Sunday school women's and young people's societies; one of the rooms seats about 140. Above is the main auditorium, a gallery, and two Sunday school rooms, one on either side of the baptistry. Three double windows about eight feet long, on each side of the auditorium, give good ventilation. The acoustics could not be better and that is a great asset to a church.

The baptistry is one of the most beautiful I have ever seen. It is in an alcove and the walls and columns are painted an imitation of black marble, while between the columns the water overflows the front of the baptistry, made of glass blocks, to make the river painted on the background wall look real. Indirect lighting shows the ripples on the water, and the blue neon light above the baptistry makes the clouds appear to be floating. When the curtains are closed, the imitation black marble suggests death and the grave, but rich springtime and a lovely river are revealed when the curtains are drawn back. The baptistry really represents death and life.

We had expected to build the church for 37,000 pesos, but with the cost of the pastor's home it is more than 65,000 pesos.

The church is now planning to put a second story on the pastor's home, which is just behind the new church building. That will provide space for a library, a sewing room, a room for social gatherings, and even a medical clinic for the poor.

The daily paper devoted a column half a page wide in its September 5 issue to the reproduction of the architect's drawing of the Torreon Baptist Church, and a complete story of its dedication. This was quite an advertisement for our work here.

CHARLES L. NEAL,
Torreon, Coah.

"Alien Enemy" Baptist

[A letter with a Santa Fe postmark dated July 26 addressed to Dr. Charles E. Maddy was received in his absence on vacation, and opened. The author is Rev. Toshio Hirano, pastor of an independent church of American citizens of Japanese ancestry in Honolulu until war came. The group was immersionist, and



At Torreon, Coahuila, Mexico, the Baptists worship in this new building on the city's square. For interior views of the church see pages 9 and 10.

after our work began in that city under the leadership of Missionary Edwin Dozier, Brother Hirano and his fine group of Japanese-American brethren and sisters, having passed a rigid examination by the Mission, came over wholly to the Baptist position. The church was flourishing in December, 1941. Soon thereafter, Pastor Hirano was brought to a detention camp in the States. The Mission in Honolulu is looking after the little church and helping to care for Mrs. Hirano and the children during his absence. Here is the letter.]

I enclose four dollars in postal money order. Please accept it for the general foreign mission fund. The half of this amount is from the Rev. Ikugoro Nagamatsu, the one who had Japanese Bible which was sent by you, to express his unexpressible thanks for your kindness. Other half is my offering which is set aside for the speedy evangelism of the foreign lands.

I am praying that you are rested and empowered by your vacation and back to your office to do your urgent duties, in these most needy times and war-stricken world.

I am kept well and doing my best to serve both God and fellow countrymen here in this camp. Please continually remember me in your prayer.

T. HIRANO.

New Subscribers

The other night I had a class of Intermediate girls meeting in my home. I placed THE COMMISSION on a table in a conspicuous place. Of course, the girls looked at it. When they found a writeup of Lt. Rush McDonald by Mr. Belote, they read it. Having heard Rush pray, sing and teach in our church and realizing what they would have missed had they not chanced to read the feature, they all with one consent said they wanted to subscribe, with the exception of one girl. Enclosed find \$4.50 for which you will please send THE COMMISSION to these nine girls.

MRS. EDWIN DOZIER,
Honolulu

Convert Brings Sixty-Five

You will be interested to hear that last Sunday the attendance in Rebolo (mission chapel in the poorer section of Barranquilla) was greater than in the central church. There were 172 in Rebolo and 162 in the other.

Imagine 79 beginners packed around the two tables in the small Sunday school room about the size of our living room!

One girl, a new convert, brought 65. Each Sunday she brings around 50; 65 is the largest number she has marched to the church so far. It is an interesting and worth-while sight to see the procession—we have a movie of it.

MRS. H. W. SCHWEINSBERG,
Barranquilla, Colombia

Student Secretary in Brazil

The last of June and the first of July we attended the annual meeting of the South Brazil mission, which convened here in Rio. It was a time of wonderful inspiration and fellowship as we associated with about forty missionaries, learned of the work on their various fields, their problems, progress, and plans.

The work is growing steadily. From every state came an urgent call for new missionaries, which is a good indication of the growth. We have heard, whether true or not we cannot say, that the reason for not publishing the figures of the religious census here in Brazil is that the Catholic-preference group has decreased to less than 50 per cent of the population. If true this is an amazing fact, and an indication of true Christian influence.

Last Sunday was the Day of Foreign Missions of Brazil. A couple has recently returned from Portugal, and the lady spoke in our church. She mentioned an incident in which a Catholic woman there was saying that it was well recognized that Brazil had adopted a new religion and when she learned that the lady, Dona Herodias herself, was a missionary from here, she went away to pray the wrath of the gods upon her. We don't want to make the picture look too bright, but there is truly an open door to the restless hearts of thousands who are eager to know Christ.

Because the work in Brazil is advanced beyond that in many of the other mission fields, some people seem to think that there is not the great need here for missionaries that there is in other fields. In the mission meeting this was discussed, and requests for new missionaries were made. A total of ten couples and eight single young ladies are needed for the South Brazil Mission alone. This does not include requests for the state of Matto Grosso. The one missionary couple of our Board stationed there left for their furlough shortly before the Mission meeting. Many of you know Clyde Hankins and his family. They are doing a wonderful work in this interior state. Opportunities are great and at least two more couples are needed badly. These twelve couples and eight single ladies needed represent the very minimum needs of each state. Two or three times this number could have easily been requested.

There have been some interesting de-

velopments in regard to our work with students. At the mission meeting the education committee recommended that a program of general student religious work be promoted. I was invited to take the direction of the Sunday School Department of the Brazilian Sunday School Board. The Mission passed this motion: "That we approve Brother Hallock's entrance into Sunday school work if he feels that he should do so, but with the understanding that he be permitted to go into student work as soon as possible."

This means that the Mission recognizes the need for a student program, and is willing to give its support and co-operation in it. There are many things involved that make it appear the wise thing to do to accept the position in the Sunday School Department, and have this as my official work, at the same time giving time to student work.

The B.S.U. in the girls' school here in Rio is continuing to function with all the efficiency one could wish. They have set up a standard of excellence similar to the First Magnitude standard of the Student Department in Nashville, and they are constantly surpassing their own standard with almost a 100 per cent attainment of goals and requirements.

Something new is the reorganization of the B.S.U. in the Colegio Batista here in Rio. This school is altogether separate from the girls' school. There are about 650 students in the "ginasio," and about 250 students in the "colegio." In the educational system here the first five years are called the "primary" school, the next four make up the "ginasio," and the next three the "colegio." The curriculum is such that a graduate of a colegio, having been to school twelve years, has done work comparable to that of a junior college in the States. Naturally the students are about the same age as high school students there. The B.S.U. in the colegio is starting from nothing, and already there have been some very encouraging developments. The Brazilian leaders are co-operating in a fine way, for which we are thankful.

Another new thing for us is that I am acting now as an unofficial chaplain for service men. We have just begun a preaching service in English every Sunday morning, meeting in a room of the First Baptist Church in Rio. It is, of course, only a temporary thing, but we hope it will be a real opportunity of service and of witnessing.

Perhaps you have read of the Bible Press here. We are glad to tell you that the first New Testaments ever to be printed in Brazil have been completed and are selling fast.

Christian love to all. Our work will only be effective as you pray. We treasure the fact of your friendship and the knowledge of your prayers.

EDGAR HALLOCK, Rio de Janeiro

Mobilizing MEN for Missions

A Sailor Writes His Pastor

Yesterday for the first time in many months I went into a house of God and listened to a sermon. The speaker for the day was a missionary from China. She has been in Manchuria for the past few years—in fact, she and her husband have been doing the work of God there since 1910. Her husband is still there among the enemy, doing his part, and his wife is waiting till the ship lanes open so that she can join him.

Her speech was about their work, of course, the conditions they had to live under and how they teach. I was a little spellbound by it.

After the missionary had finished speaking, the pastor gave the regular invitation to come into the church. No one came. After the benediction I went out, but for some reason I didn't want to leave. I saw that others had gone forward to shake the hand of the missionary and talk to her. I didn't particularly care about shaking her hand, but something kept drawing me there, and I went to her. Just as I walked up, a little Japanese girl, about fourteen or fifteen, walked up to the missionary with tears in her eyes. Although I did not hear what she said, I knew that she had been converted that morning. The missionary talked with her, and they went to the front bench and knelt together. I can't say just what I felt, but there were tears in my eyes and I turned away to try to keep them back.

As I went out the front door, I looked back. They were still kneeling. I was still having a hard time to keep from crying, somehow after the missionary talked about the heathen people in Manchuria, and about the treatment the enemy had given the Christians, then for this little Jap girl to come right down and confess her sins—well, it made you feel like God was there.

I walked down the street with my head bowed to keep others from seeing tears. Even now, with the memory of that experience in my heart, there are tears in my eyes. As I walked along I prayed that God might bless the missionary and the girl who was just saved. . . .

Last night as I prayed I asked God to make me a better Christian. . . .

You wrote me that you are having a nice gathering of men in the service. I hope that those men will continue to

come and hear the word of God, and bring others with them. If they only knew how fortunate they are to be able to attend a church, they would say a prayer of thanks. May God bless you in your work there.

[Rev. Ralph R. Couey of Louisville forwarded the letter to THE COMMISSION, with the author's permission to use it.]

William K. Kitchin, a North Carolina lawyer, had eight sons who attended Wake Forest College. Included in these eight students were: William W. Kitchin, former governor of North Carolina; Claude Kitchin, chairman of the Committee on Ways and Means in Congress during the first World War; and Dr. Thurman D. Kitchin, who is still an able executive in the school which has meant so much to his family.

—*Watchman-Examiner*

Apostle of Reconciliation

Henry W. Grady, managing editor of the *Atlanta Constitution*, 1880-1889, did more than any man of his day to bridge the gulf between the North and the South, following the War Between the States. Raymond B. Nixon, the head of the Department of Journalism of Emory University, has done an excellent piece of work in the well-documented biography, *Henry W. Grady* (Knopf, \$4.00). One of the most heart-gripping paragraphs in the book is Henry W. Grady's description of a visit with his mother in Athens when he was depressed and needed his mother's comfort.

"I got there at night. She had saved supper for me and she had remembered all the things I liked: She toasted me some cheese over the fire. Why, I hadn't tasted anything like it since I put off my round jackets. And then she had some

home-made candy, she knew I used to love. . . . I just felt sixteen again as we sat and talked, and she told me how she prayed for me and thought of me always, and what a brightness I had been to her life, and how she heard me coming home in every boy that whistled along the street. When I went to bed she came and tucked the covers all around me in the dear old way that none but a mother's hands know, and I felt so happy and so peaceful and so full of tender memories that I cried happy, grateful tears until I went to sleep."

Chapel Given by Layman

A beautiful and commodious chapel forms a part of the equipment of the Georgia Baptist Hospital. This chapel, which serves as a place of worship and also as a meeting place for the Sheffield Clinic, was the gift of an honored and beloved Baptist layman of Atlanta, I. M. Sheffield. Mr. Sheffield is chairman of the Commission which operates the hospital, and is active in the work of his church, Second-Ponce de Leon, Atlanta.

Mr. Sheffield, one of Atlanta's most successful business men, is quiet and unassuming, but his devotion to the work of Christ and his contributions to his denomination are outstanding. As generous as he has been to the Georgia Baptist Hospital, Mr. Sheffield's benefactions have not been limited to that. He has also given to the educational institutions of the denomination, and he has been a generous supporter of every phase of the missionary program through the years.

He belongs to that choice group of laymen who can find time from a busy life and responsible duties to attend the denominational conventions.

JAMES W. MERRITT,
Executive Secretary-Treasurer,
Georgia Baptist Convention



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Witnessing to the Word

Anne Luther Bagby

Anne Luther was born into a home where missions was discussed so frequently that the world-wide program of God became to her, early in life, a personal challenge. At her father's table, the missionary currents which swept across the Southern Baptist life of that day were the favorite topics of conversation. At the age of ten years she was convicted of sin. For a year she went every day into a vacant room, read her Bible, and prayed that she might be accepted as a child of the King. One morning, as her minister father read God's Word and led his family to the throne of mercy, Anne found the Saviour of the world as her Saviour, too, and at the age of eleven she followed Christ in baptism.

In her seventeenth year, while a student in Lexington Baptist College in Missouri, Anne realized that God was calling her to bear his message of redemption to lands beyond her own. Soon after her graduation from college the Luthers moved from Missouri to Texas, where Dr. Luther became the president of Baylor College, and Anne served as his head assistant. Let her tell in her own words how God led during the years of preparation. At the home of the secretary of the Foreign Mission Board in Richmond, during Christmas week of 1880, five days before her appointment as a missionary to Brazil, Anne Luther Bagby wrote:

"I had always feared, up to three summers ago, that I should love someone who had no intention of becoming a foreign missionary, and that I should be compelled to leave my native land with a broken heart; but my heavenly Father had better things in store for me. He permitted me to be loved and to love one who, like myself, anticipated work in the foreign field, and who was a devoted minister of the gospel. We looked upon our marriage day as being far in the future; but our plans were completely disarranged by meeting with General Hawthorne, agent for the Foreign Mission Board in the state of Texas. He urged an immediate marriage and departure to Brazil, the place which he thought most needful of Christian workers. After careful and prayerful consideration, we determined to follow his advice.

We were married upon the 21st of October, 1880, by my father, Rev. J. H. Luther, in Baylor College Hall.

"We have, since then, bade the loved ones of our home circles farewell, and are now upon the eve of our departure . . ." (From *More Than Conquerors* by Blanche Sydnor White.)

When Dr. and Mrs. W. B. Bagby landed in Brazil in 1881, they found three struggling Baptist churches with a combined membership of less than 250, not one of them a native Brazilian. One of these churches was a Chinese Baptist church which had sent one of its members back to China as a self-supporting missionary; one a small church in Santa Barbara composed of Southern Baptist immigrants who had moved to Brazil following the War Between the States; the third, a small group of Santa Barbara members, twelve altogether.

W. B. Bagby was called home, August 5, 1939, and his companion, Christmas Eve, 1942. During the span of their missionary ministry in South America the number of Brazilian Baptists increased to more than 60,000, with more than 700 Baptist churches. In Rio de Janeiro, where the outlook was so discouraging in the early days that the Bagbys were urged to leave, the forty-fifth Baptist church was recently organized.

★ ★ ★

Pearl of Great Price

I've known for a long time that my sight was failing. But I didn't want to admit to my children—or myself—how bad it was. So I got along. Not to be able to read was the worst. The radio had all the war news and more than I wanted to hear. But when my state Baptist paper would come, I'd just sit down and actually cry, I wanted so badly to know what those blurred pages were saying.

At last I couldn't keep my secret any longer. Louise, my daughter, insisted that I sell my home and move in with them right away. It was like pulling my heart out to leave the house where Will and I had spent so many happy years, and where my children had been born, grew up and were married. Louise, understandingly, was really too reasonable about the things I insisted on keeping: Will's fine old desk, and the grandfather clock, for instance. Even the clock wouldn't "fit" in Louise's modern living room, but we made space for them in the room that was to be mine.

The first evening, after supper, Kathie, my little granddaughter, came—bless her heart—and asked if there was something I'd like her to read to me.

I handed her the stack of papers I'd been saving.

"Here," she said, "is a picture of some

children about my age, Belgian children in Switzerland. But gracious, Grandma, I bet you're glad I'm not so skinny and ragged and sad."

And then she read an article about the European refugees—how thousands of them had been bombed out of their homes, had lost in a moment all they possessed. How they had seen loved ones mowed down by machine guns. How they had suffered from hunger, cold, and fright.

One night the children in the picture had slipped past the guard and through the barbed wire that separated France and Switzerland. They were safe now, on neutral Swiss soil. But there were thousands like them coming into Switzerland every month. They all needed many things—food, clothing, places to live. It was more than tiny Switzerland could do to take care of them all. Yet there was no way for them to leave except to again go into Nazi territory, and that was the last thing they wanted to do.

So until the war was over, the churches of America were helping to care for the old people and children, and those too ill to work, by sending funds through the American Committee for Christian refugees, to Pastor Freudenberg.

It didn't seem like quite the thing for Kathie to be reading. And then it dawned on me—those other children, the children in the picture whom Kathie had described as "just about my age," were living that story.

And I—how I'd fussed over giving up my home—selling it at a good price to people I knew. How would it seem, I wondered, to have everything simply wiped out in an instant. I'd hated giving up my independence to come and live with Louise and Paul and Kathie, who had all always been good as gold to me. What did it feel like, hungry, ragged, and friendless, to face life in a strange land? I hadn't been able to bear giving up possessions I didn't need—and there I got my cue for action.

"Kathie," I said, "we must do something about this. Did the antique dealer say he was interested in that desk and clock?"

"Why yes," said Kathie, "but you want to keep them."

"Granddaughter," I said, "we're going to call him first thing in the morning, and whatever he'll give us for them, we're going to send, through our church, to those Geneva refugees. And now good-night and thank you for reading to me. It helped me to get some relative values straight in my mind."

"What *are* you talking about, Grandma?" she demanded.

"A pearl of great price," I told her.

—Adapted from facts in a letter accompanying a check for relief.

It's not too late to give to the Lottie Moon Christmas Offering.

BOOKS

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

It would be difficult to find a more intelligible summary of the political and national developments in the Far East during the past century, according to Reviewer M. T. Rankin, than the Foreign Policy Association's 96-page pamphlet "The Changing Far East" (25 cents). "This is the forty-first number of the Headline Series published 'to provide sufficient unbiased background information to enable readers to reach intelligent and independent conclusions on the important international problems of the day.' That purpose has been ably fulfilled in this number on the Orient, by William C. Johnstone."

(Subscription rate for the Headline Series is \$2.00 for ten issues. Order from the Foreign Policy Association, 22 East 38th Street, New York 16, New York.)

Meet the Arab (John Day, \$3.00) is for the Southern Baptist reader who desires to have a clear understanding of the Palestinian question. "Indeed," says Reviewer George W. Sadler, "this reader has not seen better suggestions for a reasonably amicable settlement of the Jewish-Arab problem. In very fascinating fashion John Van Ess presents his friends, the Arabs. He reminds American readers that if they are to meet the Arabs, they must move away from their complacency. The Near East not only 'touches us on all sides' but it also 'contains the ancestral home of all of us without exception.' Those who expect a portrayal of the degrading influence of Islam and a recital of the progress in the Near East will be disappointed; those who seek authentic information about an important people and a strategic part of the world will be amply rewarded. This book should be read widely."

Dr. Samuel M. Zwemer, the foremost living authority on mission work in Mohammedan lands, has given us his interpretation of the Great Commission in the recent book Into All the World (Zondervan, \$1.50). "A missionary is not only one who is sent,

but one who is sent with a message. The true missionary must . . . be the living embodiment of that message and the incarnation of the truth he teaches." We commend this volume to all students of missions.

Sholem Asch, a distinguished Jewish author, has written a sequel to The Nazarene, an intriguing story of the great apostle to the Gentiles, entitled The Apostle (Putnam, \$3.00). Of it Editor E. C. Routh declares: "It is not only a stimulating study of Paul's life but a masterpiece of literature. Although he has taken unwarranted liberty in interpreting some of Saul's experiences as epileptic attacks, for the most part Mr. Asch has been faithful to the scriptural record. He has not tried to explain away the supernatural elements in Paul's life as some of the professed Christian writers have done."

Southern Baptists inaugurated mission work in Hawaii in 1941, but the first missionaries in those strategic islands of the Pacific began their ministry among the Hawaiian peoples in 1820. They were sent by the American Board of Commissioners of Foreign Missions, and one of the most colorful chapters in foreign mission endeavor was written the next score of years by Hiram Bingham, Titus Coan, and their associates. During 1838, Coan admitted more than 5,000 persons to membership, which gave him the distinction of presiding over the largest Protestant congregation in the world. The American Frontier in Hawaii by H. W. Bradley (Stanford University Press, \$4.50) gives a well-documented history of Hawaii from 1789 to 1843. We hope that this will be followed by at least one more volume covering the past century, a period with many vicissitudes.

We have already referred to the book by Roi Ottley, New World A-Coming. There is another timely book about the Negro: Brown Americans: "The Story of a Tenth of the Nation," by Edward R. Embree (Viking, \$2.75). Some of the material used

in this book originally appeared in Brown America: "The Story of a New Race," by the same author published twelve years ago. The president of the Julius Rosenwald Fund for the last fifteen years, Mr. Embree is uniquely qualified to produce this illuminating study of the 13,000,000 brown Americans.

Pearl Buck has produced another Chinese novel—The Promise (John Day, \$2.00). As always, her characters are well drawn and appealing; the action is interesting, and even exciting; and there is a sympathetic, accurate account of life in occupied China. Also, as usual, the novelist finds occasion to make unpleasant remarks about mission work. There is an unfortunate, thinly-veiled criticism of China's most distinguished leaders. There is implied dereliction on the part of both England and America in failing to send help, which presumably is "the promise." In the opinion of Mrs. E. C. Routh: "The book, while manifesting sincere admiration for the Chinese people, leaves an unpleasant taste, and the feeling persists that this is no time to indulge in Anglophobia."

Burma Diary (Harper, 50 cents), by Paul Geren of El Dorado, Arkansas, and Rangoon, is a graphic picture of the soul of a man of God in the midst of modern warfare, done with brief essays on life's biggest subjects. It is not a diary of events but of the spirit, written between December 1941 and July 1942 in the city of Rangoon and during the exodus into India. It is often sheer poetry; it is always Christian philosophy, and it deserves many readings.

Playing games to study missions? It is being done in children's groups through the use of Children's Games From Many Lands, compiled by Nina Millen (Friendship, \$1.00). Says Reviewer Nan F. Weeks: "They have a distinct missionary appeal in that they acquaint the children with the play interests of their world brothers and sisters, impressing the similarities rather than the differences existing among the members of God's world family. The book meets a long-felt need among leaders."

A highly interesting story of a cruel, scheming, and ambitious man—the descendant of a Christian missionary and a religious pacifist, incredibly enough!—is the recent publication, This Man Ribbentrop, by Paul Schwarz

(Continued on opposite page)

Studying Missions

By Mary M. Hunter

A. R. Gallimore, of Waichow, China, Reports

One of the most successful current efforts of mission study was carried out by the Baptists of Winston-Salem and the Association within its bounds.

When all is said, real achievements do not just happen. There is always somebody in the background or foreground who makes them go. The man in this case was Tom S. Lawrence, a young preacher of energy and initiative, who was everlastingly on the job—consulting with the pastors and churches; meeting those whom he had invited to take part; arranging for their comfort; or straightening out details. He was the key man.

Evening meetings were held in churches within a radius of thirty or forty miles, a missionary appearing at a church each night, presenting the cause of China, Africa, South America, Europe, or some other field. Each day at noon the speakers had luncheon together at a restaurant where a special table was reserved. Very often other guests were invited and the fellowship was both delightful and helpful.

The meetings were entirely informative and inspirational. Except for a free-will offering to meet traveling expenses of the visiting speakers, nothing was said about money. Incidentally, however, the interest was such that many voluntarily subscribed for *THE COMMISSION*, *Home Missions*, or the state denominational paper. There were also substantial contributions for relief, for people are ready to give of their means and their prayers, when they know the needs.

It was a happy and responsive group who greeted the visiting leaders each night at the assembly hour. Nor was the personal element lacking, and when the week was over the people in the various churches felt that they knew at least ten missionaries and that they had learned much about spiritual conditions in different countries throughout the world.

It's a simple plan after all. In many

cases the meetings were preceded by classes studying books on missionary fields. This was not possible everywhere. The local situation was always taken into consideration, plenty of Baptist liberty being granted.

This plan for schools of missions is not confined to North Carolina. It has been used effectively in other states. Results are what count, and this plan produced worthwhile achievements.

M. G. White of Bahia, Brazil, Reports

October, harvest time in Missouri, was the season when the Baptists of St. Joseph turned their thoughts to the missionary harvest fields in lands afar.

October 10-15 the doors of the First Baptist Church swung wide to the groups from all the Baptist churches of the city who gathered to learn about the progress of God's work throughout God's world.

Classes for children and courses for Intermediate age groups were conducted by local leaders—missionary-minded workers who knew how to teach and how to challenge enthusiastic childhood and altruistic youth.

Each evening, from 7 to 8:15, three adult classes were in session. Conducting these classes were three missionaries, now on furlough: Kate Ellen Gruver of Haifa, Palestine, Mrs. Hendon M. Harris of Kaifeng, China, and Rev. M. G. White of Bahia, Brazil.

The general plan was that Mrs. Harris' course on China be designated for the women, Miss Gruver's class on Palestine for the young people, and Mr. White's studies of Brazil for the men. But Baptist ideas of the freedom of the individual are in evidence in schools of missions, and some of the people made their own selection of a course, a few even preferring to "visit around" and hear all three of the missionaries. Obviously this latter plan precludes intensive study.

Although the project was recognized as a school of missions, and although mission study books were

obtainable, no textbooks were used in the classes, and there were no examinations. The studies were intended to be both instructive and inspirational, the emphasis on the spirit of missions.

Each evening, following the class period and climaxing it, the entire school assembled for a devotional address delivered by Dr. W. O. Carver. His searching messages, abounding in inspiration and challenge, enriched the lives of pupils and teachers.

Such schools of missions as the one in St. Joseph do not just chance to be a success. Back of the responsive classes were careful and prayerful preparation on the part of the committee in charge, the whole-hearted co-operation of each of the local Baptist pastors, and the genuine loyalty and support by the lay members of the several churches.

What the Baptist churches of St. Joseph did any group of churches can do, if the leaders care earnestly enough to try. What the groups or the individual churches can do they should do, at least once each year. In many areas throughout the South this is already being done with marked success, the leaders reporting that such classes not only expand missionary knowledge and interest, but that they also deepen the spiritual life within the church or churches participating.

BOOKS

(Continued from opposite page)

(Messner, \$3.00). Reviewer L. Howard Jenkins says of it: "Excellent history, written by one who knows his subject, the book gives behind-the-headline stories of the ex-wine merchant and his mysterious rise to Nazi foreign minister."

An unusually witty and different style of writing is available in *Chile A Geographic Extravaganza* (Macmillan, \$3.00), written by Benjamin Subercaseaux. For general reading it is a too-minute description of terrain mixed with far-fetched personal musings, but it has a contribution to make to the growing library on Latin America. Reviewer Rachel Truex Gill recommends it with reservations: "The author has an odd way of mixing descriptive writing with philosophizing; a way of imbuing inanimate object with human characteristics. His description of the Juan Fernandez Island is especially vivid."

Birthdays

OF MISSIONARIES

JANUARY

- 1 Miss Cornelia Brower, Casilla 20-D, Temuco, Chile.
- 1 Miss Cecile Lancaster, 2421 San Felipe Road, Houston, Texas.
- 2 Miss Mary C. Demarest, Nanuet, New York.
- 3 Miss Elizabeth E. Rea, 7010 South Park Avenue, Chicago, Illinois.
- 3 Rev. John A. Abernathy, 316 North 21st Street, Fort Smith, Arkansas.
- 4 Rev. L. Raymon Brothers, Iwo, Nigeria, West Africa.
- 4 Miss Marjorie Spence, Casilla 20-D, Temuco, Chile.
- 5 Rev. Merrell Price Callaway, 949 Langley Boulevard, Alexander Park, Portsmouth, Virginia.
- 8 Vera Humphries Orrick (Mrs. B. W.), Calle Colorado 1876, Montevideo, Uruguay.
- 8 Anna Granberg Swenson (Mrs. Erhardt S.), Bahia Blanca, Argentina.
- 9 Rev. John David Hughey, Jr., 214 Bancroft Hall, 509 West 121st Street, New York, New York.
- 9 Nelle Self Lingerfelt (Mrs. J. E.), Jaguaquara, Bahia, Brazil.
- 9 Rev. Robert F. Ricketson, Box 405, Hollis, Oklahoma.
- 9 Mattie Norman White (Mrs. Phil E.), Millner Apartments, Leaksville, North Carolina.
- 10 Rev. G. A. Bowdler, c/o Foreign Mission Board, Richmond, Virginia.
- 11 Dr. J. Paul O'Neal, Garland, Texas.
- 11 Rev. H. B. Ramsour, Jr., Dante 36, Buenos Aires, Argentina.
- 11 Dr. J. T. Williams, 1209 Eighth Street, Tuscaloosa, Alabama.
- 12 Minnie Foster Moore (Mrs. J. W.), 711 South Fifth Street, Waco, Texas.
- 13 Louise Dugguid Langston (Mrs. A. B.), Laurens, South Carolina.
- 14 Rev. M. S. Blair, General Urquiza 186, Buenos Aires, Argentina.
- 15 Nelle Fowler Olive (Mrs. L. B.), 3 Dixie Trail, Raleigh, North Carolina.
- 15 Rev. J. Franklin Ray, 220 North Locust Street, Inglewood, California.
- 16 Mrs. S. L. Ginsburg, Lordship Road, Stratford, Connecticut.
- 17 Dr. William Lindsay Wallace, Wuchow, Kwangsi, China.
- 18 Floy White Jacob (Mrs. R. A.), Franklin, Kentucky.
- 19 Rev. Joseph B. Underwood, 419 South Pine, Albuquerque, New Mexico.
- 20 Dr. Jeannette E. Beall, 1630 South Washington Street, Wilmington, North Carolina.
- 20 Alice Johnson Hayes (Mrs. C. A.), 309 Mission Road, Glendale, California.
- 21 Rev. M. W. Rankin, Shiuchow, Kwangtung, China.
- 22 Rev. Wade D. Bostick, 723 West Graham Street, Shelby, North Carolina.
- 22 Miss Jessie Green, Wuchow, Kwangsi, China.
- 22 Rev. J. C. Powell, Shaki, Nigeria, West Africa.
- 24 Miss Mary Jane McMinn, 311 West Sixth Street, Carthage, Missouri.
- 25 Rev. W. E. Allen, Caixa 2655, Rio de Janeiro, Brazil.
- 25 Jennie Saunders Quarles (Mrs. L. C.), Bolanos 262, Buenos Aires, Argentina.
- 26 Rev. J. Christopher Pool, Ogbomosh, Nigeria, West Africa.
- 26 Dr. G. W. Strother, Chengchow, Honan, China.
- 26 Claudia McCann Walne (Mrs. E. N.), 1419 Tranquila, Dallas, Texas.
- 26 Tommie Tomlinson Cooper (Mrs. W. L.), Pino 3290, Buenos Aires, Argentina.
- 27 Mabel H. Crabtree (Mrs. A. R.), Caixa 1982, Rio de Janeiro, Brazil.
- 27 Rev. Wilson Fielder, 5019 Worth Street, Dallas, Texas.
- 27 Rev. Charles G. McDaniel, 1512 West Avenue, Richmond, Virginia.
- 28 Rev. Robert Cecil Moore, Casilla 191, Temuco, Chile.
- 28 Mrs. Carrie Chiles Rowe, 829 East Colton Street, Redlands, California.
- 29 Elizabeth Buch McConnell (Mrs. H. C.), Casilla 3388, Santiago, Chile.
- 30 Rev. Hugh P. McCormick, Summitt, Mississippi.
- 31 Rev. C. W. Pruitt, 635 North Highland Avenue, Atlanta, Georgia.

Concerning THE COMMISSION

Here is a letter from one of our readers, Mrs. Mary Hill, Springdale, Arkansas, which is so good that we are taking the liberty of sharing it with our readers: "I enjoy thoroughly THE COMMISSION and read every word in it. My sister lives with us and she and I both appreciate it beyond words. We hasten to read it soon as it comes, then I mail it to our county missionary. He appreciates it so much, he then passes it to others, each time having it returned to him. He told me that one issue, which he passed on, was read by twenty other people. So it is going on in its way, spreading good tidings, telling of the needs and the work that is being done. I have practiced this with every copy of THE COMMISSION since I have been a subscriber."

One of our Southern Baptist pastors writes: "At the closing session of our association it occurred to me to say a word about THE COMMISSION. I did and I am enclosing six subscriptions." This is an illustration of the ease with which subscriptions may be secured for THE COMMISSION. We hope that in every association someone will say a word for it and give an opportunity to subscribe."

Here's a very fine suggestion from our dear friend, Secretary T. C. Gardner of the Texas Baptist Training Union Convention, "We now have in Texas more than 11,000 unions with combined membership of more than 200,000. I wish that we might launch a campaign to get every officer of every union to subscribe to THE COMMISSION." We are expecting that, under the leadership of "Big Chief" Gardner, our list of readers among the Training Unions of Texas will increase rapidly. It is the purpose of THE COMMISSION to serve the Baptist hosts of the South in every way possible.

Here is a letter from a soldier who has been honorably discharged from the Army enclosing his renewal for two years. He adds \$1.00 to send THE COMMISSION to someone else—"some lonely soldier who needs the guidance this magazine can give him."

We have a fine letter from Rev. Alfonso Olmedo, Alluvial City Baptist Church, Alluvial City, St. Bernard, Louisiana, ordering twenty-seven subscriptions to THE COMMISSION. Brother Olmedo is a native of Argentina, studying at Baptist Bible Institute and pastor of a mission church, a part of the B.B.I. practical experiences department.

3 Christmas Opportunities

GIVE through your church for the relief of starving millions in Europe and the Orient, especially fellow Baptists. Your Foreign Mission Board is pledged to send \$35,000 a month to China alone. Much more is needed.

MAKE THE COMMISSION your Christmas gift to friends and relatives. Many readers send five to ten subscriptions each year. It is worth many times its price of 50 cents for twelve months (eleven issues).

HELP your church to grow spiritually by reading this Baptist world journal. At a cost of only 4½ cents a month per member, THE COMMISSION can easily be included in your church budget, to be mailed to each church family next year. (Our church budget plan permits us to send, for example, 100 subscriptions for \$4.50 a month, payments to be made monthly or quarterly by the church treasurer.)

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See your local paper for announcement of radio station and exact time



DR. SLAUGHTER



DR. SWOR



DR. GRLY



DR. WEBB

January

February

March

- 2—"The Shaking of the Nations" DR. W. R. WHITE
- 9—"The Primacy of the Spiritual" DR. RALPH A. HERRING
- 16—"A Free Church in a Free State" DR. DOUGLAS S. FREEMAN
- 23—"The Individual's Competency in Religion" DR. HAROLD W. TRIBBLE
- 30—"Faith in God and Man" DR. C. C. WARREN

- 6—"Sharing Christ with Our World" DR. JOHN L. SLAUGHTER
- 13—"Broken Vessels" CHESTER E. SWOR
- 20—"The Suffering God" DR. J. D. GREY
- 27—"The Providence of God" DR. PERRY F. WEBB

- 5—"Everybody's Christ" DR. RYLAND KNIGHT
- 12—"Youth Facing the New Day" DR. HOMER P. RAINEY
- 19—"The Basis of World Fellowship" DR. J. HOWARD WILLIAMS
- 26—"Love Is the Answer" DR. W. F. POWELL

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