

The Commission

A BAPTIST WORLD JOURNAL

The Fields

By E. D. Head

"Lift up your eyes, and look on the fields; for they are white already to harvest."—JESUS

Look on the extent of the fields. The same lips which called for witnessing in Jerusalem also declared that such witnessing must extend to the uttermost part of the earth and defined the one global field: "The field is the world."

Look on the futile and conflicting ideologies of the fields. Narrow nationalism, totalitarianism, communism, nazism, fascism, militarism are everywhere rampant, utterly blind to inherent human rights, wholly unmindful of the genuine spiritual factors which make for regeneration and enduring brotherhood.

Look on the one parent disease, the one putrid source, sin, from which all the fetid members of the foul family of ruin and death have sprung.

Behold the one answer, the one remedy, for all men everywhere. Christ is the answer. From the presence of God he came into this world, lived, suffered, died on the cross at Calvary, and is risen and at the right hand of the Father. He is the propitiation for our sins: and not for ours only, but for the sins of the whole world.

April 1944

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E. C. Routh, Editor-in-Chief
Marjorie E. Moore, Managing Editor

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Making Missions Meaningful to *MEN*

By Gaines S. Dobbins

A writer in a popular magazine thus punctures the pride of "the Lord of Creation":

"The world is aflame with man-made public disasters, artificial rains of brimstone and fire, planned earthquakes, cleverly staged famines and floods. The Lord of Creation is destroying himself. He is throwing down the cities he has built, the work of his own hands, the wealth of many thousand years in his frenzy of destruction, as a child knocks down his own handiwork, the whole day's achievement, in a tantrum of tears and rage."

We say that this is "a man's world." Well, what has he made of it? Taking his way instead of Christ's, putting business ahead of religion, thinking more of money than of missions, seeking material power rather than spiritual power, seeking his own reign instead of the reign of God through Christ, what has man to show for his "practicality" and "common sense"? The time is at hand to strike, and to strike hard, for a new deal for missions among "hardheaded" men.

Traditional Barriers Between Men and Missions

Men pride themselves upon being "practical"—the missionary enterprise seems impractical and idealistic. By "practical" men mean "workable." "Will it work?" is their pragmatic test. Out yonder, they argue, are a billion people who have their own religions. We Southern Baptists constitute a tiny fraction of five millions plus. What hope is there that we could make even a dent on this heathen mass thousands of miles away? Why should we undertake to impose our religion on these non-Christians any more than we should like for them to come to our country and try to change us? Let us spend our money here at home where it will get results rather than risk it in a venture that at best is a sort of glorified gamble! Romantic women and visionary men may put their money into missions, but please excuse us practical-minded men!

Men like to think of giving as investment—missions, they argue, gives little promise of objective returns. Most men like to give. And they resent being thought of as tight-fisted and stingy. They get a real thrill out of giving when they can see results. They like to give to help crippled children, to feed and clothe orphans, to care for the sick and needy, to build eleemosynary institutions, to forward the cause of education; they

cheerfully promote the work of a church or a local mission. But when they send money to a mission board, and this money is then divided up and sent to faraway lands, there to be spent in ways over which they have no control, men say to themselves, "We can't see it!" They want their giving to yield measurable dividends.

Men are chiefly concerned with the near and tangible—missions, they say, seems remote and intangible. Does a widow need a load of coal? Is there a sick family in need of a doctor and medicine? Are there some people across the railroad tracks who are in want? Are there deserving young people who must have help in order to get an education? Does the church house need a new roof? Do we lack money to pay the preacher? Are there some strangers (perhaps foreigners) who should be visited? "Call on us," the men say, "and we'll help." Granted that there are people just as needy and causes just as worthy across the sea, it would be foolish to try to spread ourselves so thin as to take in everybody in the world, hence we'd better concentrate on a few objects near at hand.

Men's time and energies are consumed with personal, community, national affairs—they know little of the "regions beyond." These are trying days for most businessmen. What with taxes, questionnaires, rationing, Government regulations, shortages of material and labor, uncertainty as to the future, men say somewhat impatiently, "We simply haven't the time to study missions, and we can't afford to put our money into something we know nothing about." If "charity begins at home," so does missionary effort, and we've got our hands full to look after our own affairs just now!

Men's conception of missions has often been narrowed to "collections" and "budgets"—they have little vision of the needs and possibilities of the mission fields. Ask the average man what the word "missions" brings to his mind, and he will almost invariably say, "A collection." Ask the inner circle of church men this question, and they will probably respond, "The church budget," or "The Co-operative Program." A generous layman remarked, "I am tired of giving to a percentage table." The majority of Baptist men have very little visual imagery of the mission fields as made up of people much like ourselves, yet who, in great multitudes, have never heard the name of Christ and are in

desperate spiritual, moral, social, intellectual, material need.

How These Barriers Are Being Broken Down

Our "one world" makes missions supremely practical. The global war in which we are engaged is making global changes. We are told that it is only sixty hours from one's nearest airport to the farthest point on the planet. Following the war we shall have increasingly common methods of production, distribution, transportation, communication, education, all over the world. With all other barriers to international fellowship being removed, is it conceivable that religious barriers will remain undisturbed? The alternative will be a Christianized world or a heathenized world. Is it not the height of impracticality to permit heathenism to consolidate its gains so as to shut out Christianity from its shores and then replace the Christian religion with paganism?

Our mad world makes missions supremely sensible. Psychiatrists speak of the present world situation in terms of "mass insanity." Humanity is passing through a mental breakdown, back of which is a character breakdown, at the bottom of which is a religious breakdown. It may be said with confidence that practically the only people in the world today who are soundly sane are genuine Christians. This World War is a war of "ideologies." It will not be enough to crush our enemies with physical force. There can be no lasting peace until men think right, and there can be no right thinking that is not basically Christian. The most sensible thing that sensible men can do is to plant Christianity in the hearts of all men everywhere—to go into all the world and preach the gospel to every creature.

Our bankrupt world makes missions supremely urgent. There are some things, we are told, that cannot wait. Winning the war is one of them. Paying our astronomic debts may wait a while, but there's bound to be "pay day some day." A few millions spent on missions would in all probability have prevented this war. Our neglect is costing us untold millions. The bankruptcy of the nations that we face following the war is appalling. Nothing but the spirit of Christ

spread abroad among all men can meet the urgent demands for sympathy and mutual helpfulness in the bankrupt world of tomorrow. The highest patriotism, even higher than that called for in winning the war, will find its expression in winning the peace through a worldwide missionary crusade. Neglect of missions brought on the war; neglect of missions will lose the peace. Serious men must take missions seriously and put thousands of men and millions of money into the one enterprise that can save the world from the consequences of its past folly and guarantee it against a repetition of the same cataclysm.

Our all but hopeless world makes missions supremely challenging. When the winged creatures from Pandora's box were released and flew throughout the earth stinging humanity with disaster and death, Hope remained. When hope is lost, all is lost.

We talk bravely of rebuilding the world, establishing a new order, making the world safe for democracy.

But where can be found a reasonable ground of hope? Not in education, not in science, not in industry, not in politics, not in treaties and leagues and courts, not in high-sounding charters. Then where? There is but one answer—in Christ, in his gospel, in the ethics of the Sermon on the Mount, in the inspired interpretation of the Christian way of life as given in the New Testament.

When Christian men see the world as it is and then honestly inquire as to what other hope there is save in Christ, they can scarcely escape the conclusion that missions is the world's biggest business, and that the biggest businessmen in the world must commit themselves with deliberate and intelligent determination to making this their first business.

Indeed, we must conclude that the only genuinely "big business" in the world is missions, and that which makes any man worthy to be called a successful businessman is his partnership in carrying out the Great Commission.

British Baptists' Foreign Secretary Visits America

Southern Baptists were honored recently in having as a visitor, Dr. H. R. Williamson, foreign secretary of the British Baptist Missionary Society. On a world tour of British Baptist mission stations, he came to the States to thank American Baptists for their gift of \$250,000 in the early days of the war. That gift in those dark days stimulated giving among British Baptists. In the campaign celebrating the 150th anniversary of the organization of the first Baptist missionary society in modern times, which sent William Carey to India, British Baptists gave £150,000. This with their regular giving totalled approximately \$1,000,000. (Think of that amount from only 300,000 Baptists! If 5,000,000 Southern Baptists gave in the same ratio, we would have \$15,000,000 in one year for foreign missions.)

Several hundred of the British Baptist churches lost their meetinghouses because of falling bombs. The Baptist office building in London was destroyed by aerial bombardment. But British Baptists have carried on their work with a conquering spirit. They are maintaining foreign mission work in India, China, Africa, Ceylon, and

Jamaica, with 424 missionaries in active service.

Dr. Williamson brought a statement concerning the use made of the £51,535 received from American Baptists (£49,538 of it given by Southern Baptists). Grants to missionaries and native agents to help meet increased cost of living on the field during 1942 and 1943, £21,500; grant for special wartime expenditure incurred during 1940, £11,400; grant to Congo missionaries in respect of personal effects, provisions, etc. lost at Antwerp when Belgium was occupied by German Troops, £1,064; grants to Sianfu Girls' School, £1,500; other grants specified, £850; anticipated balance available for cost of living grants during 1944, £15,221.

The projects which will be developed through the special fund of £150,000 raised in connection with the Society's anniversary include the training of laymen, and ministers, evangelism in the churches on foreign fields, Bible translation, and training of leadership for medical, educational, evangelistic, and literary work in the mission fields.

Kingdom Facts and Factors

Christian Principles or Christian Salvation?

We are hearing and saying much these fateful days about the necessity for constructing the new world order on Christian principles. Yes, we must if it is to be peaceful, enduring, desirable. But can it be done? Can the builders introduce Christian principles and make them structurally determinative in a world plan unless they have already made these principles structurally determinative in their own lives? Can men know what are the Christian principles for a social order until they have tested them out in personal living?

All of which, in simplest terms, asks: Can any but Christians plan and conduct a Christian order? And can Christian statesmen build an order on Christian principles except with Christian materials—with Christians? Can any of us know what the Christian principles are until he has been born again? Until he has made the

An Error

In "Kingdom Facts and Factors" in January, I inadvertently named the International Missionary Council as one of the seven (now it is eight) organizations which are moving more or less freely and rapidly toward a merger in a "National Council of the Churches of Christ."

What I had in mind and thought I was naming was the Foreign Missions Conference of North America. The I.M.C. from its beginning a quarter of a century ago has been international as well as interdenominational. In the nature of the case it could not be merged in any national organization. It has been rendering great constructive service to the cause of universal missions and of world Christianity. Its only wider connection could be with the World Council of Churches, which is thus far only in advancing process of full organization. What the exact relation of I.M.C. will be to this Council must await the postwar developments for determination.

W. O. C.

will of God the integrating principle of his thinking, his living, his personal way of life? We cannot project a lot of plans and programs that are un-Christian in their aims and methods, and then make them workable by binding them into a superficial unity by applying to them sentimentally and idealistically some "great Christian principles." Christian principles must be the foundation and the structural frame of any order that can stand. Only understanding and courageous Christians can be builders of such an order.

The Mohammedan World to the Fore

The former war resulted in the breaking up of the unity of the Moslem world. Its Sultan was deposed and exiled and Islam has remained without a head. Mecca became especially the sacred city of Ib'n Saud. While pilgrimages continued to Mecca, still the local heart of all the faithful, national and sectarian rivalries and jealousies reduced its magnetic influence, and the fragmentation of the community of Islam proceeded. The many Mohammedan countries were all reckoned of small importance by the world powers. Only Turkey and Saudi Arabia were really independent.

This war is bringing all the Near East, with its predominant Mohammedan population, into new importance. It looks as if a new era in the life of all these countries may be an outcome. With it will be a new spirit in the peoples, an unprecedented openness and sense of membership in the human family, and in the fellowship of free nations. For the right sort of Christian attitude this will be a new day, and with the right approach Christianity may carry its blessings to these peoples and by so doing discover fresh values in the Christian faith.

The International Missionary Council and the Foreign Missions Conference of North America and other organizations are devoting special attention to studying and planning for new types and large extension of approach to Mohammedan peoples. There have been more open confessions by church membership by Mohammedans in Syria in the last two years than in all modern missions before.

Ethiopia Calls

"Ethiopia shall haste to stretch out her hands unto God" (Psalms 68:31). From the throne of his restored kingdom Haile Selassie has sent a message to America asking for missionaries. His messenger is the Presbyterian missionary who has managed to remain in the capital through all the changing scenes, Rev. D. C. Henry. The emperor desires help in agricultural and educational reconstruction of his country. Mr. Henry bears this message, this call. A great door and effectual is thus inviting.

Best Religious News Stories— 1943

Among ten outstanding religious stories of 1943, one periodical names:

1. Widespread conferences and pronouncements of religious groups on building the postwar world.
2. Church resistance, particularly in occupied Norway, to Hitlerism.
3. Relaxing of restrictions against freedom of worship in Russia.
6. Unprecedented distribution of Bibles.
8. U. S. Protestant churches' preparation to pour 300 million dollars into postwar reconstruction (that is, religious reconstruction of enterprises and properties in war-devastated areas).

The Real Danger to Freedom

"Man is not so much in danger of losing freedom of speech and religion, or of being saddled with want and fear as he is of losing the stature which makes him human. When man has lost his conscience, his neighbor, his God and his aim in living, it's no trick at all to fool him into any kind of surrender you plan for him."

—Paul Scherer, in *The Protestant Voice*.



Dr. Sadler:

More than 500 delegates and visitors of about a hundred Christian bodies met in Chicago on the days of January 3-7 for the jubilee meeting of the Foreign Missions Conference of North America. Two of the founders of the interdenominational body, John R. Mott and Robert E. Speer, occupied prominent places on the program.

Dr. Mott, speaking on "Gains Made in Fifty Years," related that Dr. Tupper of the Foreign Mission Board of the Southern Baptist Convention was with those who brought the movement into being. He also paid glowing tribute to the late John A. Broadus, "the greatest interpreter of Christianity of his day."

Dr. Speer was powerful in his presentation of Christian truth as he led the devotions. Assuring us that we must count not on bigness, not on organization but on the spirit of Christ, he quoted William James: "As for me, my bed is made, I am against bigness. I am for the spirit." (Some of us felt this was a very timely word in view of a previous proposal to integrate the Foreign Missions Conference into a North American council of Christian churches.)

It is difficult to think of any problem that besets Christians of this generation with which this group did not come to grips. Race relations, relief and rehabilitation, illiteracy, missionary personnel, bringing the vision to the local church, the companioning presence of Christ, all had their innings. It is with pardonable pride that we report that one of the most helpful of the many messages was delivered by Dr. Ryland Knight of Atlanta.

It would have been hard, if not impossible, for our board to function successfully during these latter tragic years had we been unrelated to the Foreign Missions Conference. For that reason, and others, we deplored the prospect of the Conference's becoming absorbed in a North American council. Representatives of the Foreign Mission Board of the South-

ern Baptist Convention have repeatedly expressed their unalterable opposition to the idea of organic union. We are, therefore, happy to report that there is no immediate prospect of the Foreign Missions Conference's losing its identity. The door through which we have entered into co-operation is wide open and we believe it will not be closed in our generation.

It is not too much to say that Southern Presbyterians and Southern Baptists have been exceedingly influential in preserving the integrity of the Foreign Missions Conference. And now that our voice has been heeded it behooves us to prove our willingness to work with those whose desire it is to establish the sovereignty of the Son of God.

For "we shall need a new and deeper understanding of the fact that in the light of the gospel this is one world and that if one suffers all suffer. We, together with the people in our churches, will need now to resolve not to yield to the natural desire to return to comfortable living after the war, but instead to feed the hungry, bind up the broken-hearted, and share in the suffering of our common humanity."

"Christ is coming into his own today. The mind of Christ was born for a time like this."—WILLARD BREWING.

"The great drama on the stage of the future may take place in South America."—GEORGE P. HOWARD.

"Our real problems will be after the shooting stops. Twenty millions may die after the war is over despite all the relief and help we can possibly send overseas."—ELMER A. FRIDELL.

"I was never more encouraged about the religious situation in Russia than at the present time."—JOHN R. MOTT.

Quotations from addresses delivered at the jubilee meeting, Foreign Missions Conference of North America

ONE GOD—ONE WORLD

The regional secretaries share the inspiration of a your Foreign Mission Board significant missions meeting.



Dr. Gill:

Latin America is being recognized increasingly as a vast continent of missionary need and opportunity. Even the Roman Catholic Church, which claims that the twenty republics are almost solidly Catholic, has recognized this need in the sending of over a hundred young priests from Maryknoll, New York, the training center of American Catholic priests destined for mission work abroad. Foreign missions boards of denominations which once considered these areas as "Christian" are opening their eyes to the tragic spiritual and moral needs of their neighbors.

The attention of the Foreign Missions Conference was focused on the Andean Indians, among the most illiterate, degraded, and poverty-stricken peoples of the world. The Committee on Co-operation in Latin America has promoted a thorough survey of these areas. Canadian Baptists, however, have been carrying on a work of tremendous significance among the Indians of the Altiplano near La Paz, Bolivia, for many years. There, on the shores of Lake Titicaca, one of the most comprehensive types of mission work has been fostered for years, including evangelistic, educational, medical, agricultural, and translation programs. A Christian revolution in the highest sense has taken place. Canadian Baptists have thus pioneered and demonstrated what other groups might do in other areas:

Dr. George P. Howard, Christian ambassador at large to university students in Latin America, stirred the

conference with a report on his recent tour of Latin America for the specific purpose of investigating the charges of the Roman hierarchy that Protestant or evangelical missions had been "undermining the Good-Neighbor Policy." This is a serious charge and cannot go unchallenged. Conversations and conferences with leading statesmen and educators revealed that these charges were utterly without foundation, largely fabricated in the United States! Most of these republics pride themselves on the religious freedom guaranteed by their governments.

A crowded conference of all members of the Foreign Missions Conference interested in this question revealed that practically all mission boards working in Latin America had encountered the same difficulties in securing passports from our State Department, even when the republics to which the missionaries were destined had already granted the necessary entrance permit and transportation had been secured. We are witnessing one of the most amazing developments in the history of our Government, which was founded on the complete separation of church and state. For the first time we are being seriously influenced by Roman "clericalism" which plagued the governments of Latin America and Europe for so many centuries.

"Christ was not repatriated on the Gripsholm. He is still in Japan. He is still in China. He is still here. He is there. The Christ of the Christians of America is also the Christ of the Japanese Christians. He knows no national boundaries. For him there are no barriers of color or of creed."—WILLIAM AXLING.

Quotations from addresses delivered at the jubilee meeting, Foreign Missions Conference of North America



Dr. Rankin:

At a time when the world is torn apart by war, men and women came together in Chicago to consider Christian missions. These 500 delegates, representing most of the countries of the world either through missionaries or national Christians, gave a united view of a global mission which is still intact.

Such a meeting made valuable contributions to us for each of the areas of the world in which we have mission work. From the Orient we received fresh information about present conditions in that part of the world. Missionaries who returned to America on the last trip of the *M. S. Gripsholm* gave reports of Christian work in Japan and in Japanese-controlled areas of the Orient. Their reports testified to the indestructibility of God's kingdom and demonstrated the truth that God continues to live and work in the hearts of his children whether Chinese or Japanese despite the tragedies and divisions caused by war.

Chinese Christians and missionaries told of the effective services which Christians of all churches are performing in Free China. They are seeking not only to preserve the gains of the past century of missionary work in China, but also to meet the new and enlarged opportunities which are being pressed upon them today.

Bishop Y. Y. Tsu, Dr. T. T. Liu, Dr. Y. C. Yang, Newton Chiang, and others helped us in understanding the significant changes which are taking place in the life of China. They sug-

gested to us the enlarged place of service which Christian churches should have in the new day and indicated some of the phases of work on which emphasis should be placed.

In referring to the many needs which will crowd upon us in postwar China, Bishop Tsu warned against the danger of our "not rightly conceiving the central task of Christian missions." He said: "We don't want experts in China. Of course we will welcome a few acknowledged authorities in education, religion, and science, but China will produce her own experts in every field. The central task of missions is not to be done by experts. We need preachers, pastors, teachers of the Word."

Mr. Chiang's discussion of the wide-scale movement to wipe out illiteracy in China opened up before us one of the great doors of service for Christian missions. Christians have a challenging opportunity in this movement, both through teaching the people and through the production of suitable literature for their use as they learn to read.

We saw our work in the Orient as a part of God's world-wide undertaking. As we met with these 500 servants of the Kingdom from so many nations and from so many Christian groups, we took courage and thanked God that his work in the Orient and throughout the world is so much larger than the part we alone are doing.

We were helped by this Christian fellowship which the membership of our Board in the Conference enables us to have with fellow Christians in all parts of the world. We do not concur in the belief that organic church unity is desirable nor do we endorse proposals for the corporation of all missionary effort under one administrative body. Our own convictions exclude us from organizations of that nature. We can be grateful, however, for the Christian fellowship with other Christian groups in an organization such as the Foreign Missions Conference of North America.

At noon on each of the four days we were united in true Christian unity as we worshiped God together under the leadership of Dr. Robert E. Speer. As we were led into God's presence we became conscious of a unity that comes not from any organic relationship, but from a common allegiance to God as Lord and Saviour.

Under the Sign of the Cross

By Inabelle Graves Coleman

“Weren’t you afraid to sail on a Japanese ship?” is a frequent question asked of us who repatriated from China last autumn.

No, we were not afraid to sail on the *Teia Maru* even though it was flying the Rising Sun. Not only in our hearts were we sailing under the sign of the cross but in reality we were sailing by day and by night under the sign of the Cross of Christ. Seventeen white Christian crosses marked our ship by day and three great electric crosses on the stern, on port side, and on starboard side identified us by night. Passing ships on the sea or in the air saw only a glowing golden cross upon the black waters by night.

In two ports we saw the rusting masts of several large ships scuttled. In two others we saw the remains of big liners that had been destroyed by the enemy. We recognized the dangers lurking in those 26,000 miles of waters covered en route home. We also rejoiced that all the nations of the world had pledged protection to that old gray ship sailing under the insignia of the cross.

Only once during our thirty days at sea on the *Teia Maru* did we see another passing ship. It was about ten o’clock one night when we caught the flash of “attention.” Quickly we focused and counted the dashes and dots. “Greetings”—and we missed the next letter. We were not sure whether there had been four or five dots. The next letter was an “e.” We held our breath for the difference in what was to follow: *pe* - - - or *he* - - - - might mean life or death to us. Then came

a short, a long (the “a”) and we thanked God that in response to the message of the Cross of Christ there always comes across the waters deep and dark that Christ-given word “PEACE.”

From Shanghai to Mormagao we never changed our clocks. We crossed the equator twice, yet it was Tokyo time all the way. During the last half of the voyage we were eating breakfast by moonlight and watching the sun rise only three hours before the first call to lunch. That was a new experience. But the young people continued to have their morning watch service before breakfast and beneath the lighted cross on the stern of the ship.

One day my Japanese table steward asked me in broken English what the cross really means. He said that all he knew was that it means safety. But he had observed the Catholic nuns wearing the cross. He had noticed that we had chosen that spot under the cross for worship. He reasoned that it had some further significance. He led me directly through the doorway of opportunity to tell him the old, old story of the Cross. I did, as slowly, as carefully, as simply as I could, praying as I spoke quietly. It was a strange, new story to him, but he was keenly interested.

Several times more he sought to talk with me about eternal values. After our last luncheon before the *M. S. Gripsholm* came into the Mormagao harbor, he followed me out on deck where I was perched high in

order to see far over the horizon the first tip of the mast of the *Gripsholm*. He spoke of wanting to return home. I asked him about his family. He said that he had been married three years and had a little son a year old. According to polite oriental custom, I asked the name of the child.

He replied: “Koichi.”

“What does that mean in English?”

His limited English prohibited his explaining the words, so he held close together the fingers of his left hand. I asked: “Unity?”

He shook his head, “No.”

Then separating his fingers, he said: “See. All separated. War. My baby born during war. Everybody far apart. I want him to remember he was born in war days. But I want him remember opposite war.”

I chimed the suggestion: “Brotherhood.”

Smiling, he nodded: “That’s it. Brotherhood. But more.”

And he made a circle of the thumb and forefinger of his right hand and encircled the closely united fingers of his left hand. The circle of love. I understood. “Brotherly love,” I suggested. He beamed and wrote the characters. I had guessed correctly—“brotherly love”—that the child might grow up to remember the opposite of war. I looked at this young man of Japan and thought how Jesus must love a young father who would so name his little son. Surely his heart is good soil for Christ’s message of God’s love and of brotherly love. To him the cross meant safety. Previously no one had ever told him what is the price of safety from sin and how to find that safety.

Indeed the cross is a world-recognized insignia of good. Even to those who know not the way of the Cross, it has a good meaning. Once while I was shopping in Shanghai the manager stopped the salesman, spoke several Chinese words I did not understand, and sent him away, only to return promptly with a more beautiful collection of the wares I sought to buy. Pointing to a tiny gold cross I was wearing, he explained: “You must have the best. Good people wear that sign.”

The Chinese, I think, even more than we, take very seriously the privilege and responsibility of wearing the cross, even of wearing the name of the followers of the Christ, even the

name *Christian*. During these days when war clouds overshadow and shut off our view and contact with occupied China, some of the people at home in the U.S.A. may be tempted to think of closed doors or retarded work in Japanese-controlled China. This is a grave error.

Quickly would we, who know better, hasten to share with you our glimpses of the faithfulness of the Chinese Christians at a time like this. In spite of war Christ is marching across China today—marching victoriously forward in the hearts and through the steady, consistent witness of the Chinese Christians. And they need and deserve our prayers, our thoughts, our love, our plans for helping them in the future when the barricade of war is removed.

The day before I entered Chapei Civilian Assembly Center two of our

leading men came asking me to convey to Southern Baptists everywhere their message of loyalty to the truth and to the biblical fundamentals upon which our churches in China are founded. Without self-pity they explained some of the difficulties and persecutions they are facing and told of God's miraculous leadership in giving them wit and wisdom to handle delicate situations without compromise. Earnestly they pled that we pray without ceasing for them during these years of trials and testings.

At a farewell hour of a W.M.U. one of the leading Christian women solemnly expressed the prayerful determination of every woman present to wear faithfully the mantle falling from missionaries upon them in that hour of separation. Later into our camp came echoes that these women are faithfully fulfilling their vows. One W.M.S. made clothes for 2,000

cold, needy souls living near one of the good-will centers. In Bible study, intercession, and soul-winning they never cease to invest hours every week. One little woman gave \$2,000 of her precious money for wool for soldiers in the war prisoners camp and a New Testament was placed in every sweater.

One Y.W.A. presented a play or a musical program every month last year in order to make money for scholarships for Christian girls who cannot come to school without financial assistance.

Last week from one of my former students I received a letter written after we left camp last autumn. The Shanghai church services and Sunday school classes continue with ever-increasing attendance and interest. The college is proceeding with a maximum enrollment. But students and faculty are finding it more and more difficult to secure the bare necessities of life. Many foods are no longer available. Prices have soared until the teachers in our schools and the pastors of our churches, cut off from mission money subsidizing their budgets, are unable to live on their salaries.

One teacher is also personnel director of one of the largest hotels. Another is working in the local Y.M.C.A. Another has accepted an afternoon and evening job as an accountant. A pastor is working extra hours in a library. Yet, they all continue to teach and to preach, continue to hold high the Christian standards of pre-war days. They are carrying on faithfully.

But they are also suffering. Some will pay the supreme price of overwork and malnutrition. Doubtless some with confidence in our future assistance are able to borrow to help them brave these days of facing death. Their confidence in us is the Cross-born confidence in us as fellow Christians. We must not fail them. We cannot fail them. Daily let us pray for them. Let us dream and plan, save and give that we may, as soon as the last shot is silenced, reach out helping hands of financial assistance, clear their debts, and help them to find again a normal life and the happiness of home.

Instead of closed doors in China we behold a vast company of Christ's faithful, active followers holding high in everyday life the sign of the Cross of Christ. Let us pray.



Photo by the author

Three college graduates, all of whom were baptized during their college days, were photographed in Shanghai in 1941. Left to right: Number One is working with little children, war orphans, underprivileged children, and she never binds up a wound or bathes an eye or serves a cup of bean milk that she does not tell

that child of God's love. Number Two is the head of the English department of a mission middle school. Her chosen extracurricular activity is knowing her students individually, personally, that she may win them to Christ. Number Three is teaching in a middle school and is an ardent worker in her church.

Three Growing Seminaries

By Their Presidents

The past and the future have met at the Baptist Bible Institute this session. The first chapter of its history covering a quarter of a century has been written and closed. A new president began his administration. A debt whose life was exactly contemporary with the life of B.B.I. was buried beneath an avalanche of Southern Baptist stewardship. The door to a still brighter future was opened when the Executive Committee of the Southern Baptist Convention approved a building fund campaign for \$200,000. This action was founded upon an architect's survey of the needs of B.B.I. and a complete set of statistics submitted to the Executive Committee.

The Past! When the Southern Baptist Convention voted in 1917 to found the Baptist Bible Institute in New Orleans, no one had any idea as to how an adequate plant might be secured. Years before that, however, God had arranged for Sophie Newcomb Woman's College to build an

adequate plant for the theological school he had in his plans for Southern Baptists. One of the first acts of the new trustees was to purchase the entire campus from which Sophie Newcomb College was moving. Winding walks, gnarled oaks, and spacious buildings were thus made a part of B.B.I.'s heritage from the beginning.

The Present! The debt incurred in that first purchase is no more. The travail of beginning is over. A fine faculty has been gathered. The city, hostile to the Baptist message, into which the new school was plunged has heard and come to respect these Baptist students. The twelve hundred Baptists in New Orleans twenty-five years ago have become twelve thousand. The student body has grown until many would-be students are barred from training for more effective Christian service because of lack of facilities to care for them.

The Future! We must not go in

debt again, but we cannot stand still. Twenty-five years have made their mark upon our equipment since it was purchased as a theological school by Baptists. During that time no funds were available for capital improvements, nor has there ever been a thought that the Co-operative Program should supply buildings for any of our institutions.

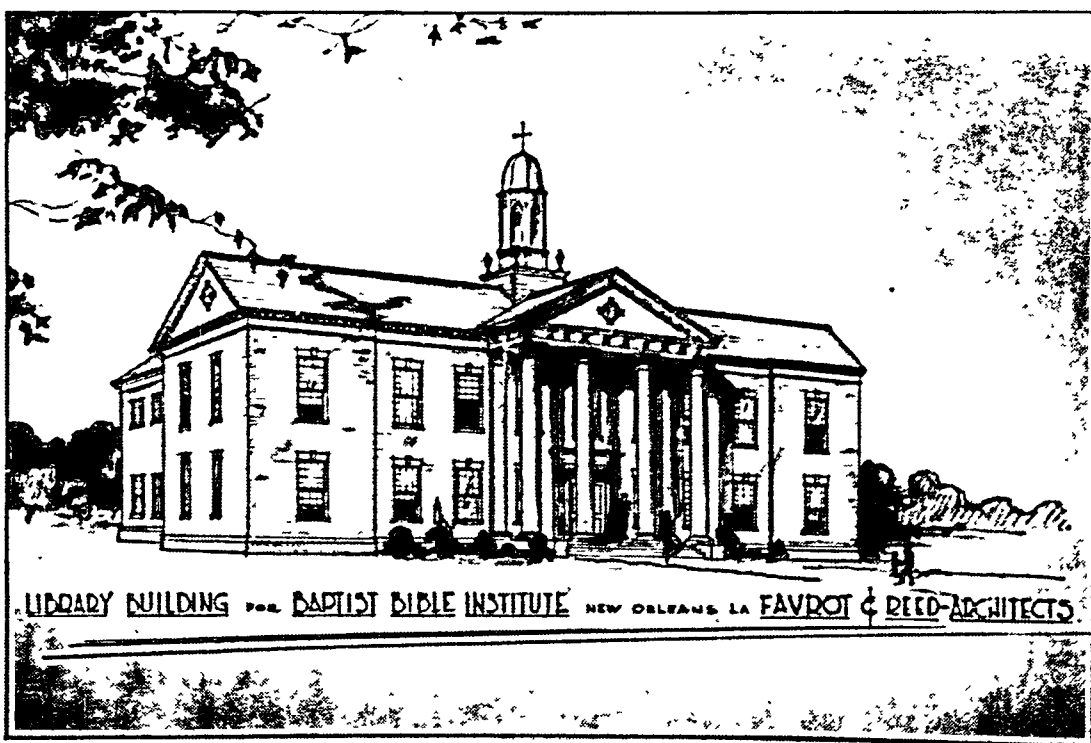
Now we need more space to care for additional students. The first unit of a new men's dormitory must be built as soon as possible. The present dormitory was converted from the old Newcomb arts building, and is not only too small, but according to the architect, will soon be beyond use. Where can we turn to enable us to build a place for these prospective ministers and missionaries to live, if not to Southern Baptists?

Our library building is not fire-proof. Imagine what one spark from ancient electric wiring could do! One volume alone is valued at \$5,000. The building is old and inadequate now, but the risk we are running every minute is sufficient to hasten our plans for a new library. Somewhere there is a friend of young missionaries and preachers who will want to help us guard their storehouse of knowledge for generations yet to come.

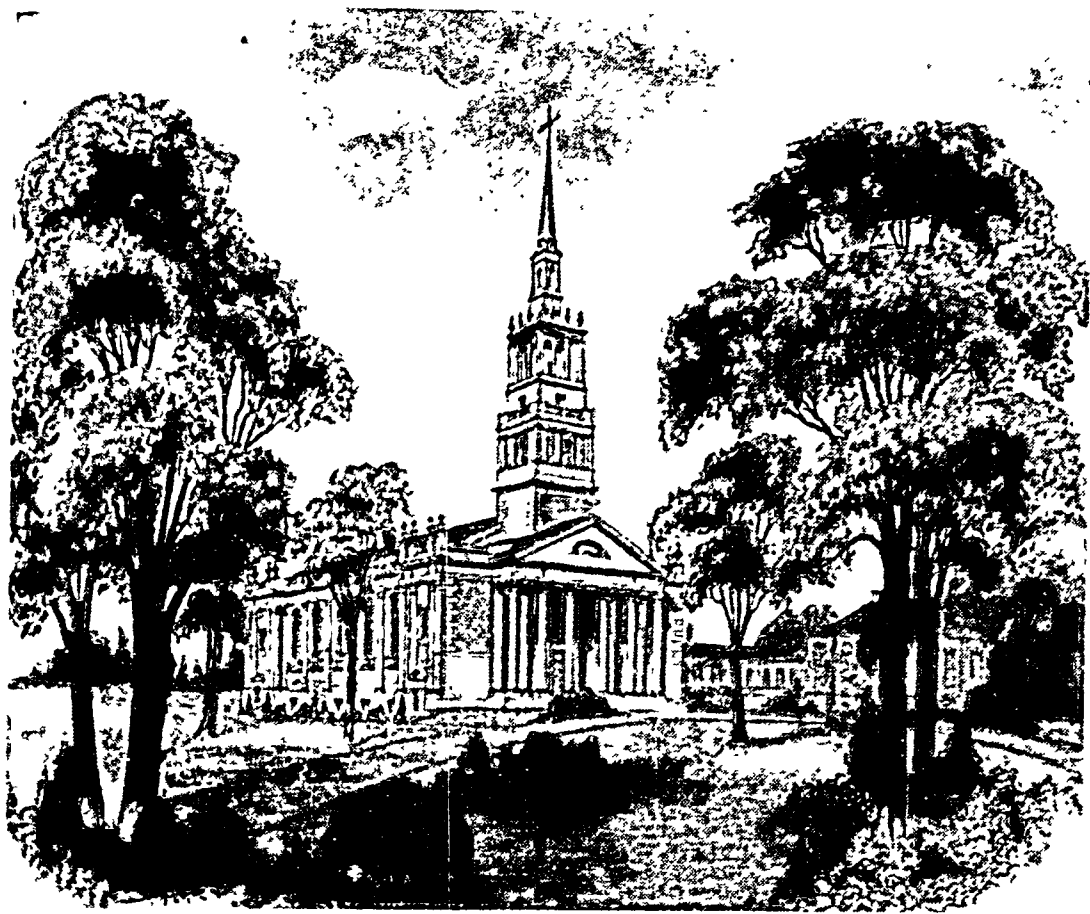
The Executive Committee of the Convention saw the urgency of our need to prepare for the future now and so approved our plans to ask Southern Baptists for \$100,000 for each of these buildings. The expansion of every phase of our Baptist life must wait on the preparation of qualified workers. In planning a great post-war program we must not forget to provide for our three training institutions—including the Baptist Bible Institute!

DUKE K. McCALL,

President



Baptist Bible Institute needs a library building.



The Southern Baptist Theological Seminary at Louisville needs a chapel.

A movement to raise money to build a much-needed chapel at the Southern Baptist Theological Seminary has been conceived, and inaugurated, and is being sponsored by the alumni to memorialize their love for Alma Mater.

I have been requested to make a statement, through the columns of THE COMMISSION to its large family of readers, in regard to the proposed chapel. I am grateful for this opportunity because of the relationship that exists between the seminary and the Foreign Mission Board. We realize that the Foreign Mission Board offers to our students the greatest opportunity to minister in Christ's name unto the ends of the earth. It is my ever-deepening conviction that these sons of the seminary will never undertake any enterprise which will mean more, not only to the seminary, but to our churches, to our mission boards, and to all other phases of our denominational work.

Certainly the prime reason for this statement is that the chapel will be a place of worship. No man can know the effects upon human souls of the daily habit of coming together in a spirit of humility, gratitude, reverence, and adoration to have fellowship with one another in the conscious presence of the Triune God. The purpose of the Christian movement is to

bring men to a consciousness of the reality of God and to an acceptance of his attributes. It is then that they repent of their sins and ever afterward avail themselves of the divine aids whereby they keep their souls unto life everlasting.

It is unthinkable that the faculty should attempt to perform their high ministries apart from daily group worship of Almighty God. It is unthinkable that the student body should attempt to develop their own spiritual lives and to prepare themselves to serve as leaders of public worship without learning through experience the art of worship along with their other learning processes.

But there will be other uses of the chapel—we might say, secondary uses. At present there is no hall on the campus in which the student body can assemble for any kind of meeting. The social life of the campus is suffering greatly because of this fact. The first floor of the proposed chapel we purpose to use as a social hall, as "a student center." The stage and kitchen, which we purpose to build in this social hall, will be of great help in developing a new school spirit. Not only so, but we hope to install in the social hall all the equipment necessary for visual education.

It matters not how much a preacher knows unless he is developed in the

art of public speaking, that is, unless he has ability to convey his knowledge and his spirit to others from the pulpit. It is not enough for our men to know the message; but they must be able to deliver it. Therefore in planning the chapel, we hope to provide for several acoustically-treated studios in which we can give the men, singly or in small groups, such personal instruction as they may need to help them overcome faults and add unto themselves the graces which will make them winsome, attractive, and dynamic in the pulpit.

We ought to give the students an opportunity to hear and to meet more of the outstanding men of our day. The chapel will enable us to do this, and will eliminate the present necessity of borrowing an auditorium for our commencement exercises, mid-winter pastors' conferences, and other such meetings.

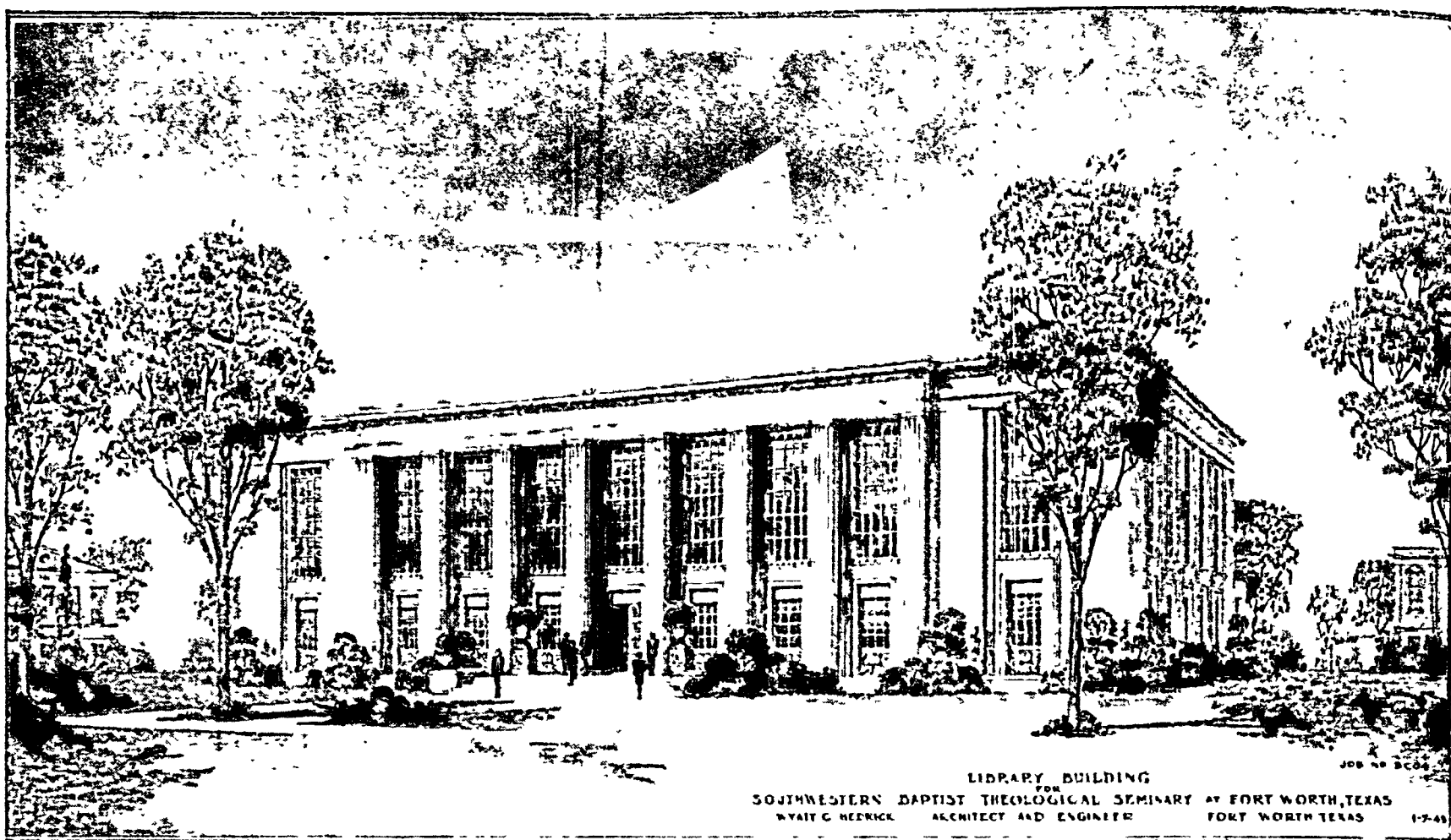
May God bless the alumni movement to build the chapel!

ELLIS A. FULLER, *President*

A glorious session is being experienced at Southwestern Baptist Theological Seminary. Our summer school, which is one of the unique features of this seminary, registered last summer its peak enrollment. The fall semester reveals the highest figure in enrollment in the history of the seminary, a grand total of 734—459 men and 275 women.

In an all-out endeavor to meet the demands made upon us by a record student body we have called into use all available space that could be adapted for living quarters. The third floor of our Women's Building is now occupied by some forty married couples. On the first floor of Fort Worth Hall a number of our teachers moved their office equipment that these vacated rooms might be turned into bedrooms for men. On the second floor of this building beds were placed side by side in a large room, hitherto used as a storeroom, that other men might have even sleeping space. A garage apartment at the seminary president's home houses three men.

It goes without saying that our enrollment could have been far greater than it is. I should be hesitant to say what the number finally reached of those who wrote asking for admission for study to whom we had to respond, discouraging their coming because of



The Southwestern Baptist Theological Seminary at Fort Worth needs an administration and library building.

no place available for them to live, not even space for a bed.

In the light of the foregoing, manifold needs emerge. There are the urgent needs for more classroom space, more teachers to relieve the heavy teaching load carried by the present personnel, a more commodious space for our overcrowded dining room. An adequately equipped gymnasium is needed, not only for the usual program of health-building exercises but also for recreational education, planned play, all of which are essential to the present-day well-organized church. In such a building our young people who are training for leadership as educational directors could gain valuable experience for their future service in the churches. A fund for campus improvement, also for the reconditioning of our present buildings, suggests a further imperative need.

A perennially insistent need is greater endowment. The present figure is \$1,301,957.53. The minimum goal toward which we should move is four million dollars for endowment if we are ever to realize sufficiently from this source.

Our most clamant need is an adequately equipped combination administration and library building. This

building would house our business and faculty offices, which now occupy rooms on the first floor of Fort Worth Hall, originally designed for living quarters. The library, now in one wing of the first floor of the Women's Building, would find its home in this dream building, thus making available additional bedrooms.

Furthermore, this would put the library, administration and teaching forces where they should be—at the very center of the whole organized life of the institution. The circular lot in the midst of the beautiful seminary campus is ideal for it.

Such a building as the one we have in contemplation, constructed economically and attractively, could be realized for \$250,000.

We wish we could bring these institutions vividly before your eyes: A greater company of surrendered, consecrated, energetic, studious, toiling young men and women, whose hearts God has touched. They are the heralds of the coming new day; they are the trustees of our glorious heritage and eternal principles of truth, which have ever given us as Baptists our chief distinction and power. They are calling to us, counting on us.

E. D. HEAD, *President*

Destiny

Christians hold the balance of power in this country. Among the Christians the missionary movement represents the forward-looking, disciplined minority that may turn the Christians, who in turn may turn America, who in turn may turn the world. . . .

America is struggling with a word—that word "all." "All men are created free and equal." All our crises have come out of that word. We haven't been able to give it up, nor have we been able to give up to it.

America must make the great decision fraught with destiny—the decision to give liberty and justice for all, and thus be true to her own heritage and to the world's need. The world is sick of empire and it is dying for want of reconstruction on the basis of equality of opportunity. . . .

The Christian missionary movement must renounce all imperialistic sympathy as incompatible with both democracy and Christianity. We must throw ourselves in with the awakening peoples of the earth. We must help our country to become the servant of all, and in doing so she will become the greatest of all. That, and that alone, is the true door to greatness. I hope my country will take it.

—E. STANLEY JONES, from an address delivered at the jubilee meeting, Foreign Missions Conference of North America

Today is Tomorrow

By Una Roberts Lawrence

The broadcast on Christmas Eve of the message from the President of the United States to our armed forces brought vividly to all who heard it a new sense of the world-wideness and clock-aroundness nature of the struggle in which our nation is now engaged. Seeking a time when this broadcast could be most surely heard wherever the men and women of the armed forces were located, the technicians had clocked the world around.

Hour by hour, through the greater part of Friday and into Saturday, the voice of the President was heard by American men and women in England, Iceland, Greenland, the tiny little mid-Atlantic island of Asuncion, South America, Africa, Alaska, the Solomons, Australia, India, China, Iran and the Mediterranean—crossing the international dateline, so that the message spoken on Friday was literally heard on Saturday. The President spoke the simple, actual truth when he said, "So, today is tomorrow."

In more ways than by time marked on the clock, today is tomorrow. In the world of science, are we not living in tomorrow, for in almost every newspaper we read of the wonders and marvels which inventors and research organizations have ready for us as soon as the war is over—magical refrigerators, sensitive heating systems, miracles in strange and exotic fabrics for clothing, gadgets that make household and business tasks sound like play, and amazing new discoveries for the well being of the body. Today is already tomorrow in the physical world.

Man is learning these days, however, that he cannot live by bread alone, learning the hard way. Out of these days of crisis, extreme danger, and hardship are coming stories of great spiritual experience, the dis-

covery of God, the miracle of answered prayer, that lifts a curtain on a tomorrow we may realize if we will, for in the realm of the spirit also *today is tomorrow*. In these deep experiences men are having when they have reached the extremity of their own strength and find God beyond, lie mighty forces and powers for the future if we will but recognize and appropriate them.

There have always been rare spirits who knew and often utilized these mighty powers of the spirit, but for the most part we have lived on a level far below that now being found by many through their personal experience with God. The missionaries have always known that these could be the living levels of the Christian. But until recently missionaries were thought very queer people by most—people with strange notions that would not stand the pressures of the practical everyday life of the world. Today the missionary has been found to be the most practical of them all—his approach and viewpoint working far better in establishing lasting relationships with other peoples where the methods and viewpoints of business or diplomacy or force have completely broken down.

Above all, many people who never heard of missionaries before, or, having heard, never believed their work of value to the world, now owe their lives or the lives of beloved sons and daughters to the presence in a strange and faraway place of a missionary or the converts he won. Hard-boiled newspaper men who once wrote slightly, sometimes sneeringly, of missionaries and their work, now write that these same missionaries are the saving factor in the critical relationships of the white man to the Orient. Their articles appear in magazines that a few years ago would never have considered the subject of

Christian missions newsworthy. Of the many journalists writing vividly and intelligently of the world today, those who have Christian backgrounds and genuine spiritual experience lead all the rest as interpreters of our times. Herein lies a tomorrow of better understanding of the value of the Christian witness to the world, if we read the signs aright and follow them.

The great danger lies in the fact that we who never fly over pathless jungles, who never sail the dangerous seas, and never know the reality of hunger will not read the signs at all, and when our men and women come back from those far lands where they found God, we will not be able to talk their language. For the tongue, even of the spirit, can speak only that which it knows. We had better know our missionary enterprise, for they will know it firsthand.

Even more critical is the danger that, for all our talk of larger plans for missions after the war, we will not be ready. These plans for tomorrow in missions can be only so large and so wise as our knowledge of today will make possible. What we know today of the needs of the world; the forces and the issues struggling for supremacy; the peoples involved, their cultures, geography and economics, will limit, condition and set the pattern for all our plans. We cannot plan for that which we do not know. In very deed and truth, today is tomorrow in missions.

We can make no intelligent plans to begin missionary work among peoples we do not know; we cannot enter open doors we do not see; we cannot even enlarge our present work until we understand the extent of what we now have and their resources within that work for self-development. We are limited in our postwar planning for missions by what we

know *now*. More than a backlog of money, we need a backlog of knowledge of the needs of the world; the areas where other missionary agencies are at work and the extent of their penetration of them; the untouched areas; and the many phases of the world's life as yet untouched by the transforming power of the gospel.

For nearly twenty-five years now the emphasis in our study of missions has been upon our own work. Experiences in the Seventy-Five Million Campaign made us keenly aware of the need of our people for this. Baptists, with their democracy, are peculiarly dependent upon the mass education of their constituency for any forward movement. So, finding our people did not know their own work, we set about to teach them that. Our present unified support of our missionary enterprises through the Co-operative Program, the mounting totals of the great missionary offerings of Woman's Missionary Union, as well as the truly gratifying totals of more than 50,000 mission study classes a year taught all ages by that great missionary organization, with many more taught in the teaching and training services of the churches, all testify to a good measure of success in this purpose.

Today, however, faced with tremendous issues in world evangelization, we find our very success a handicap. For, having no mission work in New Guinea, who among us without special investigation could name the missionary agency that fostered the mission where Verne Haugland, the newspaperman, was nursed back to health when he crashed in those Japanese-occupied mountains?

How many of us know the denomination that supports the mission work on Guadalcanal to which our service men and women gave a goodly sum recently as an expression of their appreciation of the results they saw of that work among the Polynesian people?

Or what religious group is responsible for winning to Christ the "fuzzy-wuzzy angels" who rescued those Australian air corps men from the sea and transported them to safety from under the very noses of the enemy?

What, in fact, do most of us know about the missionary agencies that have been winning to Christ the peoples of the South Pacific, Southeastern

Asia, the Eskimos of Alaska, and the Persians of Iran? Little enough of our own work—almost nothing of that of other Christian denominations! Yet Christian missions of all faiths has moved most unexpectedly into a place of tremendous importance in this war world of ours.

A Christian hospital—and Baptist—produced the Burmese nurses who led the way through the jungle for Stilwell's men in that tragic retreat into India; Christian mission schools produced the Chinese technicians and assistants to our engineers who are building the highway of destiny from India into Free China; and the alert, intelligent African workers who helped our engineers build that amazing airway across the continent of Africa which was the lifeline of supply for the United Nations until they could strike in North Africa, are the spiritual sons of American Negro Christian missions. Christian missions has become a vital factor in the world of lasting peace for which the peoples pray.

Realizing their own need for wider world vision, Woman's Missionary Union executive committee last year undertook *for themselves* a preparatory course in the study of the whole world, not just those sections where Southern Baptists have their work. These were included, but in the set of books selected for three circulating libraries—one for the executive committee consisting of the presidents of each state W.M.U. and the general officers of the Union, a second for the state executive secretaries, and a third for the state Young People's secretaries. In this movement the Young People's secretaries have led, for their library is now in its third year.

Knowing that political, economic, geographical and cultural elements are all involved in any study of missionary need and work, the women read about all these phases of life in every critical area of the world, including our own land. They are books by men and women who speak with some measure of authority from their viewpoints—Lin Yutang in *Between Tears and Laughter* on the relations between the United States and China and Japan, Herbert Agar in *Time for Greatness* on America's responsibility in this hour, for instance.

This year, Woman's Missionary Union is beginning to work out care-

fully integrated plans for widening the scope of all her mission study plans, beginning with the advanced course which is offered only to those who have completed what is regarded as a basic study of missions in Certificate Courses One and Two. The new plans which will be announced by each state W.M.U. as they are ready to be put into effect will offer not only fresh contacts with changing world conditions but opportunity to participate in pools of book purchases which will make it possible for any woman to share its fullest benefits at a cost so low none need be left out.

From our Home and Foreign Mission Boards there is now coming a dependable stream of books annually for our women and young people; from the Missionary Education Movement each year we are having more and more satisfactory textbooks on the world missionary enterprise; and slowly but steadily we are building a richer list of books on the missionary fundamentals of prayer, stewardship, and missionary service.

Fifty thousand—or even a hundred thousand—classes in missions for more than five million Southern Baptists are not nearly enough, when we remember that Baptists can go forward only so fast and so far as the knowledge and convictions of the masses of our people will support.

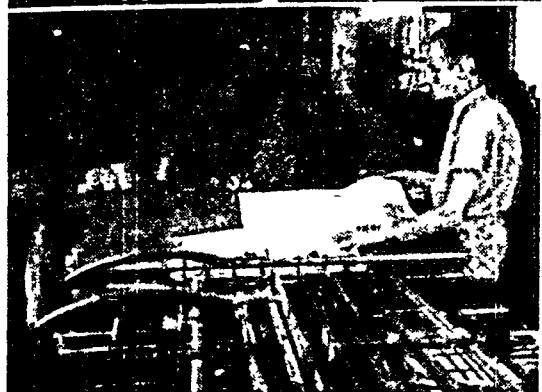
So teaching missions regularly in every Baptist church is not merely a good thing to do; it is, to Baptists, a vital necessity if we are to meet our tomorrow of responsibility before God for a lost world.

Speaking before the executive committee of Woman's Missionary Union in semiannual meeting in Birmingham on February 1, Dr. W. O. Carver read Isaiah 44:24 through chapter 45, and called attention to God's words: "Ask of me the things which are to come." In his remarks upon this passage, among many memorable sentences, this one strikes home to our hearts, "The eternal God with the unchanging purpose waits to go *with us into the tomorrow*." So, our today may be, if we will, our tomorrow *with God*.

It will be, if we set ourselves seriously, honestly, wholeheartedly to this business of missions, the only proven way of international understanding and fellowship that stands the test even of the fires of war.

Printing Bibles in Brazil

By William H. Berry



For the first time in three quarters of a century evangelicals in Brazil are printing Bibles. This triumph has been achieved by Southern Baptists through their missionaries, and in co-operation with Brazil's national Baptist constituency. The story is both dramatic and convincing.

An idea is a powerful force when born of the Holy Spirit. Imprensa Biblica Brasileira (The Bible Press of Brazil) is a potent testimony to this truth. Dr. T. B. Stover, director of the Baptist Publishing House of Brazil, together with those closely associated with him in the ever-growing task of giving to our Baptist denomination in that country the literature needed for development and expansion, had been concerned for months, even years, about the fact that he was not able to supply the demand for the basic book of all Christian literature.

The American and British Bible Societies have co-operated with evangelical denominations in distributing Bibles, New Testaments, and Gospels among the people. Their co-operation has been indispensable to evangelical growth. They have furnished both special and cheap editions of the Bible and of the New Testament, and their free distribution of the Gospels has made missionary work a possibility where little could have been done without that co-operation. The number of Bibles sold and given away has reached into the thousands each year, and their contribution during the long years of their fruitful service in Bra-

These pictures show the different steps in printing the first edition of New Testaments by the Bible Press of Brazil. Missionaries T. B. Stover and W. E. Allen (in the bottom picture) assumed the greater part of the responsibility for the organization of this Press.

zil has reached a number far into the millions.

Such contributions have not been in vain. The greater the contribution in giving the printed Word, the greater the demand. Wherever the seeds have been planted, a full grown harvest has sprung up, making possible and necessary greater planting. Thus, the demand for Bibles has far surpassed the capacity for supplying them. And what shall we do? When they ask for bread shall we give them a stone? Or in the place of a fish shall we give them a scorpion?

The one urgent, outstanding, and undeniable need at the present for evangelical development in Brazil is for the printed Word. The times and the conditions of today make this need fundamental. The opportunity is today and not tomorrow. Even the Catholic Church is aware of the popular demand for the Bible. New and up-to-date editions of the New Testament have recently been published and Church authorities are recommending the reading of them. We cite an editorial in *Diario Catolico* of Bello Horizonte, of September 28, 1943:

Some time ago a campaign of the highest merits was begun among us—that of the distribution of the Holy Scriptures. After a week of study, organized and directed by the Counsel of the Archbishopric for Religious Training, a group of laymen entered the field of action, especially among the poorer classes of our people, distributing copies of the Scriptures at a minimum cost and interspersed with adequate explanatory notes. It is the beginning of a movement which should be permanent. . . . The justification of such a movement on the one hand is the great ignorance of Catholics concerning the Holy Scriptures. On the other hand it is that insidious and systematic campaign of Bible venders, who in this respect set us an example worthy of our admiration. They present their cheap volumes [Bibles] and tracts of attractive appearance, insinuating their collection in large numbers and with notable success.

You like to look at pictures! Most everyone does. So you will be interested in the Visual Education Service recently set up by the Baptist Sunday School Board. Seeing the increased use of visual materials on every hand by governmental and educational agencies, leaders of the Board realized that here was another vital ministry which should be provided for the churches.

Our Government has found the use of pictures a highly effective means of speeding up the war training program, so much so that it is now requiring for its use practically all of the projectors that are being made.

Extensive Educational Use

The Army is now using over 20,000 sound motion picture projectors in its training program, and the Navy more than half that number. Rifle marksmanship, first aid, gas prevention, and hundreds of other subjects are being taught by movies. In 1942, Congress granted an appropriation of approximately a million dollars for the continued production of visual aids for war training. In that year more than 14,000 prints of training films were distributed.

In addition to their use in the training of our armed forces, pictures are being widely used in training for defense jobs and in maintaining civilian morale.

In other countries pictures have been used even more widely than in our own. Especially is this true of Nazi Germany. Some indication of the emphasis on motion pictures in that country is shown in the fact that 218 Ph.D. dissertations have been written in this field, twenty of them during the war.

The public schools of this country have already increased greatly their use of visual materials. One writer estimates that within ten years after the close of the war the number of school-owned projectors will have increased to at least 100,000. This beyond any doubt will increase the demand for similar methods in the church program.

Lest we think of visual education as a fad, or as something new and not sufficiently tested to prove its

Teach Missions with Movies

By Norman O'Neal

worth, let us go to the Bible for some examples. The Passover among the Jews was a visual means to remind them of the Lord's delivery from Egypt. Many of the prophets used visual means forcefully. Picture Ahijah tearing his new garment into twelve pieces and giving ten to Jeroboam, and Jeremiah with a yoke about his neck predicting the yoke of bondage.

Jesus, the Master Teacher, used the visual method. He called attention to the sowing of seed, the growth of plants, harvesting the grain, the flowers of the field, and many other things which those he taught could see. When the disciples argued about who should be greatest in the kingdom, he took a little child and set him in the midst of them and taught a great spiritual truth.

The Lord's Supper and baptism provide visual presentations over and over again of the basic doctrines of our faith.

The use of visual materials, then, is not a new field, but an undeveloped one from the standpoint of formal education, and especially religious education.

Proposed Program

Through its Visual Education Service the Sunday School Board proposes to help make effective the use of visual and audio-visual materials in the educational program of our churches. To do this a number of things are necessary.

First, our churches, through their leaders, must be led to see the *value of using visual materials*. This will take time but the examples of other educational agencies will help.

Second, leaders must have some *guidance* to make their use of such

materials most effective. Help along this line will be given in Southwide, state, and associational conferences, and in magazine articles.

Third, churches must be provided with *equipment*. This cannot be purchased now but will be made available through all the state Baptist Book Stores as soon as possible. The Visual Education Service is compiling a list of churches that want to purchase equipment and will give them immediate notice

when it is available. (If you want your church on that list, send in its name immediately. This does not obligate you in any way.)

Fourth, *materials* must be made available, and the churches kept informed about them. Space will not permit a discussion of all the many types of visual materials. Two with great possibilities are mentioned.

The miniature slide projector is an inexpensive piece of equipment which any church may own. Miniature slides are also very inexpensive. By producing sets of such slides, our boards can make it possible for any group to *see* what is being done by Southern Baptists at home and around the world.

The use of motion pictures is somewhat more expensive, but for many purposes is also much more effective. After the war thousands of our churches will be using this educational aid. For these churches the extent of their use of this effective modern device will be limited only by the number of films available.

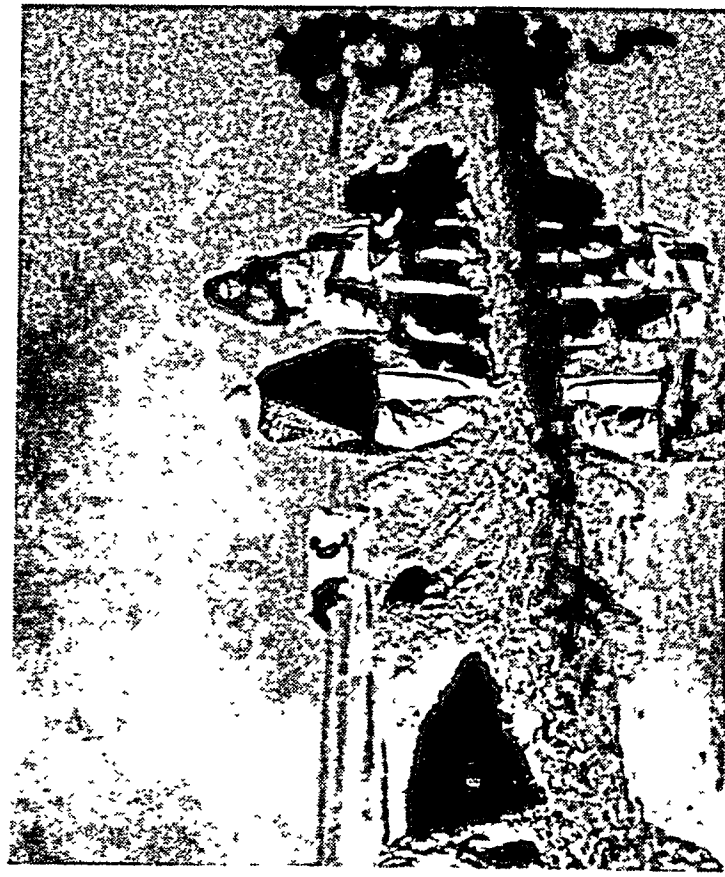
Film Library

There are already quite a number of films which can be used for mission study and others are being produced. In addition to the missions films, there are a number of other films depicting life in various countries which can be effectively used in our church program. For example, a number of good pictures on South American countries are available, the use of which our Government is promoting in seeking to build better inter-American relations.

To meet the need for materials it is planned to establish a library of visual materials to be serviced and
(Please turn to page 24)

The Forgotten Village

Sixty minutes, sound



John Steinbeck has produced a beautifully photographed and deeply moving film of a family in a remote village in Mexico.



No actors are employed—only simple people sincerely re-



The story develops into a stirring dramatic conflict between age-old superstitions of the village and modern medical science.



It pictures not only the Indians of Mexico but multitudes throughout the world whose need is an enlightened Christianity.

The Life of Saint Paul

Five episodes, sound



"On the Road to Damascus"—And Saul was consenting unto the death of Stephen, the first Christian martyr.



"Faith Triumphant"—Paul appears before Felix at Caesarea.



"The Grace of Forgiveness"—The prisoner of Rome bids farewell to the hearers of his epistles back to the churches of Asia.



"The Crown of Righteousness"—During his last days, Paul dictates "I have fought the good fight. I have kept the faith."

Missionary Education through Motion Pictures

These noncommercial 16-millimeter motion pictures are available from the Religious Film Association through the Baptist Book Stores.

Johann Sebastian Bach, it is said, did more through his music to aid the growth of Lutheranism and the Reformation than Martin Luther himself.

The Christian religion is a singing religion. Music, vocal and instrumental, usually consumes one-third of any religious service or program. In the singing of the great hymns many have been led to see their responsibility toward God and mankind. Many have heard his call to definite Christian service. Others have heard Christ's call to give of their means to carry the message of salvation to the uttermost parts of the world. "From Greenland's Icy Mountains" has inspired its millions down through the years and still stirs within us a desire to be of greater service to Him.

The singing of excellent missionary hymns is an opportunity for teaching missions. Music is a vital part of worship, but it is also a clear teaching opportunity when the selection of the hymn material is applied to a particular subject. The ways in which this teaching may be done are varied. The relating of some incident which suggested the writing of a particular song will often create in the minds of the people a new desire for missionary work.

Some of the neediest missionary fields of the world today are the cities. In these great centers of humanity are gathered people of all creeds, colors, and nationalities. As Frank Mason North watched the crowds that thronged the streets of New York, and many European cities, and as he thought of their need of Christ, the lines of his excellent missionary hymn, "Where Cross the Crowded Ways of Life," were suggested to him. These stanzas picture almost any city one might mention and its need of Christ.

Flandrin's "Christ Mourns Over the City" could well be applied to the present day. The heart of Christ must bleed at the sin and sorrow, want and wickedness, and the apparent thoughtlessness of him in the cities. When this great hymn is thought through and the singers are brought to realize how applicable it is to our present-day conditions it will stir their hearts to missionary effort.

Teach Missions with Music

By W. Plunkett Martin

The boys and girls and young people of this generation have a world-wide outlook. Sectionalism is being wiped out; tolerance of creed and race is a reality. The hymn, "In Christ There Is No East or West," emphasizes the fact that Christians are one in Christ throughout the world. The words are by John Oxenham and the music by Alexander Reinagle. Unfortunately this hymn is not in all of our hymnbooks but it may be found in some of them.

This song lends itself beautifully to dramatization. Children never forget a hymn that they see. There are several ways to portray the main thought. Elizabeth Hubbard Bonsall in her book, *Famous Hymns*, suggests that a cross be placed in the center of the platform to represent the spirit of Christ, and from the four corners come representatives of the nations of the world. They kneel before the cross and join hands during the singing of the stanzas, showing in a dramatic way the theme of the hymn, that in Christ all men are brothers. The more we use costuming and lighting effects, the more impressive is the production and the more lasting the effect.

Another good missionary hymn is "Challenge," or "Are Ye Able?" as it is sometimes called. This is one of our newer songs, written in 1926 by Earl Marlatt for a consecration service at the Boston University School of Religious Education, where he later became a member of the faculty. This has become a favorite with the young people of the senior high school and college age.

Using "Challenge" in a consecration service, I find it most helpful to give some of the incidents which contributed to its writing. "Jesus always threw out a challenge," Mr. Marlatt

is quoted in *Christ and the Fine Arts* as saying. "When Salome asked for her sons a place in his kingdom he said unto them, 'Are ye able to drink the cup that I shall drink of and to be baptized with the baptism that I am baptized with?' They said unto him, 'Lord, we are able.'" Some time later Mr. Marlatt went to Oberammergau to see the Passion Play. The most significant scene in the play is the crucifixion and the most moving

moment in that scene is when the thief turns to Jesus and says, "Remember me when thou comest into thy kingdom." And Jesus, seeing both his faith and patience, replies, "Today shalt thou be with me in paradise."

"Somehow those two moments get together when I was asked to write a hymn of self-dedication for the School of Religious Education. The words came so spontaneously to the music of a tune which Harry Mason had already written that the text seemed to write itself. I sang it to myself as I crossed the Boston Common one evening, and by the time I had reached my room on top of Beacon Hill the song was finished."

The message of the song is brought out most effectively, I find, by having the first stanza sung by a young man as a solo and the second stanza given by a reader while the pianist plays softly. The music of the hymn lends itself readily to a three-part arrangement for women's voices and the remaining stanzas may be so used. The entire group should sing the chorus following each solo and the last stanza. There are many other ways in which this song may be used with lasting effect.

"Challenge" is a dare to young people to follow Christ whatever the cost and many have dedicated their lives to the Master for service through its appeal. A very fine spiritual atmosphere was created at the Baptist Bible Institute recently on Missionary Day when six young women sang it as a double trio.

There are many hymns to stimulate Christians to participate in missionary work, and prompt them to carry the message of salvation to the ones who know Him not. Our leaders will do well to study the effect of hymns and use them as a teaching aid.

Editorial

God Uses Pictures

After Noah came out of the ark, God promised him that never again would there be a flood to destroy the earth. To confirm that promise God set the rainbow in the clouds—an object lesson which Noah and the generations after him could not forget.

All through the Old Testament may be found reminders of God's love and holiness and care. Tabernacles and altars and offerings and temples pointed to the Messiah who was to come as the world's Saviour. In their ministry prophets illustrated their teachings with object lessons.

But not until Jesus came and the Word was manifested in the flesh did men understand more fully the personality and power of God. On the night of the betrayal, when one of the disciples asked Jesus to show them the Father, Jesus said: "He that hath seen me, hath seen the Father." Jesus, the Son of God and the Son of Man, was God manifest in the flesh, so that men might see him.

In the last book in the Bible is a panorama, a moving picture, of what John saw when he was taken up in a vision into heaven. Again and again, we read the words, "I saw." Go back to the prophets of the Old Testament and you will find those words in Ezekiel, in Zechariah, and in other prophecies, "I saw."

We have referred to these scriptural teachings concerning God's use of symbols, of pictures, to emphasize the place that pictures have in teaching. This is particularly true when, as never before, magazines and papers are filled with pictures, many of which poison the heart instead of nurturing the soul.

We can visualize world mission activities more forcefully through illustrations than in any other way. Pictures are tremendous aids in teaching missions. With that in mind, the Foreign Mission Board is utilizing this agency, not only through THE

COMMISSION, and through moving pictures of mission fields, but through other visual educational projects. Recently, upon authorization by the Foreign Mission Board, a Speed Graphic camera and a photographic darkroom were dedicated. These constitute only one phase of a larger photographic service to help supply Baptist periodicals with live missionary pictures. Miss Marjorie E. Moore, managing editor of THE COMMISSION; Dr. J. W. Marshall, secretary of missionary personnel; and Miss Mary M. Hunter, secretary of literature and exhibits, are co-operating in this ever-enlarging missionary ministry. God still uses pictures.

When Missionaries Return

In a story in *The Religious Herald*, concerning the missionaries on the *Gripsholm*, Pastor D. M. Nelson, Second Baptist Church, Richmond, said that he was deeply impressed by the attitude of our missionaries who had been interned in China. He was impressed by their unshaken faith, their unselfish and unwavering love, by their sense of good humor, and by their concern for the spiritual welfare of those who had interned them. Pastor Nelson added that his experience made him optimistic of tomorrow's world.

"The doors are to be wide open for the gospel in China. This group of veterans will be ready to lead our choicest young men and women in helping Chinese win China for Christ."

The return of this missionary group led us to read again Luke's account in Acts of the return of Paul and Barnabas from their first missionary journey. Look at some of their difficulties: They encountered, on the island of Cyprus the opposition of Elymas, the sorcerer; John Mark left them when they reached the mainland in Pamphylia; after a few days in Antioch in Pisidia they were persecuted by hostile Jews; then they were followed to Iconium and other cities by

Jews and Gentiles, too, who used them spitefully; at Lystra Paul was stoned and left for dead. But in spite of their sufferings, when they returned to Antioch, their missionary base, they told the assembled church what God had done with them and how God had opened doors of faith unto the Gentiles.

These men were not disheartened by their hardships. Their ministry to the Gentiles had raised questions which needed to be settled in the council which met in Jerusalem. Differences concerning missionary personnel did not deter them, but Paul and Barnabas were both determined to continue their missionary work, their paths diverging but leading alike to needy fields.

So with our missionaries who are already praying that the day will soon come when they can return, through the guidance of the Holy Spirit, to the fields to which God has called them. The greatest missionary opportunities, many with new problems and multiplied difficulties, are awaiting Southern Baptists in the years ahead. God will give grace and wisdom and faith and courage to possess the lands which he has given us.

Missions After the War

It is difficult to forecast the changes which will take place in the world with the cessation of war. We know that we shall have a weary, hungry, sorrowing, bankrupt world. The task of reconstruction will be more complex, more stupendous, and more difficult, than most of us can foresee. A multitude of problems, many of which have been held in abeyance, will confront us—problems which will tax the resources and skill and faith of thoughtful men and women throughout the world. Unquestionably there will be changing missionary emphases and methods, although the heart of the message will be unchanged.

There have always been obstacles in missionary endeavor. At the close of this tragic war, we shall face the greatest missionary opportunities we have ever known. As in Paul's day, there will be open doors and many adversaries.

Some of the questions which are already emerging are:

1. *The relation of the missionary to the native churches.* More and more

the responsibility for leadership will rest on native leaders. The pastors and college and seminary principals or presidents will be nationals, especially in countries where there are facilities for training such leadership. For a long time to come there will be need for missionaries, not as superiors but as equals, to counsel and reinforce the younger churches and preachers and teachers.

2. *The relation of the missionary to the government of the country in which he labors.* This comes back to the fundamental question of the relation of church and state. What will be the attitude of the respective governments toward various religious bodies? In Japan, for example, the Government classes all evangelical bodies as "The Church of Christ in Japan." The various denominations as such have no legal status. They are, to use a term of the old Roman Empire, *illicita*. We may add, in passing, that the early Christian churches were for a season *illicita*—without legal standing and protection in the Empire. Members of these organizations were thrown into dungeons and cast into arenas to be devoured by wild beasts. Believers in that day suffered and died, but they were true to the faith. Already questions are being asked concerning the postwar standing of various religious bodies with the governments of the world. Freedom in religion was not included in the Atlantic Charter. Will it be named as one of the freedoms in the world charter? Will Christians again have to die for their faith?

3. *The relation of the missionary to the religions of the lands in which he lives and labors.* One of the clearest statements on this line is made by Dr. Y. C. Yang in *China's Religious Heritage*. He puts side by side the two Scriptures reciting the interview with the woman at the well, and the confession of the Apostle Peter. Then he concludes: "In these two passages we see the whole story of missions; the first problem it has to face, the proper method of approach, the secret of effective preaching, and the mark of genuine conversion. 'Art thou greater than our father Jacob?' is the great query of the non-Christian world when confronted with Jesus Christ as the Saviour for all mankind and not simply a prophet for some particular nation or race only. 'Thou art the Christ, the Son of the Living

God,' is the great revelation, the great confession—that knowledge and conviction which is the great commission of the Christian church everywhere." We win the people of other nations, not by ridiculing their religion, but by revealing an understanding of their spiritual need, and by bearing testimony to the Saviour of the world. As long as that need exists, we are under inescapable obligation to be witnesses of the Lord Jesus Christ. We shall win them by convincing them that we have a living Saviour who gives to his followers a faith and a dynamic not found elsewhere.

4. *The relation of the missionary to other evangelical religious bodies than his own.* There is peril in an all-inclusive policy which would discard distinctive beliefs and convictions in order to have a common denominator in religion. We Baptists believe, for example, that all unregenerate men are lost sinners before God, that they must repent and believe in order to be saved, that they must be "born again," that they are saved wholly by the grace of God through the blood of an atoning Saviour. Can we, dare we, for the sake of personal admiration and affection, disregard our distinctive doctrines in order to form an all-inclusive national or international organization? What message shall we take to millions who are lost in sin, who have no sure hope in their suffering and sorrow? As Dr. John R. Mott suggested recently, true spiritual unity of all believers—unforced unity—is more precious than any organic unity where there cannot be complete agreement. Missionaries of various evangelical denominations have much in common, and are permitted to have blessed fellowship in other lands as in the homeland; but they have this fellowship without sacrificing their own convictions or asking that others surrender their cherished beliefs.

In the January, 1944, issue of the *Atlantic Monthly* is an article "Should Foreign Missions Go?" in which the writer, Dr. Phillips Endecott Osgood, makes the startling statement that the disdain of broad-minded Protestants for the missionary is rooted in steady liberalization of Christian credalism. He asks: "What church does not wrestle with the fact that liberalism appears to breed less and less earnestness in this great adventure?" As we go into all the world with the message of the redeeming grace of God, we

should have apostolic compassion and courage, based on the conviction that there is none other name under heaven given among men, except Jesus Christ the Saviour of the world, whereby we must be saved.

The Truth About South America

Dr. George P. Howard, who has spent years in South America, kept hearing the Roman Catholic propaganda that Protestant missionaries were disturbing inter-American relations. So, last year, he interviewed outstanding officials, educators, journalists and jurists in South America. He summarized the replies for the Foreign Missions Conference of North America which met recently in Chicago. He said that out of hundreds of leaders interviewed, Catholic and non-Catholic, only two agreed with the Roman Catholic hierarchy. His findings will be published soon in a book which is expected to shed much light on the Roman Catholic program in South America.

Here are some of the testimonies given by Dr. Howard:

"Dr. Manuel Carlos Ferraz, president of the Supreme Court of the State of Sao Paulo, Brazil, said: 'Protestantism has been a stimulus to Catholicism in my country. It has aroused that church from its sleep of centuries. When Catholicism was the state religion of Brazil and it had no competition, that church fell into a state of decadence.'

"Dr. Hugo Fernandez Artucio, a member of the Uruguayan House of Deputies, a prominent writer and discoverer of the Nazi network in Uruguay, said to me: 'Protestant missionaries and teachers represent the spiritual America which Uruguayans love. . . . The spirit of Catholic intolerance which is being reflected in the foreign policy of the U. S. at present is very disturbing to us in Uruguay; we take it as a symptom of a dangerous leaning toward totalitarianism. There is evidently a clerical uprising in the world today and it would appear that it is gaining strength in the U. S.'

"Dr. Casal Castel, a prominent Argentine educator and the leading Roman Catholic writer of that country, says in a written statement which he gave: 'I consider that the presence of Protestant missionaries and teach-

ers who have come from the United States to my country, is the most effective expression of good neighborliness. It is the spiritual expression of American solidarity. When America shall have done away with all "spiritual tariff walls" on that day the dream that we have had for the new world will have been fulfilled. He further adds that when we deprive others of their liberty, sooner or later we lose our own.

"Manuel Seoane, editor of Chile's most popular magazine, after a recent visit to the U. S., wrote a book with his impressions. He there remarks that he had noticed that the influence of the U. S. Government was producing a return of Protestant missionaries from South America and encouraging the sending of Roman Catholic missionaries. 'We resent,' he said to me in a signed statement, 'that an inquisitorial office established in any foreign office should decide whom we are to entertain as our guests and who should not enter our countries.' Dr. Seoane is a Catholic with a sister who teaches in a nuns' school in this country."

The Test of Our Faith

Jesus taught that it is not what we say, but what we do that determines our relationship to the kingdom of God—"Not everyone that saith, Lord, Lord, but he that doeth the will of my Father." The words of James are just as applicable today as they were when written centuries ago: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." A little further along, in the same message, James asks: "If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?"

The beloved John asks a similar question: "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

We cannot forget the picture which Jesus gave of the Judgment, when we shall face the record concerning our response to the need of the hungry, and thirsty, and naked, and impris-

oned and sick: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

We have before us the record of what Southern Baptists have given during the last two years for the relief of suffering people around the world. In 1942, Southern Baptists gave for world emergency relief, \$446,903.11. During last year, 1943, Southern Baptists gave \$479,142.44. The total for the two years was \$926,045.55. During the five years preceding the total contributions for China relief were \$140,090.78. The grand total received for relief from 1937 was \$1,066,136.33.

Last year we sent out \$331,026.33 for China. We are sending every month \$35,000 to Free China, and have \$50,000 reserved for Europe as soon as we can go into that continent where there is such desperate need. Already some funds are being sent through neutral hands. Many thousands of dollars have gone into the distribution of Scriptures among Russian prisoners in the Balkan states, in Latin America, and in other lands.

At the close of this terrible war, a starving world will be at our doors with outstretched hands. As followers of the Lord Jesus Christ, the recipients of God's bounteous grace, we cannot do otherwise than feed and clothe and shelter these multitudes. Here is the test of our religion.

World Tidings

The Koinonian Bible Class in Dallas, of which Dr. J. F. Kimball has been teacher for the past twenty years, has contributed \$1,600 for the beginning of a fund to support at least one foreign missionary as a regular activity of the class, a fund which will be forwarded, through the church, to the Foreign Mission Board. The class expresses the hope that it will be possible for that missionary to be sent to Russia. Orville Groner, treasurer of the Relief and Annuity Board, is president of this class.

We read recently in the *New York Times* a statement by the vice-president and engineering chief of the General Motors Corporation, in which he declared that all the facilities of General Motors are geared for quick resumption of production of cars. And he added: "If the war should end at

noon tomorrow, every key executive in GM knows his job on the passenger car program. The paper work is behind us; we could be functioning on automobiles within an hour." Is there not a lesson in that for us in planning our world mission work, we should not wait until the war is over? We should have our postwar missionary activities so planned that we could enlarge our work immediately.

Dr. Williamson of London told us that he had received information, on unquestionable authority, that 2,000 men in the British Eighth Army had expressed their desire to enter the ministry after the war. This is due in large measure to the Christian influence of General Montgomery, commanding general.

In a recent issue of *The Alabama Baptist*, Editor Gwaltney named a number of outstanding men taking part in the War Between the States who rendered glorious service thereafter in the ministry. Among them were such men as Russell Conwell, J. B. Gambrell, and W. B. Crumpton. Many of the men who fought under Oliver Cromwell later became preachers, among them John Bunyan. Many men in this terrible world conflict are coming face to face with God as they never have before, and will return home with new visions of Kingdom service.

American Methodists launched in the month of January the Crusade for a New World Order; the platform adopted calls for the participation and collaboration of America in an international organization formed for the preservation of peace, and for a larger and more energetic missionary policy on the part of the Church. Some eighty Crusade meetings were held throughout the nation during January.

We are not to forget Christ's admonition to pray the Lord of the harvest that he will send forth laborers into his harvest. There was never greater need for workmen in mission fields. Right now, Southern Baptists need more missionaries in fields already open. Others should be preparing to enter Europe, especially Russia, and the Orient when the war is over. We are desperately in need of a young doctor in Nigeria.

BOOKS

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

Yugoslavia's travail of soul from 1941 to 1943 is the subject of Louis Adamic's latest book, *My Native Land* (Harper, \$3.75). It is the tragic story of Europe's South Slavs. While special emphasis is placed on the Partisan-Chetnik problem, much history of many movements, political and religious, is given. Mrs. George W. Sadler, who reviewed it, says: "The many factions and nationalities, and the great number of unfamiliar names require careful reading. It is not an easy book to read, but a most worth-while one."

Chinese folk songs, or Chinese folk tales in musical settings, have been collected and published under the title *The Flower Drum* (John Day, \$2.50) by C. H. and S. H. Chen. "It is a clear-cut gem of creative craftsmanship," according to Reviewer Mary Lucile Saunders, "delightfully balanced in melody and poetry, with Mrs. Chen faithfully crystallizing Chinese music forms in the difficult confines of piano harmonies and Mr. Chen sympathetically interpreting Chinese poems for us in the language of the West. The singer and pianist both will wish to give this collection the serious study and practice necessary to acquire enough skill to create for the listener the truly exotic and different and charmingly entrancing flavor of the music of Cathay."

John S. Hoyland is a writer who knows his India and her peoples. *Indian Crisis* (Macmillan, \$2.00) is an unusually readable book by a Britisher on Great Britain's relations to India. With such voices as this one among the English people, there is hope that the political problem will be solved in the interests of the Indian people. Reviewer M. T. Rankin considers the chapter on Indian personality especially valuable.

My Life with the Enemy (Macmillan, \$3.00) is a newspaperwoman's account of twenty years in Japan, first as missionary, and later as educational editor of an anti-Axis paper and as foreign correspondent. Reviewer Valleria G. Rankin says, "She proves that 'there is one keynote, one touchstone, one password to Japanese thought and action. That is, Japan.' Phyllis Argall has given an able interpretation of the Japanese people."

With Africa in the headlines, publishers continue to produce books on the no-longer-dark continent. *Boot and Saddle in Africa* (Revell, \$2.00)

is Medical Missionary Thomas A. Lambie's story of his ministry as director of the George Memorial Hospital in Ethiopia, where he was personal physician for Emperor Haile Selassie. Here is a story of faith, courage, and devotion to the God-given task. *Introducing Africa* (Putnam, \$2.50) by Carveth Wells is the most informing book for its compass that has come our way recently. The author, who is an explorer and lecturer, presents the continent as a whole, then deals with each country individually, describing its terrain, its customs and occupations, and its peoples. Wells makes his book a delightful means to an intelligent appreciation of one of England's and America's first "foreign mission fields."

Pierre Van Paassen has made the strongest case for the Jew that we have read in *The Forgotten Ally* (Dial Press, \$2.75). He says that one day, a dozen years ago, when Adolf Hitler stormed at him for his defense of the Jew, he knew that some day the Jew would be exterminated in Germany. Van Paassen shows that reinforcements in men and equipment from Palestine saved Alexandria and the Near East from Rommel's army. Whether he agrees at every point or not, the reader of this book will gain a new understanding of the Jewish people.

Basil Miller has produced a biography of Pastor Niemoller, who is still a devoted follower of Christ in spite of crosses and concentration camps. "Hitler may break his body, but never his soul," is the testimony of thousands of the admirers of this modern martyr to the faith, whose story is so well told in *Martin Niemoller* (Zondervan, \$1.25).

With American service men and women stationed in large numbers in Alaska, the war has focused the attention of their relatives upon that American outpost. This interest should be utilized for the promotion of Christian missions. Thomas Jenk-

ins' *The Man of Alaska*, Peter Trimble Rowe (Morehouse-Gorham, \$3.75) does this. Of it Mrs. E. C. Routh declares: "If you want a vivid description of Alaska, that almost 'forgotten' land, and at the same time a story of teaching, healing, and preaching not surpassed in the annals of modern missions, read this volume."

Because the religious man uses whatever talent he has to express his devotion to Christ, and the Christian artist has invariably sought some expression of his faith in line and form and color, *The Story of Painting* by Thomas Craven (Simon and Schuster, \$5.00) has missionary value. In a story of art from cave pictures to modern masterpieces, described for the layman in a fresh, exciting way, with twelve full-color plates and almost a hundred black-and-white pictures, it seemed odd that only Western art was included. Indigenous Christianity in Asia has produced some intrinsically important works.

Rarely can we review a truly missionary play or pageant, but Bessie M. Stratton's *Banner of Faith* (Baker, 50 cents) is a colorful, easily-staged drama of international Christianity, depicting the faith which supersedes nationalism and honors allegiance to the Cross and the Christian flag. It recognizes the strength of the faithful groups of Christians in all the countries of the world. Adaptations for performances where staging equipment is meager are clearly defined.

A proper appraisal of religious bodies other than our own is impossible without some knowledge of their teachings and the history of their development. *The Story of American Catholicism* (Macmillan, \$3.75) by Theodore Maynard is a worth-while study of the main movements of the growth of this vast group of Christians in our country.

The New Order in the Church by William Adams Brown (Abingdon-Cokesbury, \$1.50) clarifies for us the issues involved in the World Council of Churches.

Studying Missions

By Mary M. Hunter

Among the outstanding features of the administration of Dr. Charles E. Maddy as executive secretary of the Foreign Mission Board is his unremitting emphasis upon the importance of an informed constituency. Believing that mission study would open the door to missionary interest, and that missionary interest would lead to the dedication of self and substance to the great cause of world evangelism, Dr. Maddy blazed the trail which led to the wiping out of the Board's overwhelming debt and to the expansion of the foreign mission program of Southern Baptists.

His first concern was the formulating of plans for acquainting the entire constituency with the needs of the foreign fields. In the early days of his administration he devoted much of his time to a study of the types of literature through which he hoped to make the full proclamation of the message of foreign missions to hundreds of thousands of Southern Baptists. He ever maintained that the methods used in the sending out of foreign mission information was of great importance. We remember that we always came out of our conferences feeling that every type of Foreign Mission Board literature must be so absorbingly interesting that it could be read and passed on to others, and would be the basis of earnest and constructive discussion in classes and among friends interested in the foreign mission enterprise.

Do we wonder, then, that in the early fall of 1934 the Foreign Mission Board had acquired space for printing foreign mission information in seventeen denominational monthlies and in all of the Baptist state papers in the Southern Baptist Convention?

In addition to this supply of missionary news, the Board published a number of tracts, special leaflets, posters, and mission study catalogs. A revision of *Seedtime and Harvest* by Mary C. Alexander was made early in 1934. In the late fall the Foreign

Mission Board published *At the Gate of Asia*, the delightful mission study textbook by Foy Johnson Farmer, who had served for a number of years as a missionary in Japan; and *Where Is He?* by Beatrice Barnard Redwine, prepared for study in preparation for the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering. These books were widely and profitably studied.

A milestone in mission study history was marked in 1935 by the launching of a definite plan for a graded series of mission study books—courses designed to take Southern Baptists around the world in the study of their mission fields in a cycle of seven years.

To supplement textbooks, material in the form of suggestions to leaders of classes, tracts, maps, charts, graphs, picture posters, and the films in the Foreign Mission Board's library of motion pictures was made available, free of charge, to classes and groups studying these books.

The first of this series, published in 1935, portrayed the work of the Foreign Mission Board in the South American countries.

The theme for the next year afforded Southern Baptists the opportunity to become better acquainted with the work of their Mission in Nigeria, West Africa.

The year 1937 marked another milestone in the history of mission study. The Palestinian Mission was the theme for the year and the course was designed to conform to the requirement for Woman's Missionary Union and the church school of missions for adult, Young People's, Intermediate, Junior, and Primary groups. The Palestinian series was the first to include the book for the Intermediate age.

The 1938 course dealt with the work of the Board in China. It was in 1939 that the evacuation of the women missionaries, the children and certain of the men began. The entire

For suggestions on planning church schools of missions and world missions conferences, write to Mary M. Hunter, 2037 Monument Avenue, Richmond 20, Virginia. The Board's pamphlet on schools of missions has been recently revised and is available free upon request. Picture sheets, brochures, and other helpful mission literature may also be had for the asking.

disruption of the work in occupied China came just as Southern Baptists were completing the mission study series on China.

The 1939 series gave Southern Baptists a comprehensive study of their work in European fields. At the end of that year all missionaries in Europe were forced to leave their posts of duty and return to the United States.

Fifty years of Southern Baptist missionary work in Japan was the theme of the mission study courses in 1940. This series of studies came just when war closed the doors of Japan to Southern Baptist missionaries.

While the study of our mission enterprise in China, Europe, and Japan was by no means a complete history of the work in any one of these fields, the review of the progress and achievements in these countries has opened the eyes of Southern Baptists to the needs and possibilities of those lands and has profoundly strengthened their desire to send forth more missionaries to these needy fields at the close of the present world conflict.

The new series of studies on South America and Africa are current. Both have been well received and are being studied with profit.

Southern Baptists will rejoice in the fact that the Foreign Mission Board now has in the making larger plans for local, city-wide, and associational church schools of missions, missions emphasis weeks, and mission study classes. A definite arrangement is being made whereby missionaries in this country on prolonged furlough may be available for all types of programs of missionary education throughout the Southern Baptist Convention.

Mobilizing MEN for Missions

Scotland County Products

The Biblical Recorder carried recently an interesting story of the three McMillan brothers, Robert Leroy, John Arch, and Henry Hudson McMillan. John Arch is rendering distinguished service as editor of *Charity and Children* and as co-laborer with General Manager Greer of the North Carolina Baptist Orphanage. Henry Hudson, better known as "Hud," who has spent years of devoted and effective service in China, came home last December on the *Gripsholm*. The first one of the brothers, Robert Leroy, is a distinguished lawyer, who makes his home in Raleigh and has grown to eminence in the bar association of his state. He is one of the outstanding Baptist laymen in North Carolina.

All three of these brothers are products of Wake Forest College and came from Riverton, down in Scotland County, which gave to North Carolina and Southern Baptists Livingston Johnson, Archibald Johnson, John Charles McNeill, Gerald W. Johnson, Wingate Johnson, Jasper L. Memory and other distinguished leaders.

Have We Paid Our Debts?

Our money debts, yes. And thank God it is true. They have been a great hindrance, and that in many ways. At last they are behind us. Now we can face our spiritual indebtedness, our moral obligations, our unfulfilled, our undefined duties.

For twenty-five years, ever since we went out in a grand, hopeful campaign of enlargement and named it after the money objective, we have been entirely too finance-conscious. Not that money is not important. It is needful for plans, programs and work. It is a test of character. It may be made a measure—one measure, just one—of religion, of insight, devotion and faithfulness. But it is at best apt to be a deceitful test. It is always in danger of proving to be "mammon of unrighteousness."

No great spiritual undertaking can cope successfully with the handicap of major emphasis on money—material things. The Seventy-Five Million (dollars) Campaign doomed

us to the apostasy of the spendthrift years of the twenties and to the humiliation and long-drawn-out struggle of the depression decade.

But thanks be unto God, we are now ready to face the world, and Jesus Christ, at a new crisis of opportunity. To the world and to him our debt is beyond all calculation. But we must calculate and define its first installments. May his Holy Spirit make us take the right way of looking at it, the right way of laying hold on it.

W. O. C.

Teach Missions with Movies

(Continued from page 15)

distributed by the Visual Education Service. In order to take care of repair and handling costs, a small service charge on the use of these materials will be made. But this will not prevent their use by anyone.

Steps have already been taken toward getting all of our denominational institutions to produce some visual materials on their work. We

think it will be a great help to the churches to have one central place from which they may order visual materials on any phase of our work. The Visual Education Service is therefore offering to serve as a distributor for visual materials for all denominational agencies.

At present the Visual Education Service has only a small number of films on hand. Churches or individuals desiring information on these and wishing to be kept informed about pictures which are added from time to time should write and ask to have their names placed on the mailing list.

The matter of missionary education, one phase of the total program of religious education, is of sufficient importance to merit a churchwide program. Too long has it been considered of interest to women and children only. A wise use of visual materials can be an important factor in getting missionary information to, and missionary support from, every member of every church.

A million is not enough!*

This book is what
they ALL need!

STRENGTH for SERVICE TO GOD AND COUNTRY



How many millions comprise our armed forces is a military secret. No secret is the news that **STRENGTH FOR SERVICE TO GOD AND COUNTRY**, the devotional guide for our service men and women, is soon to reach a million* copies.

But a million is not enough. The appreciation shown by hundreds of thousands on our world battlefronts for this book demonstrates how ALL need it.

Each page is fashioned with rare understanding of the innermost needs and thoughts of our fighting forces. The daily messages maintain the ties to their homes, their country, their church, and their God!

Made to fit a uniform blouse pocket—384 pages.

In two bindings: **KHAKI** for the army and marine corps; **BLUE** for navy and fleet services. State quantity wanted in each binding.

★ Copies printed and on order January 1 were 1,012,210. **75 cents each**
\$7.50 a dozen

Order from the

BAPTIST BOOK STORE

Serving your state

WOMEN

Witnessing to the Word

Mrs. Carter Wright

As the new year dawns and Baptists rejoice over the good news that the last dollar has been paid on Southwide debts, all minds are turned to the woman who not only gave of her own means but challenged other women to sacrificial giving. Mrs. Wright as stewardship chairman of Woman's Missionary Union, auxiliary to Southern Baptist Convention, has led out in making plans, setting the goal of \$1,000,000 toward the debt, and has inspired the women and young people to victory.

Miss Eva Berry in *Labor of Love*, a history of the Alabama Union, describes Mrs. Wright as follows:

"The incomparable Mrs. Carter Wright of Roanoke, called the very soul of the Ruby Anniversary, had become the beloved president of the Alabama Union in 1925. Even before this time she had made most favorable impressions on the women and young people of the state as she had appeared before them in annual meetings and as she had rendered service in various other ways. She had loved the cause of Christ from childhood and was bequeathed with a heritage of charm and culture. Beautiful of person and character, and with the marvelous gift of being able to stir her listeners to the depths of their souls with her ringing messages, as well as talent in presenting missions forcefully by stories from her own pen, her work in the Alabama Union and the south has been of untold benefit. Her love for the work and her ability to inspire others to 'do things' had already been displayed during the three years she had served as state personal service chairman. . . .

"The subject of her first annual message as president of the Alabama Union was 'Thy Kingdom Come,' and that this was truly her prayer was shown by the efforts she put forth to bring in the kingdom of God. She had already inspired the women and young people of the state with her thought-provoking and challenging messages on stewardship which she has said, together with the proper observance of Christmas, is her 'hobby.' That she 'practiced what she preached' is seen in her faithfulness through the years in giving large sums

of money from time to time to various denominational and mission causes. Her fearlessness in standing for the right and her clear-sightedness in planning have made her invaluable to the Alabama Union for many years."

As Southern Union representative she has toured the Southland many times speaking on plans and purposes of the Union, particularly tithes and offerings. Tactfully but definitely has she promoted plans for the Southwide debt-paying campaign.

Her vision includes the world. For months she has been praying for a stewardship revival among Southern Baptists. In a recent article in *Royal Service* she quotes from denominational leaders who hold with her that such a revival is the need of the hour. Because of a back injury received in a fall more than a year ago Mrs. Wright cannot be as active as formerly, but God hears the prayers of this intercessor and people are led to serve through her pen and her leadership. Her desire is that through a stewardship revival Southern Baptists may encircle the world with the gospel message.

MRS. R. S. MARSHALL,
W.M.U. Secretary, Alabama

Christian Homes

Within the last few days I have received fresh evidence of the way in which God's Spirit is working in Indian homes. In a recent letter from a Hindu friend she spoke of the work being done to help in famine relief in Bengal. Among other things she mentioned that two organizations were bringing 150 orphans from Bengal to be cared for in the city of Indore, and a number of people were preparing to receive these orphans into their own homes. What about caste? Apparently nobody is bothering to raise the question. I have heard of no such generous sharing of the homes during the great famines of the past. It is over forty years since the last famine era and what a change has taken place when people are ready to share their homes with needy children! . . .

—MRS. L. WINIFRED BRYCE, from an address delivered at the jubilee meeting, Foreign Missions Conference of North America

★ ★ ★

The W.M.U. of the First Baptist Church, Columbus, Georgia, reports noteworthy offerings in recent months for missions: \$3,535.48, Lottie Moon Offering; \$1,566.15, Annie Armstrong Offering; \$1,130.50, State Missions; \$1,549.80, Hundred Thousand Club; and \$646.30, Bessie Tift Endowment. We rejoice with these noble women in the glorious response to world needs. They have a great pastor, Dr. Frederick S. Porter, president of the Georgia Baptist Convention.

Southern Baptists were grieved to hear of the homegoing, December 23, of Alice Shepard Kimbrough, wife of Thomas Kimbrough, a member of the faculty of the high school at Fairburn, Georgia. Mrs. Kimbrough was the daughter of Dr. and Mrs. J. W. Shepard, who were for years connected with the Baptist Seminary in Rio de Janeiro, and are now with the Baptist Bible Institute, New Orleans. She was born in Brazil, was educated in Virginia Intermont College and Shorter College, and taught in Norman Park and in the school at Dixon, Georgia. She was a faithful and devoted Christian.

Missing Copies

(The following letter from the library of the Southern Baptist Theological Seminary is self-explanatory. We shall appreciate the co-operation of our readers who have files of the old *Journal*.)

For some time we have been interested in trying to complete files of the publications of the Foreign Mission Board. We have made requests from libraries and historical collections which we thought were likely to have duplicate issues but there are several issues lacking in our file yet. . . . They are as follows:

Home and Foreign Journal

August and December, 1851 (Vol. 1, Nos. 2, 6)

January, 1857 (Vol. 6, No. 7)

September, 1869 (Vol. 2, New Series, No. 5)

May and September, 1870 (Vol. 3, New Series, Nos. 1, 5)

February-April, 1871 (Vol. 3, New Series, Nos. 10-12)

June, 1871-June, 1872 (Vol. 4, New Series)

August, October, November, 1872, May, June, 1873 (Vol. 5, New Series, Nos. 2, 4, 5, 11, 12)

January, April, May, June, 1874 (Vol. 6, New Series, Nos. 7, 10, 11, 12)

October, 1874 (Vol. 7, No. 4)

Foreign Mission Journal

February and April, 1875 (Vol. 7, No. 8 and No. 9)

February, 1912 (Vol. 62, No. 8)

December, 1914 (Vol. 65, No. 6)

January, 1916 (Vol. 66, No. 7)

The Samuel Colgate Baptist Historical Collection of Hamilton, New York, also needs a copy of THE COMMISSION for July, 1938, to complete the file in that collection.

LEO T. CRISMON, Associate Librarian,
*Southern Baptist Theological Seminary,
Louisville, Kentucky.*

Messages from Missionaries



Evangelism in Montevideo

Here are the Central Sunday School of the First Baptist Church of Montevideo, Uruguay, and the beautiful temple. At the inauguration on April 19, 1942, I told the audience of 700 what I had overheard a woman tell her husband standing in the vestibule of the temple: "Look! There are no images. They say that the reverence these people have for God is so great, that they do not need images!" The audience enjoyed that remark to the full, because they felt that our temple was an unmistakable witness to the purity and sincerity of the simple gospel message.

In a recent presentation ceremony of a Bible given by our association of evangelical pastors to the mayor of the city, Sr. Gomez Folle, he said that he had been to our church service several times, and had enjoyed it so much that he had the fullest intention of returning. We have had other dignitaries of the Government; and the accompanying picture gives evidence of a fine-looking crowd of Uruguayans. Many of these have been gathered by our permanent corps of visitors, who go out into the neighborhood every Saturday and every Sunday morning, and bring in children and grown people from the surrounding homes.

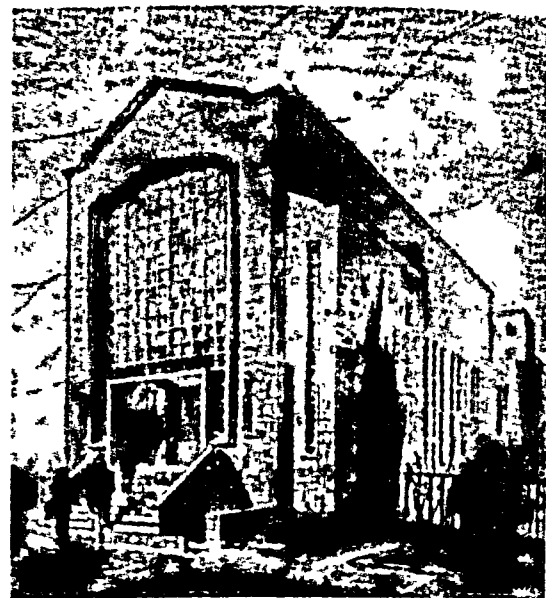
Since we have been active in the district with our regular invitations from door to door, the Roman Catholics have

intensified their campaign of villification against us. There are those here who are enlightened, but the vast majority receive us with open hostility, not infrequently slamming doors in our faces. Only one door in a dozen is opened wide to hear our invitation. However, from these that open, we have the unbounded joy of seeing some come, others come more than once, and the few linger with us because they have found a spiritual retreat.

One day the leader of our corps, Elsa Mariani, saw about seven of our little Sunday school girls who had stopped coming to Sunday school. They were passing the temple, and as they passed, they made the sign of the cross. Shocked, Elsa asked them the reason. They answered that the Catholic lady who visited them had warned them to make the sign lest the devil should fall upon them when they passed our church.

A similar incident occurred to our newsboy, Teodoro Gomez. He was giving out invitations to a lady when they saw a Catholic priest coming down the sidewalk. The lady said to the priest: "Look, father. Here is an evangélico. I have told him that I do not wish to go with the devil, and to go away." The priest, one of those few enlightened leaders who are not afraid to co-exist with the evangelicals, replied: "That's all right, madam. They believe and follow Jesus Christ."

One lady told a visitor: "I perceive



The new building of Montevideo's Primera Iglesia Bautista is as imposing as the architect's drawing promised it would be. It was made possible by funds given by the women of the States. There are two other fine Baptist churches in the city: Radio Norte led by Pastor Enrique Molina, and the newly organized Paso Molino Church under the leadership of Missionary R. L. Carlisle. Missionary B. W. Orrick directs a fine country work out of Montevideo, and Missionary S. L. Goldfinch leads the work in Northwest Uruguay at Salto and Paysandu.

that the difference between the Protestants and the Catholics is that the former have a religion of happiness and joy, while the latter have one of fear, superstition, and sadness." It is true that our Sunday school children are frequently brusquely taken away from us out of fear. Not infrequently they fail to come for a period of months, but later they return, happy to be in our cheerful Sunday school once more.

One such case was that of little Alfredo Pintado. His parents refused to let him return. He was our "Chief of Blackboards and Partitions," a job he carried out faithfully every Sunday. The teacher, the pastor, and students, all visited him. The superintendent wrote him a letter which must have burned his soul, because he would never look him in the eye afterward. Some of his class got some money together and bought him a pair of shoes. Time gave its reward; now Alfredo is back again, saying that his parents kept him from coming, and that he was "bored to death." Of our 160 in the Sunday school, 100 are children who come thus of their own accord and affection. This is a marvelous thing to contemplate, when we think how our children in the States must perforce be led by their parents, or stray away from the school.

One such strayer was Gloria Guido. She left with a heavy heart, after months of faithfulness. The superintendent was sad, and said: "How bad. I felt sure she

would some day become one of our teachers." When Gloria came formally to the pastor's house to tell the sad news that she would not be allowed to come any more, the pastor's wife, Lydia Alvarez, told her what the superintendent had said about her, and she cried. She hung around the play rehearsals, and was told that there was no use in her practicing, since she would not be allowed to take part. Months later Gloria Guido returned. She had had enough of being away. Only last Sunday Gloria made a profession of faith.

A young man, won through the Sunday school, said to me one day: "I sometimes go out into the fields to give thanks to the Lord for the blessedness of my new life in Christ Jesus."

R. ALVAREZ BLANCO,
Montevideo, Uruguay

Missions in Portugal

Last week end it was our joy and privilege to go to Leiria for the tenth anniversary of the Baptist church that is pastored by Dr. A. Mauricio, a great man, who after his conversion studied in Brazil, returned to Portugal where he found only three Baptist churches. After twenty years of work, there are fifteen Baptist churches and Baptists are the largest evangelical group in all of Portugal. Of the 3,000 evangelicals, there are 700 Baptists. The Baptist paper has a circulation of 1,400 and bears a wonderful witness. Dr. Mauricio was in America for the Baptist World Alliance and while there obtained his Th.D. from B.B.I. He is a modern Paul. Since there is no seminary for evangelicals here, he trains his young men. He speaks lovingly of "his sons in the gospel" and his communications with us read like the Pauline epistles.

We were unworthy of the welcome and thanks that were showered upon us as the guests of the Leiria church last week. Over and over again, we were told that they, the Portuguese Christians, could never repay America for her part in their salvation. We Southern Baptists sent the gospel to Brazil and they sent it to them, and whatever was done for us missionaries, they said, was only a small token of their gratitude to us. We wished that each one of you, each contributor to the foreign mission program of Southern Baptists, could have been there to accept their thanks and to share their fellowship.

If I could have chosen a country in Europe to visit, it would never have been Portugal. To me, Portugal was always a little country on the map which was dwarfed by Spain and my knowledge of it consisted of knowing that Columbus sailed from its shores to the United States and that it is a land of grapes and wine. Two months here have

convinced me that it is one of the most interesting countries of Europe. Its history goes back to the time when Phoenicians discovered the harbor at Oporto, the city that gave its name to Port wine. In the museums we have seen the relics of the Greek period, the Roman period, and finally the Moorish influence up until 1147.

Many races have filtered into the country and have produced a population that is as mixed as the U.S.A. Many of the people are as blonde as Anglo-Saxons, but the majority of them are brunette and they look very strangely at me when I cannot speak their language. I have been called in several times at the shops to interpret for Wilma or some fair-haired American. I have never known a more friendly people; many of them can excel the Chinese in courtesy and hospitality. There are extremes of wealth and poverty. It is largely an agricultural country and there is an overwhelming percentage of the population who are illiterate. As soon as a child is able to work he is sent into the fields or put into a shop or factory. Catholicism dominates and controls the land. In the total population of some 8,000,000 Portuguese on the continent, we are told that there are only 3,000 evangelicals (the name that is applied to Protestants here).

Portugal's climate is like that of California. Yesterday (November 28) we saw roses, lilies, azalias, chrysanthemums, geraniums, dahlias, violets, and nasturtiums in bloom in one garden. Palms, bamboo, pines, oaks, olive, cork, chestnut, and fruit trees grow in profusion. There is a Portuguese proverb which says: "The vines are mine; the olives my parents; the cork my grandparents," meaning that one generation is required to grow grapes, another olives, a third the cork trees. These three make up a large part of Portugal's exports, and wealth.

The costumes and customs of the people are varied and interesting. Many racial groups have kept their identity and sections retain their own picturesque dress. It would be a mistake to say that the people in Portugal are stereotyped. In the cities the upper class women wear black, even to hose and slippers, but in the villages the peasants wear gay clothing, full skirts and kerchiefs, with large shawls thrown about the shoulders. They are able to balance large baskets on their heads and walk gracefully down the street.

In international affairs the position of Portugal has become important. As a neutral country it treats everybody the same. French, Dutch, Germans, English, Americans, Swiss, Japanese, Portuguese all live in our hotel. Newspapers in many languages are sold on the streets. In the free and easy movement of many peoples here in Lisbon, I am reminded of the international character of Shanghai and

feel much at home here. Portugal offers a wonderful evangelistic opportunity.

I have been made to feel anew the universality of the gospel message as I have seen its fruits among another people. One evening a missionary to the French Congo gave an illustrated lecture of his work among those primitive people. His message was spoken in French and interpreted in Portuguese. His daughter sat by us and interpreted in English for the missionaries. Again, I knew that the gospel message transcends race and language. Like the Chinese Christians, the faith of these evangelicals is wonderful.

LORENE TILFORD,
Lisbon, Portugal
(en route to Free China)



This group of First Baptist young people of Barranquilla broadcast a Christian message in song on Christmas Eve. Their cantata was directed by missionaries, Mrs. H. W. Schweinsberg and Darline Elliott. The principal speaker was unable to participate in the service; his Catholic parents disapproved and hid his clothes to prevent him from leaving the house.

Christmas at Barranquilla

On Christmas Eve the regular Friday night service for Bible study in the First Baptist Church of Barranquilla, Colombia, was given over to a fine group of young people, who presented the Christmas message in an impressive sequence of appropriate Scripture and song.

At a later hour the young people went down to the radio station, where they rendered a cantata in four parts.

The program opened with a hymn of joy and praise. In the first scene the angel appeared to Mary and in expressive tones imparted the glorious tidings.

The second scene opened with the clear strains of a solo: "Thou didst leave thy throne and crown for me, to come to Bethlehem to be born." Joseph was heard conversing with the innkeeper, who had to give him the sad news that there was no place in the inn. Shelter was found in a stable. The entire group sang a song of invitation to the shepherds.

The third scene began with the beautiful "Glory to God" sung by the angels,

being heard by the shepherds who had admired the beauty of the night and observed that something unusual was going to happen. Responding to the glorious message of the angels, they found the Babe of Bethlehem.

In the last scene the wise men followed the star to find the King. The program ended with the triumphant notes of "Joy to the World."

HELEN MEREDITH,
Barranquilla, Colombia

Chaplain Gives to Relief

These are great days for foreign missions. I wish that we had a large number of missionaries here in Italy. The people are hungry both spiritually and physically.

Enclosed find post office money order to be used to help feed the war orphans.

would be destroyed or left to die.

This is most unusual because of the superstition among all of the other natives of this area. They believe it was the evil spirit possessed by the baby which killed the mother. Their former practice, before the Government passed a law against such, was to throw the dead body of the mother with the living baby into the river. It was this cruel, heartless custom which moved the Christians of Egboama to offer to take these babies and care for them as their own. At present there are twenty motherless babies in the different homes of that small village.

As much as I hated to give him up, I knew it was best for him in every way and it was the best way to teach these people what Christ would have them do for their own. The father and the baby and I went by canoe to Egboama. I tried in every way to encourage the father to love his baby. The night before we left

But I found out that it was the home of a polygamist. One of our greatest problems and struggles has been that of dealing with polygamy. I went to our preacher and teacher and told him how I felt and asked about the qualifications of the other two women who had volunteered. One was unmarried, and the other was having much trouble with her husband. I asked him if there wasn't some woman who was a member of our church who would volunteer. He knew of none who could.

Saturday night after I had blown out the lantern and was going to bed, the teacher called and wanted to see me because of some trouble. When I went outside of the launch, Momie came and handed me the baby, saying that she could not keep him. She would give no reason why. I was dumbfounded as I stood there with the baby in my arms—it was too late for preparing his milk. What was I to do? In spite of all my pleading for some reason for her action she gave none. After she had gone, the teacher and some of the members of our church said, "We will send for Lily to take care of him until we can make other arrangements. She and her husband are both members of our church and have two young sons." Lily was brought and she very kindly and willingly took him for the night.

After the Sunday morning service I went to Lily's home to see Lak-a-Rose. Bless his heart, he wasn't being bothered about anything. But Lily was bothered because she was afraid I was going to take him from her, and in the few hours she had had him had grown so fond of him that *she wanted to keep him*. On the way back to the launch I was met by Momie and her husband. She begged me to forgive what she had done in a fit of anger toward a member of her family who had chided her about taking motherless babies when she had none of her own. (So it is in a polygamist's home—eternal jealousies and fightings among themselves.) I listened and told them I could forgive but that I could not return him to those who had refused him one time. We had prayer together, and I made them see that I bore no hard feelings.

Sunday night the father put his mark on the agreement that Lily and her husband were to have the baby until he is nine years old, at which time if the father wants to take him he will pay them twenty pounds (about \$80). There in that mud hut in the glow of the flames from the wood fire a number of the church members including the baby's father and his adopted parents and I knelt for a prayer of dedication and supplication in behalf of the baby and the parents.

JOSEPHINE SCAGGS,
Nigeria, West Africa



The 1943 seminary class at Ogbomosho, Nigeria, posed for its picture last September. The group includes Missionaries Knight and Seats, and Tutor S. A. Adegbite. Missionary J. C. Pool, principal, was on furlough.

Use this where there is the greatest need, in China or wherever you prefer. While I was pastor in Texas, I always enjoyed having the members contribute to foreign missions. I believe in such work now more than ever, having been overseas nearly ten months.

CECIL P. SANSOM, Chaplain. % Postmaster, New York, New York.

Child Welfare in Nigeria

You remember Lak-a-Rose, my I'll motherless baby? The Lord has undertaken for him and through him in marvelous ways since I last wrote. A letter came from a distant village down the river saying that they had heard of the baby and there were three women who gave their names as being willing and anxious to have him to nurse. That village is Egboama—known throughout this area for the splendid service in taking motherless babies who otherwise

he came to the house from his village, just at feeding time. I asked him if he wouldn't like to hold the baby and give him his milk from the bottle. It pleased him, and with that baby in his arms there came over him that tender expression which only a baby can call forth.

We had a good journey and reached there in eight hours' time. At villages where we would stop to speak to our church people, they would come to see him and assure us of their prayers for him. Friday evening, as soon as she returned from the farm, Momie who had been recommended as the best woman to take him, came for him with her husband. She seemed so delighted. They said they would talk about arrangements the next day. They took him away, and how I did miss him that first night in the launch where I was staying. As soon as I could, I went to their house Saturday morning to see about him. He seemed as contented as could be and so did they.

NEWS FLASHES

By Gene Newton

Departures

January 18 Rev. and Mrs. W. B. McNealy and son left New Orleans to return to their work in Goyaz, Brazil.

Rev. and Mrs. J. A. Tumblin and daughter departed from Brownsville, Texas, February 7 bound for Natal, Brazil.

February 11 Dr. George W. Sadler, Ruth Kersey, and B. T. Griffin left Miami by plane for Belem, Brazil, en route to Nigeria. Dr. Sadler had held his passage for two weeks and, in less than one week before the time of departure, space was granted to Miss Kersey and Mr. Griffin. News came on February 23 of their presence at Monrovia, Liberia, awaiting transportation to Lagos. Dr. Sadler expects to return to the States in early May.

Dr. and Mrs. W. J. Kilgore took off from Brownsville, Texas, for Buenos Aires on February 23.

Arrivals in America

Dr. T. B. Stover of Rio de Janeiro has arrived in the United States for his furlough. He is located at Clovis, New Mexico, with his wife who preceded him by a few months.

Rev. and Mrs. R. Cecil Moore of Temuco, Chile, are spending their furlough in Florida.

Dr. Charles A. Leonard, recently returned from Free China, will spend a few weeks visiting in America after which he sails for the Hawaiian Mission to join Mrs. Leonard.

Arrivals Abroad

Amanda Tinkle, who left Philadelphia on a ship sailing December 2, cabled on January 22 announcing her arrival in Nigeria.

Friends have been following with interest the Eastward progress of six missionaries (Lucy Wright, Jessie Green, Wilma Weeks, Lorene Tilford, Auris Pender and Thelma Williams) who sailed from America in September and October bound for China. A cable from Lourenco Marques, Portuguese East Africa, received on January 20 reads: GROUP ARRIVED WELL COMFORTABLY LOCATED PLANS INDEFINITE. It is interesting to note that a year and a half ago Auris Pender was in Lourenco Marques during the first exchange of Japanese and American citizens.

These forty-one young people repatriating on the *S. S. Teia Maru* and *M. S. Grips-holm* met every Sunday morning for an hour of Bible study with Missionary Inabelle Graves Coleman as teacher. They also spent an hour at sunrise daily in "Bible reading, meditation and prayer." Most of them are students this semester in American colleges.



Dr. B. L. Nichols has arrived in Kweilin, China, according to a cablegram received from Dr. R. E. Beddoe on February 9.

January 19 Rev. and Mrs. E. Milford Howell and Ada Jackson cabled from Lisbon announcing their arrival from America. They hoped to get a ship out from Lisbon to Africa about the first of February.

A cablegram February 17 brought news of the arrival of Dr. J. B. Hipps and M. W. Rankin at Cape Town, South Africa, en route to Free China.

Births

A daughter, Theodosia, was born to Rev. and Mrs. J. D. Hughey, appointees to Europe, on January 15.

Rev. and Mrs. John A. Parker of Chile announce the arrival of John David Parker on January 12.

Rev. and Mrs. Merrell P. Calloway, appointees to Palestine, announce the arrival of Sharon Elizabeth on January 31.

Roger Kenneth Congdon, son of Rev. and Mrs. W. H. Congdon of Nigeria, arrived on January 10.

Dr. and Mrs. J. Paul O'Neal, appointees to Nigeria, announce the arrival of John Paul on January 29.

Free China

Rose Tung, Chinese missionary sent to Free China by the Frontier Mission of North China, tells of a visit made by Dr. B. J. Cauthen to the village of San Chiang where he stayed six days for two meetings a day, preaching to the tribespeople. At the end of his visit thirteen were baptized—"the first baptism in San Chiang since the creation of the world," says Miss Tung.

Baptist Ambassadors

A letter from a Baptist soldier in Central Africa stated that he had visited all of our mission stations in Nigeria. Many boys write before going overseas asking for names and locations of our missionaries. A pastor called to say that one of his sailor boys had worshipped at a service conducted by Malcolm Stuart, our missionary in Honolulu.

In February Dr. Wade H. Bryant, pastor of the University Baptist Church, Baltimore, Maryland, made a trip to Balboa to conduct a series of services in the Balboa Heights Baptist Church. He hoped to visit our work in Barranquilla, Colombia, on the return trip. Dr. Bryant was formerly a member of the Foreign Mission Board.

Paraguay

Miss Minnie McIlroy of Buenos Aires, Argentina, recently made a trip to Paraguay and is hopeful that we may soon open work in that country.

New Church Building

Thomas N. Clinkscales writes that a new church building has been dedicated in Londrina, Brazil. There were 400 present for the service, including the mayor and judge.

Note These Trends

Two notable trends in today's life in relation to religion: (1) widening and deepening interest in personal religion; (2) increasing criticism of and indifference to organized religion—churches and systems. W.O.C.

Freedom from Fear

The oldest witch doctor sat on a fallen tree deep in the gloom of the African forest. He scowled angrily to himself and shook his dried gourd with its magic feathers and rattles.

"We must drive him out," muttered the oldest witch doctor, "this Christian teacher who is telling the people that if they follow Jesus there is no need to fear evil spirits. We cannot have the people freed from fear. If they lose their fear, we lose our power."

The other witch doctors muttered curses. They cursed the stranger tribesman who had come to their village with his teaching of freedom. "We must drive him out," they agreed. But how? "He is afraid of nothing and of no one," grumbled the witch doctors.

The youngest witch doctor came leaping down the path, his gourd rattle shaking. "He is going! He is going!"

The oldest witch doctor's eyes brightened. "Does he take all his belongings?"

The youngest witch doctor frowned. "No. But he goes to the villages beyond for a week. While he is gone we will lay a magic upon the people, so they will die if they listen to him when he comes back. His power will be gone. It will be gone."

The witch doctors laughed hoarsely. "We will frighten the people to death. His influence will be gone! They will be in our power again."

Then they all rose and crept down the path to the edge of the village. They waited till that bold preacher,

Iso* Timothy, whom they hated, had walked away beyond recall. Then, silent as ghosts, they stalked through the village, one after the other, thirty-six of them, making not a sound and looking neither to left nor to right. The oldest witch doctor walked at the head and the youngest brought up the rear. Through the village they stalked without a word and out again into the deep forest.

Seeing them the people shivered. At sight of the witch doctors, so silent and so determined, all the old fear came back, and they were under its power again. Iso Timothy was gone. The witch doctors, powerful with magic, were here.

"Where do they go, O my father?" whispered Boteko.

"Hush! Hush!" muttered the father, gray with fear. "Who knows where they go? Who knows what awful spirits they have gone to call?"

All laughter and happiness fled from the village. The witch doctors were about their magic and no good could come of it.

As the sun came overhead and it was high noon, out from the forest came the witch doctors, one after another, each one painted white with ghastly daubings of clay, each one horrible with magic amulets and masks.

Silently they glided to the place of the drum. The youngest witch doctor took the sticks and beat upon it, "Come out! Come out!"

The people in the farthest huts of the village heard. The chief heard. The children heard. Unwilling feet carried them to the place of the drum. Who dared stay away when the witch doctors said, "Come!"

Sick with fear they crept forward, gathering about the witch doctors, yet staying as far away from them as they dared.

The oldest witch doctor spoke, his voice harsh and dry. "So! The foolishness is over. The stranger, who would have taught you to defy the spirits you have worshipped for generations, is gone. Did he carry your fear with him? Tell me, O people, did he take away your fear?" He smiled evilly and waited for their answer.

"Our fear is still with us," wailed the people, shivering.

"Then listen. Let no word of the new teaching be remembered. Let it be as a day when the sun has set. For to remember it, is death. *Death!*"

*Pronounce this name as though it were "eeso."



The torch blazed up. Boteko almost smiled as he tucked away the other precious match and then went on through the dark forest.

By Grace W. McGavran

Iso Timothy and other Christian Africans and the missionaries know that there is only one thing which will take fear out of the lives of the people. That one thing is belief in a God of love. Believing in God and coming to realize that the world is governed by his law and not by the whims of evil spirits makes the witch doctor unnecessary. Christianity brings freedom.

The people groaned. The oldest witch doctor took from his gourd a tiny packet. "Behold the sign of the anger of the spirits. By this sign, he who still remembers the teachings of that bold stranger, Iso Timothy, when the sun stands high at noon tomorrow will fall dead."

He laid the magic on the drum, and the people, terrified, backed away. Silent as shadows the witch doctors fled away into the depths of the forest. The people went dejectedly into their huts.

Yet there was one who did not do so. One who had listened, from behind the rest, not with fear but with a troubled heart. There was no fear in Boteko. He had been to the mission school. He knew the causes of sickness and death. He knew that no evil spirit dwelt in the witch doctors' magic. But he was only a boy. No one would listen to him.

Why had Iso Timothy left, he wondered desperately. Why? Then of a sudden he knew what he must do. He picked up a cassava cake that was hidden in the rafters of his hut. He took an unlighted torch, and started down the path that Iso Timothy had traveled hours before.

It was dark long before Boteko had time to reach the place where Iso was camped.

So long as he could follow the track by the moonlight he stumbled along it weary, weary. Then the moon was gone and he paused. Sitting beside the path in the dark he ate his cassava bread. Still hungry and tired he took from his pocket his most prized possession—two sulphur matches. If with them he could not light his torch he could not go on. With trembling fingers he struck the first. It lit! It lit! The torch blazed up. He almost smiled as he tucked away the other precious match and then went on through the dark forest.

It was close to midnight when he found Iso Timothy, weary himself after a long day's march with his load of blanket and books. It took only a few words to tell what had happened. Without a word Iso began to roll his blanket and make his pack.

They went slowly through the black forest because they were tired, but beneath their feet the miles slipped away. Iso made talk to encourage the lad who had come for him, and at daybreak they rested and ate of the food Iso had in his pack.

When they came to the village no person was to be seen. Iso laughed to himself as he saw the little package of magic lying on the drum. He picked it up

and opened it to see what was within. He smelled and tasted it. Then, most skillfully he tied it up again and laid it upon the drum. He glanced at the sun. It was a full hour till noon. He seized the sticks. The drum roared out its call.

Wondering, the people poured from the village. Every path to the place of the drum was full of hurrying feet.

Out in the forest the witch doctors angrily listened to the voice of the drum. Who had dared to touch it to make it speak while the magic was upon it? They too hurried to it. They scowled with anger when they saw Iso Timothy, with the drumsticks in his hand. From among the people came a murmur like the sound of a storm coming closer among the trees.

Iso Timothy lifted his hand. Silence fell upon the people.

"Oh people of Monieka," said Iso Timothy, "have I taught you all these months in vain? Does fear still hold you? Do you not know that the power which is in the love of God and of his son, Jesus Christ, can free you from fear? See, there is no power in the magic of the witch doctors."

He lifted the magic package from the drum. The people drew in their breath quickly, so that it could be heard. They thought he would fall dead touching the magic. He tossed it up and caught it again and laughed. Then he untied the string and poured what was within into his mouth and swallowed it. A wail went up. Now he would surely die!

But Iso Timothy only made a wry face. "It is very bitter," he said, "but why not, when the bitterness of the wild vine is in it? There is no death in it, but only in the fear you have in your hearts."

The witch doctors had turned and were silently slipping away. The voice of the chief rolled forth at them like the thunder of the drum.

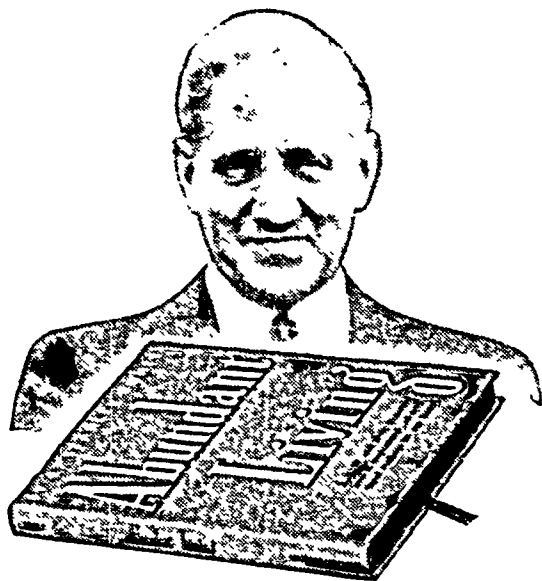
"Wait! You who for years have tricked us and deceived us and promised us death if we did not do your bidding, know now that your power is gone. Your spell is broken."

"Kill them," muttered the crowd. The chief hesitated.

"No! No!" said Iso Timothy cheerfully. "Let there be no death. Only, let them not stay in this village, lest they again lead you in the ways of fear."

"So be it," said the chief. "Go, then, and come no more within the village, for today has freedom been established among our walls. Fear shall no longer have power over us."

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Rebecca Adams Logan (Mrs. R. M.), 815 Moore Street, Bristol, Virginia
- 3 Roy F. Starmer, Judson Hall, Southern Baptist Theological Seminary, Louisville, Kentucky
- 4 Jane Wilson Lide, Florence, South Carolina
S. S. Stover, DeLeon, Texas
- 5 Henry Cecil McConnell, Casilla 9796, Santiago, Chile
Robert Allen Dyer, College of Chinese Studies, Baguio, P. I.
- 7 Vera Howard Ramsour (Mrs. H. B.), Ensenada 269, Buenos Aires, Argentina
Jessie Pettigrew Glass (Mrs. W. B.), 2037 Monument Avenue, Richmond 20, Virginia
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★ ★ ★

In a letter dated January 27, Miss Mollie McMinn, veteran missionary to China, reminded us that the preceding day was the beginning of the 4,641st year, according to the old Chinese calendar. She adds: "Noah was then a young man of two hundred years or more. Chinese history gives graphic accounts of the flood and the efforts of their model emperor to restrain the waters and save lives."

★ ————— ★

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