

The Commission

A BAPTIST WORLD JOURNAL

We Pray

For a just and enduring peace for all mankind
For laborers to be sent to plenteous harvest fields
For men and women in the armed forces
For ambassadors of Christ in mission lands, especially
those who are in the midst of war
For mission schools, hospitals, and orphanages
For churches, pastors, missionaries, and home builders
in America and around the world
For mission secretaries and others who have administrative and advisory responsibilities
For Woman's Missionary Union, Auxiliary to the
Southern Baptist Convention, in annual session
September 19-21
For the guidance and power of the Holy Spirit as we
carry out the commission of Christ.

October 1944

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A BAPTIST WORLD JOURNAL

E. C. Routh, Editor-in-Chief

Marjorie E. Moore, Managing Editor

October 1944

Feature Articles

When We Pray for Missions	Jesse R. Wilson	1
Prayer in Tomorrow's World	M. Theron Rankin	2
Beyond the Call of Duty	Jane Carroll McRae	4
Baptist Opportunities in Europe	Walter O. Lewis	6
A Trilogy on Prayer		8
Palestine—Experiences and Expectations	R. L. Lindsey	10
Students Pray, a Symposium		12
Seeing Our Dollars Work	Dan N. Sharpley	14
Evangelism Is Witnessing	Frank H. Connely	16
Rebirth of a University	Archibald M. MacMillan	17
Second Missionary	Jessie Eleanor Moore	28

Departments

Kingdom Facts and Factors	W. O. Carver	7
Editorial		18
Epistles from Today's Apostles		22
Books		25
Studying Missions		27
News Flashes		30
October Birthdays of Missionaries		31
Directory of the Foreign Mission Board (published March and October)		32

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Published monthly, except August, b

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Subscription, 50 cents per year; 25 cents, five months; single copies 10 cents each. Editorial and publication offices, 2037 Monument Avenue, Richmond 20, Virginia. Entered as second-class matter March 23, 1938, at the Post Office at Richmond, Va., under the Act of March 1879.

The Commission

ARGAN MEMORIAL
BAPTIST SUNDAY SCHOOL
181 EIGHTH AVENUE, NORTH
MEMPHIS, TENNESSEE

VOLUME VII NUMBER 9

First published in 1849

OCTOBER 1944

When We Pray for Missions

By Jesse R. Wilson

When we pray for missions, first of all, *let us give thanks*. Apart from missions and missionaries, we would not ourselves know the richness and wonder of God's grace. An Indian woman, teacher in a Baptist school in South India, told American audiences that she loved to teach geography. "Rivers," she said, "fascinate me, and I have observed that all rivers stop when they reach the ocean—all but one, the river of God's love." This river, she said, had crossed the oceans to bless her life in India, and for this she was deeply thankful.

It crossed oceans to reach us, too. It crossed in the hearts and minds of missionaries. Its crossing of oceans and of all other barriers is the story of missions. When, therefore, we pray for missions, let us give thanks.

When we pray for missions, *let us offer up a psalm of praise*—for the greatness and fulness of God's grace. In the grace of God we have something equal to all our needs. It is sufficient also for the needs of the whole world.

When a poverty-stricken old woman saw the ocean for the first time, she said: "That's the first thing I've ever seen there's enough of." Let us praise God for his inexhaustible grace—enough for us and for all.

When we pray for missions, *let us confess* the littleness and the feebleness of our effort to reach all men with the good news of Jesus Christ. It is quite probable that more people today are familiar with the name Hitler, symbol of demonic power, than are familiar with the name Jesus, symbol of redemptive love. Within a period of two decades, Hitler has become inescapable for millions: they have had to choose

him or reject him. Within our generation we could have made Jesus inescapable to millions—so real, so alive, so life-giving they would have had to choose him or reject him. When we pray for missions, we who have professed so much and done so little about Jesus' being the Saviour of the world should confess our failure to make him who is the only hope of all men inescapably real to all men.

When we pray for missions, *let us offer up real intercession*—for missionaries, for the leaders and the members of the younger churches, for the people of all lands, for the rulers of all nations. Real intercessory prayer is prayer in which we here reach people yonder by way of God's throne. In it we work with God as truly as a farmer works with God in plowing and sowing and reaping. God, perchance, could do it all, but he chooses to let us help, and one way we help God to bring the world to himself is through intercessory prayer.

When we pray for missions, *let us listen to God*. Sometimes when we pray to God, he moves directly to accomplish the end for which we pray. That is pure intercession: we pray; God acts. A line of force goes up from us to God, is amplified manifold, and reaches out to touch the one for whom we intercede or to advance the cause for which we pray. But sometimes, our prayers go up to God, and then God's word comes down to us telling us what to do; and we act to accomplish that for which we have prayed. We go, we write a letter, we send a gift; that is, we do if we listen—and obey.

And then prayer for missions takes on new meaning.

PRAYER

in Tomorrow's World

Prayer has become a large factor in today's world. Thousands of people who were unaccustomed to pray in former years are now praying. Men on life rafts out in the ocean, men up in the sky with their planes under attack, mothers and other loved ones waiting for news with anxious hearts are praying. Our nation listens reverently and quietly on D-Day as our President leads us in prayer.

We are praying because we find ourselves face to face with grim realities of life which are manifestly larger than our abilities. We are made conscious of our insufficiency and our desperate need of help. We pray because we fear loss and destruction and death.

When the war is over and we are no longer in a situation when danger is so gravely apparent, will we continue to pray as we now do?

Certainly there will be no less need for prayer in tomorrow's world than there is in today's. As we pray for protection today, so shall we need protection tomorrow. As we pray for strength today, so shall we need strength in tomorrow's world. As we pray for guidance and direction now, so shall we need to be guided and directed in meeting the confusion and the problems of tomorrow.

Prayer is the means by which we associate ourselves with God. In true prayer we are not just asking God for objective gifts, for something which God can give us, separate and distinct from himself. We associate ourselves with his will and plans; we become a part of what he plans to do among men. As our purposes are associated with God's purposes, and as we work in God's way for achieving those purposes, the power and wisdom of God operates in and through us to accomplish his will. Thus, we are promised that whatsoever we ask

in his name, that is, in keeping with what he is, we shall receive it.

We cannot hope to meet the formidable issues in the world of tomorrow without prayer. Winning the peace will be as crucial an undertaking as winning the war. Factors are involved which can destroy us as surely as defeat in the war could destroy us. The end of military conflict will place upon us staggering demands. Terms of peace with the defeated nations, made independently of God's will and purposes among men and nations, will be disastrous.

Demands of justice will probably require severe measures in the terms of peace. The more severe the terms must be, the more imperative it is that they be aimed at justice and good will.

No terms of peace, of whatever nature, can be safely applied except in a spirit of justice and good will. In the immediate postwar days, we shall be living in an atmosphere charged with hatreds and desire for revenge. If we deal with defeated Japan and Germany on the basis of these forces, we shall be marching straight into calamity. No enemy armies in time of war can be of more deadly danger to us than that of dealing with the defeated nations on a basis of hate and revenge.

The end of the war will precipitate a crisis of a new order within our country. Already forces of conflict between employers and employees are straining at the leash of restraint which the war emergency has put around them. As millions of men are demobilized, problems of employment will become increasingly acute. In the reconversion of our national life to a peacetime basis, we shall confront a greater emergency than was the conversion to a wartime basis; and this reconversion must be

made without the impetus and incentive of the war emergency. We shall have to deal with all kinds of explosive and disruptive issues. This will be a time for selfishness, greed, unfairness, and injustice to work their havoc.

This is no exaggerated picture of the issues of the world of tomorrow, and surely it is a situation which should call our nation to prayer as much as any D-Day. We shall have wisdom to deal with these matters only as we associate ourselves with God's will in them, and we shall have strength for them only as we are able to work in God's way.

Here is a call to prayer for our nation, for our officials, the President and members of Congress, and all others who have to deal directly with so many of these matters. It is a call to prayer for all the agencies in our country which are working to create among our people a basis of justice and good will, for churches and all Christian organizations. It is a call to prayer for industrial leaders, for labor, and all who are engaged in the business life of our nation.

Southern Baptists are called to prayer as we face tomorrow's world. During the coming year we shall observe the centennial of our Convention. We are promoting a Centennial Crusade to crown one century of world missions with a more adequate program for a second century of service.

We enter this new era at one of the most confused and at the same time one of the most challenging periods in the world's history. As we look back over a hundred years of effort, we thank God for all that has been achieved. As we look forward to the new century, however, we are made profoundly conscious of the inadequacy of our past efforts.

"Enlightened—Empowered—Impelled"

The missionary enterprise is founded on knowledge, power, and compelling love. These essentials provide the basis for the program of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, in annual session the week this issue of THE COMMISSION reaches its subscribers.

This is the first Southwide W.M.U. Convention since 1942. Usually held just preceding the annual session of the Southern Baptist Convention in May, this two-day conference was postponed this year because one city could not accommodate two conventions in one week.

The women of the denomination meet in Oklahoma City in a strategic time in an effort to prepare ourselves for the difficult era ahead. We hope to find inspiration for the immediate tasks—the Lottie Moon Christmas Offering, the Centennial Crusade, and seasonal projects—as well as for those opportunities and obligations which the cessation of hostilities will present.

Conferences on specific problems include a discussion of the post-war world, led by Dr. Theodore F. Adams and Blanche Sydnor White; beverage alcohol, by Dr. John L. Hill and Mary Northington; home and youth, by R. T. Harbo, administrative assistant in the Federal Bureau of Investigation, and Mrs. J. M. Dawson; soul-winning by Dr. M. E. Dodd and Mary Christian.

Foreign missionaries participating in the annual meeting are: Mary Alexander of China, Mrs. W. H. Bryant of Chile, Mildred Cox of Brazil, Martha Linda Franks of China, Cecile Lancaster of Japan, Minnie Landrum of Brazil, Rose Marlowe of China, Mrs. Dewey Moore of Italy, Mrs. B. W. Orrick of Uruguay, Mrs. Roswell E. Owens of Palestine, Mary Lucile Saunders of China, Josephine Scaggs of Nigeria, Mrs. H. W. Schweinsberg of Colombia, and Josephine Ward of China.

Our world desperately needs Christian missions, in community and to the ends of the earth. Enlightened, empowered, impelled Christians are God's chosen instruments to meet the world's need.

MRS. F. W. ARMSTRONG, President

By M. Theron Rankin

The greatness of Southern Baptists is not measured by what we have accomplished, but by our unfulfilled potentialities. Even a small vision of our possibilities, as compared with what we are actually doing, calls us to earnest prayer that God will move deep within our hearts and souls with his might and power. The possibilities within us will be released in their full measure only as we associate our hearts and wills with God's will for men and as we are able to follow his way of achieving that will.

In our Centennial Crusade, we are beginning at home with an evangelistic crusade which has as its slogan "Two Win One." The objective is not simply to increase the number of church members. As the great host of Christians among Southern Baptists move out in an undertaking to win others to Christ spiritual resources will be released within us which will put renewed strength and energy into every phase of our effort for world missions.

The Centennial Crusade is working for the strengthening and enlargement of every part of our worldwide program of Christian missions. The world of tomorrow calls for thousands of Kingdom workers from Southern Baptists. Hundreds of these are offering themselves now through our churches, schools, and assemblies. All of them should be trained by our colleges and seminaries and training schools. These institutions of training have little more than the beginning of the equipment, both physical and spiritual, which they need to perform their task adequately. They must have better support.

Southern Baptists constitute the predominant religious group in many of our Southern states. The responsibilities for the social, moral, and spiritual conditions in these areas rests

more heavily upon us than upon any other group. Through our Home Mission Board, our state mission boards, and other agencies which work with the home constituency, Southern Baptists are called upon to pour a stream of spiritual and material support vastly larger than anything we have yet undertaken.

In our task of foreign missions, we shall confront in the postwar world an opportunity and responsibility which are staggering. Five million Southern Baptists cannot approach meeting this opportunity and responsibility with five hundred missionaries. The fact that we have tried to do this should send us before God in humble confession of the fearful inadequacy of our effort in the past. We must have huge sums of money after the war to replace property.

Men and money alone, however, can never meet the demands of tomorrow's world. In the men and through the money there must go the power that is of God, moving in the hearts and lives of his children, those who are back in the churches and those who preach and teach and go as missionaries at home and abroad.

These are objectives of the Centennial Crusade. But we all know that a crusade in itself cannot achieve such results. Southern Baptists are called upon to pray—to pray by our bedsides, to pray with our families, to pray in our churches, to pray as we go and as we work.

We are to pray not primarily for ourselves, but that God's will among men may be done around the world and that we as Christians may be faithful in bringing this to pass.

Beyond the Call of Duty

By Jane Carroll McRae

Down a shaded walk in Winston-Salem, North Carolina, the scuff of the postman's steady tread died away and a mother's hand reached eagerly into the mail box. Each morning since her young son's address became "% Postmaster, New York City" she had waited expectantly. With tender carefulness she lifted the small letter from the box and examined the envelope. Again she must wait, for this time the boy had addressed the letter to his father, as he did his correspondence on business matters.

It seemed such a long time since her boy had stood there in his neat khakis, so young and puzzled by the world's sudden mania. The war had taken him away so soon, before he had finished his education, before his buoyant dreams were yet half formed. He had gone away strong in his own faith and strong in the prayers of his devout parents and of the First Baptist Church, which had looked upon him and loved him as he grew up in their midst. Often his mother wondered if the grueling assignment in the Air Corps might crush those fresh ambitions. The letter was her answer, an answer that will echo against the hard hearts of men around the world.

A few weeks later his pastor, Dr. Ralph A. Herring, stood before his congregation and held the letter in his hand as he told its story. The soldier, who prefers to remain anonymous, has become so impregnated with the desire to send the message of Christ to all nations that he has surrendered his life to the ministry and has given his entire fortune of over \$65,000 to his church to invest in the cause. Out of the sum he asked that the long-standing church debt be paid and the rest be given to foreign missions. The hampering debt amounted to \$23,336.57. A reserve of about \$3,000 was set up in order that he might study for the ministry upon his return.

Here is the true story of a rich young man of the twentieth century. He remembered what Jesus said to a young man of the first century who had great possessions, and he did not go away sorrowful.

Dr. Charles E. Maddry came from Richmond on June 11 to accept the check for \$42,075 for foreign missions. He told of his joy in this manner:

"These twelve years as secretary of the Foreign Mission Board I have experienced many thrilling hours. It has been my great privilege as your servant to visit all the mission work of our Board in some sixteen different lands. On these visits, because I represented you, I have been called to stand before governors and rulers of those lands, and heathen, pagan kings in Africa almost without number. During these years I have received many gifts for our foreign mission cause, but I say to you frankly, . . . this is the most thrilling thing that has come to me since I became secretary of the Board."

Because the sainted Dr. H. A. Brown, for forty years pastor of Winston-Salem's First Baptist Church, was such a burning inspiration to the soldier, to the church and to the community, steps have already been taken toward the establishment of this gift as the H. A. Brown Memorial Fund for Foreign Missions. Dr. Brown's beautiful ministry began in 1877. It is said that even every dog and cat in the city recognized and loved this humble servant of God, small in stature but great in heart, as he visited his members in high boots and carrying an umbrella.

Winston-Salem was itself then a

great mission field. At the invitation of the only four Baptists in the city in 1871, the first Baptist minister to preach in the vicinity was Rev. F. M. Jordan, a fiery-hearted, stern-faced evangelist who is said to have baptized North Carolinians in every little creek and pond in the state. His autobiography is the story of a ceaseless advance from "creek to creek," leaving behind each time a band of believers as he traveled about by stage-coach or on horseback. Following the first sermon after the organization of



The young man's pastor, Dr. Ralph A. Herring, reared in China, may be the boy's personal representative for six months in the Orient, preaching to the Chinese in their own language.



"Christ and the Rich Young Ruler" by Hoffman

the church the first profession of faith was made by "Old Aunt Phillis, colored," who was baptized that afternoon before over a thousand curious persons gathered on the banks of a pond to see their first such service.

Dr. Brown's missionary vision was to plant churches in every section of the community and throughout the association. He is given credit for being the power behind the organiza-

tion of seventy-five churches. Many Southern Baptists have read his biography, *The Pastor Beloved*, by Gilbert T. Stephenson.

Plans are being made for the beginning of the H. A. Brown Memorial Mission somewhere in interior China, possibly at Cheng Chow. Dr. Maddry has expressed the hope that this mission shall include, in addition to schools and churches, a great hospital. The North Carolina Baptist Hospital, rated among the best in the South, and the Bowman Gray School of Medicine of Wake Forest College are located in Winston-Salem. Leading members of the First Baptist Church are dreaming together of fostering this memorial hospital as a permanent extension of their interest in the local medical center, so that students here will seek internships and graduate study in special diseases in this overseas counterpart.

In accepting the soldier's gift Dr. Maddry revealed his request that the church release its great missionary-hearted pastor to preach to the people of China for six months to help in launching the mission. Dr. Herring is the son of Rev. and Mrs. D. W. Herring, who were for forty-one years missionaries in China. He grew up in Cheng Chow, proposed site of the mission, and will be able to preach to the Chinese in their own tongue. As North Carolina's member of the

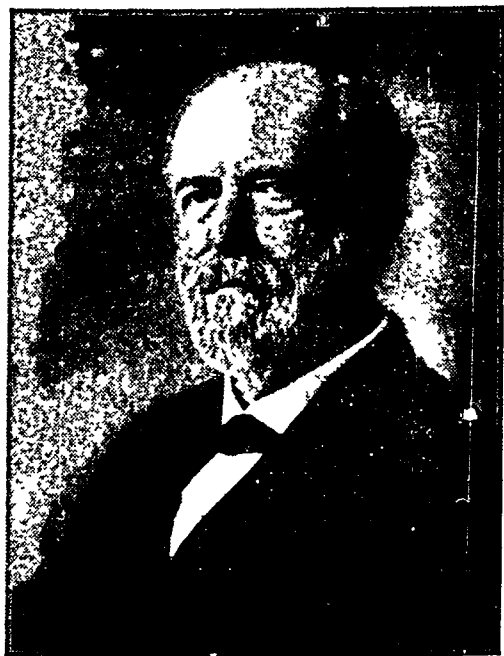
Foreign Mission Board, as president of the state Baptist Convention, and as a preacher with great power, he has already taken his place in the vanguard of postwar missions.

This church of 3,000 members with an annual oversubscribed budget of \$85,000, already has its own Brown Memorial Fund for foreign missions. The former Brown Memorial Church, named in honor of Dr. Brown, was in 1935 merged with the First Baptist Church. This foreign mission project will perpetuate the memorial begun in that church. Five per cent of all undesignated gifts through the church go to this fund, which will accumulate about \$5,000 each year.

This is one of the very few larger Southern Baptist churches on a fifty-fifty budget, giving as much to missions as to local expenses. For several years this institution has supported a missionary of its own, Mary Mills Dyer, a former member, now interned in the Philippines, where she was studying the Chinese language. About a dozen young members of the church are volunteers for missions and are continuing their preparation in the city.

The words of Dr. Maddry will linger long in the hearts of those who heard him: "I've been praying in agony since Pearl Harbor that God would raise up men who would not only give themselves but give of their substance to make Christ known to the nations. You know and I know that these men who are coming back from out there see that the only hope of a lost world is in the gospel of Christ.

"I read in the Scriptures of a young man who came to Jesus; he came running, he came praying, kneeling and worshiping. Jesus lifted him up and said, 'There's one thing you need to do. There's something big in your life that you haven't surrendered.' He was a rich man, the Bible says. Jesus said to him, 'You give all your possessions to the poor and come and take up your cross and follow me.' And he went away sorrowful because he had great possessions. Thank God for another young man in the twentieth century who comes and bows before his Lord and gives all he has. I say to you the thrill of my life is this hour when I receive his gift of \$42,075 for an endowment fund to set up this Brown Memorial for the cause of Christ in China."



The sum of \$42,075 is the beginning of a memorial fund for foreign missions named for Dr. H. A. Brown, forty years "beloved pastor" of the Winston-Salem First Baptist Church.

Baptist Opportunities in Europe

By Walter O. Lewis

The Apostle Paul wrote: "As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith" (Galatians 6:10).

The Allied nations recognize their obligation to relieve the physical distress of Europe. For a while after certain areas are liberated, there will be greater distress than before the continent was invaded because it will be difficult to bring in supplies.

If we are unable to care for the people they may turn against us, and this will tend to prolong the war.

If too many people are left during the coming winter without the food, clothing, and medicine they need, epidemics may break out and sweep round the world, causing many to die in this country, even as they died in the influenza epidemic at the close of the last war.

Again, if the people of Europe are left to starve, riots may break out and it will be difficult to set up stable governments.

Thus there are selfish as well as humanitarian reasons why our country should bear its share in the United Nations relief effort. But our Congress has been slow to vote the funds needed. This is too serious a matter to be made a football of party politics. As we have opportunity let us urge those who represent us in Washington to be prompt and generous.

But what the governments can do will not be enough. The resources, personnel, and skill of voluntary agencies will also be needed. Baptists have money, and they have a certain number of persons who have the training, experience, and character that fit them for this work. I believe there will be an opportunity for Baptists to help in the general relief effort.

We have a special obligation to our own Baptist people. The leaders of governmental relief agencies will not intentionally neglect poor Baptists on the continent of Europe. When the United Nations Relief and

The United Nations Relief and Rehabilitation Administration is an international agency composed of one representative from each of the forty-four Allied nations, organized to prevent widespread chaos, disease, starvation, and death among civilians throughout the world after hostilities cease. The full amount of money authorized by the Congress of the United States for this nation's part in UNRRA is less than a total of five days' war expenditures.

Rehabilitation Administration was set up, a resolution was passed to the effect that relief is to be distributed on the basis of relative needs of the population in any given area without discrimination because of race, creed, or political belief.

This is a high ideal.

But the men at the top do not always know all their subordinates are doing. There was some discrimination in the distribution of relief supplies at the close of the last war. It is possible our people may be neglected this time. We do not ask for more than others. We want our brethren to have their proportionate share. We must take advantage of every opportunity to help those who belong to our household of faith. And there will be such opportunities.

The love we have for Christ and for our fellowmen leads us to help those in distress. Our Master went about doing good as well as preaching. We must help those in need whether they accept our religion or not. We do not offer food and clothing on condition that those who receive it become Christians and join Baptist churches. But many times in the past revivals have come because suffering men and women were won to Christ by the loving service of Christian people.

The work done by John E. Clough in administering famine relief in South India in the 70's of the last century led to a great ingathering. In one day 2,222 were baptized and over 8,000 more within six weeks.

There was a gracious revival in the area north of the Crimea in Russia

where Baptists furnished food for all the people during the great Russian famine in 1921-23.

Baptists will have many chances to bear testimony to their principle of full religious liberty for all. We can do this better than some other bodies of Christians. We have never been a state church, and we do not want any support from the state for our church work. Although we have been persecuted, we have never persecuted.

Liberal statesmen in some countries in Europe will try to bring about a separation of church and state in certain countries where the state church system prevailed until the outbreak of the war. Baptists in America and Europe will have a glorious opportunity to make a contribution toward a free Europe and a free world. And Europe will listen if we have been generous in helping those in need.

And we shall have occasion to do our part in bringing about a reconciliation between the warring nations of Europe. Those who attended the conference of Baptist leaders in London in 1920 were greatly impressed when they saw French and German Baptists fraternizing with each other. Here again we have a certain advantage. State churches are more nationalistic than free churches. Baptists of the various countries of Europe were in touch with each other before the war and they will find ways of restoring the ties that were broken by the war.

And for a while after the war, there will be an unprecedented opportunity to preach the gospel. When men are sad they listen to a message that brings hope and cheer. Our people know how to preach the simple gospel. We shall not have enough men to enter the open doors. And doors have a way of closing when they are not entered.

Paul has another word that we do well to heed. Just before he exhorted the Galatians to do good to all men, he wrote: "Let us not be weary in well-doing: for in due season we shall reap if we faint not."

Kingdom Facts and Factors

Some Primary Considerations

By W. O. Carver

No Christ, no Christianity.

Only a divine Saviour can save man, or any man.

The grace of God hath appeared bringing salvation to all men.

There is one God, one mediator also between God and man . . . the message to be borne in its own time.

Behold now is the acceptable time; now is the day of salvation.

Arise, shine: for thy Light is come and the glory of the Lord is risen upon thee. Behold darkness shall cover the earth and gross darkness engulf its peoples: but the glory of the Lord shall be seen upon thee: and nations shall come to thy light, and kings to the brightness of thy rising.

It is time to awake out of sleep: the night is far advanced: the day is at hand.

If Christianity has any influence in the world today it must be employed to the uttermost to prevent the folly of attempting to reorganize the world on the principle of power politics. Christians must precondition the minds of the statesmen in favor of a world organized to provide for the welfare of all the people of all the peoples. There can be no brotherhood of nations that is not based definitely on the acceptance of the God and Father of our Lord and Saviour Jesus Christ as the one from whom every social grouping of men derives its idea, ideal, and standard. No brotherhood apart from common Fatherhood.

That the role of Russia in the organizing of a new Europe will be of primary importance must now be clear to all who read and think. And Europe will be primary in the order—

or disorder—of the world. The place of organized Christianity in the policies of Russia, and the form of Christian organization, are of supreme importance. Evangelical Christianity needs to give its best thought and utmost effort to a free, vital, vigorous Christianity in Russia; and in all the world.

By the time this paragraph is in print, it may be possible to define the chief outlines of the policy of the Roman Catholic Church for the post-war world. At the time the note is penned, it is clear that that Church is shrewdly planning for a major place in the making of "peace" and in determining the forms of religion in relation to the new order. That the American Government is well aware of this purpose of Rome is evident. Whether our State Department knows the plan of Rome is less clear.

The power of Christianity in the world for the next age of the world is being determined by the shaping of things now.

Yet—God is wiser than all the wisdom of men, and mightier than all the might of men. Jehovah that maketh all things . . . frustrateth the signs of the liars and maketh diviners mad, he confirmeth the word of his servant, and performeth the counsel of his messengers.

Out of all the tragedy, the ruin, the shame, the sin, the desolation of this war there emerges the supreme call and the supreme opportunity for the witness of the gospel of redemption and of the glory of the blessed God.

What are Southern Baptists to do in this day of opportunity, of crisis, of judgment? Are we fit for the day?

Wanted: Prophets

Prophets are interpreters of the will of God as he moves in contemporary events. That interpretation must take account of history—of what God has done in the past. It may also require prediction of what God will do in the future. Primarily and essentially the prophet is the man in whom God's Spirit comes to tell where God is in the current crisis, what he is doing and what he means by what he is doing.

The timeless God works in time to fulfill his eternal purpose. The Spirit opens the eyes of some men to see beyond others God's hand, to hear beyond the sensitiveness of others God's voice to men concerning his work and his will. Such men become the voice of God to their generation. They say: "Thus saith the Lord."

In some true sense every preacher should be a prophet. The Sunday school lesson for August 20 brought us to consider "the prophetic function of the ministry." Crises give occasion for major prophets, and for a marked extension of prophecy, in this true sense of speaking the will of the contemporary God.

We need men to tell us what God has to say now. The great prophets speak to the nations, to the statesmen, to all the people. They speak to the consciences of men. They awaken the sense of sin and call to repentance. They arouse to righteousness and reconstruction of life.

The prophet must know history. He must know the Bible, for God's will now is in harmony with his will in all crises. He must know the life of his day for he speaks to his own time. He must know the purpose of God in all history that he may guide men in the making of the coming age.

The prophet must be a profound, toiling student to whom God gives insight into the meaning of events. He must have a compelling call, a wide understanding, an uncompromising courage, a humble, loving heart.

God's ministers in this supreme crisis must be prepared to say, "I will hear what God Jehovah will speak" (Psalm 85:8).

Prayer in the Crisis

By J. D. Franks

Men pray in crises. That fact perhaps has given rise to the often quoted saying: "Man's extremity is God's opportunity." The present world crisis finds men praying again.

We ought to learn that man should not wait until he has reached his extremity before he prays. If he does wait, then about all he may expect God to do for him in his defeated, dejected condition is to help him to salvage a little good from the wreckage he has made of his life.

God does not want man's life to be wrecked. He wants man to live abundantly, and to triumph gloriously, and he has provided the way by which he may do that. He does not want him to bring upon himself ruin, as he has done in the present world catastrophe. If we had only prayed as earnestly for God's guidance, for God's will to be done, during the years when this crisis was in the making, as we have tried to pray since it has come upon us, what a different story we should have to tell today! What terrific losses, what tragic sufferings we might have averted!

Since "history is only His story," then a crisis of history must be his way of emphasizing vital truth which the world needs to heed. It is a time to pray that that truth may be recognized and heeded. Jesus rebuked the Pharisees and the Sadducees because they could read the signs of the skies, which accurately indicated trends in the weather, but could not discern "the signs of the times," which would reveal the trends of God's will for them.

Jesus prayed in the great crises of his life to know the will of his Father. He prayed at the formal launching of his public ministry, when he faced the

responsibility of choosing his Apostles, at the peak of his popular favor with the people when they wanted to make him king, and in the garden, when the supreme crisis of his life was upon him. Always the burden of his prayer was: "Thy will be done." Following his example, our prayers today should be to see in the signs of our times his will, and to have the courage and the grace to do it.

No crisis of history perhaps has found so many people praying as the present. That in itself is significant. All over the world men are praying today, regardless of race, color, nationality, or religion. However diverse in their backgrounds of culture and of religious enlightenment, a universal sense of helplessness and of dire need has united them in a common urge to pray—Jews, Gentiles, Christians, pagans, Protestants, Catholics, our allies, our enemies—all are praying.

All men see that man's wisdom and might have failed to order human society in justice and peace, that our world order is in tragic need of super-human help, that it is time to call upon the sovereign Ruler for deliverance. They are praying to God for help in their own earnest ways, orthodox and unorthodox. For many he is the unknown God.

This universal, indiscriminate turning of man to prayer is his admission that man is made for God and is dependent upon God for his well-being. It shows that the peoples of the world are ripe for God's message. The fullness of the times for the sending of the gospel into all the world is now upon us. Christians everywhere should rise to meet the challenge in the might of his Spirit, Southern Baptists leading the way.

Prayer in My Business

By Max Jarman

The businessman spends a large part of his waking hours in his place of business. Not only his time but his thoughts and his energies are, to a very considerable extent, directed toward doing a successful job. Certainly this part of his life, occupying as important a place as it does, should also occupy an important place in his prayer life. Every part of the Christian's life should be a subject of prayer and certainly the business part of the Christian businessman's life belongs there, too.

How should a man pray about his business? That is a question that each person must work out for himself, but I want to mention here some of the ways in which I feel called regularly to pray about my business.

I want to pray that I will have the strength to follow the right principles, the right moral principles in the work that I do. Furthermore, I ask that I might be given wisdom and sound judgment and that I may use the abilities that I have to the very fullest extent.

I also want to pray that God will guide me in my relations with my associates. I want his guidance in the selection of associates that they may be persons who will fit in with the business that is depending on the right moral principles. I want to ask that my associates may be led of God in their own lives that they may receive a greater filling of the Holy Spirit. I want to ask God that any influence that I may have with my associate will be in the right direction.

I also want to pray God that, in the exercise of my duties in my business, there will be opportunities of glorifying God and praising him. I would also ask that there may be oppor-

tunities of witnessing to others about the greatness of God and his love for us and what he has done for me. I have frequently been surprised from time to time how God has answered these prayers in furnishing opportunities for a witness to the fact that he has changed my life, and that he has great things in store for others if they will accept him.

Then certainly I want to thank God in my prayers for all of the good things that he has done for me, for his answers to my prayers, and for the blessings which have been greater than I could even have thought about asking for.

There will be special times of trouble when problems in business multiply and difficulties abound, and those periods serve to bring about a closer reliance upon God and a greater comfort in my prayer life. Undoubtedly some troubles and hard problems are permitted to come upon us that we may be brought back closer to God and to a new realization of his power and his love for us.

For the Christian, prayer should certainly be a very definite part of his business life. For myself, I want to say that I do not want to go one day without bringing before God the business with which I am connected, my relationship to it, and the organization which is the functioning part of the business.

J. D. Franks is pastor of the First Baptist Church, Columbus, Mississippi. Maxey Jarman is president of the General Shoe Corporation, Nashville, Tennessee. George Green, medical missionary emeritus, served the Nigerians for thirty-seven years.

Prayer in My Profession

By George Green, M.D.

Prayer and medical missions is true Christian science. Medical missions using modern methods of medicine and surgery is science, and prayer in its relation to medical missions is Christian.

No non-Christian religion practices medical missions. The combination of the twofold ministry of preaching and healing is distinctly Christian—Christian in its origin, Christian in its aim and object and Christian in its operation.

Medical missions in the missionary program was inaugurated by our Lord during his earthly ministry, in sending forth his messengers as recorded in Luke's gospel. He commissioned them to "preach the kingdom of God and to heal the sick."

Prayer and medical missions go together. They supplement each other. Human needs require both. Medical missions met specific needs and best served as pioneer agencies in the early days of foundation-laying in missionary work among pagan and Moslem peoples.

The need for this specialized missionary agency is not so essential where the community is adequately supplied with qualified, trained and skilled physicians, surgeons and nurses but the praying Christian doctor and nurse find a scope for service in any mission field.

The practice of prayer with the practice of medicine and surgery gives to the missionary doctor and nurse the correct perspective for mission work, reminds them, keeps continually before them the inward consciousness that they are dependent on God, and also that their mission is primarily spiritual in its aim and object. It helps to maintain the proper relation and

balance in their ministry to the bodies, the minds, and the souls of those who come to them as patients.

Prayer and medical missions is the recognition of the power and presence of God, and carries with it the assurance that the resources of heaven and earth are both available and are working together. In this dependence on God and co-operation with God the divine and the human are linked, one with the other. Human insufficiency is reinforced with the divine all-sufficiency.

God uses man in medical missions—the twofold ministry of preaching the good news of Christ, of a full and free salvation for all people through faith in Christ as Saviour, and the healing of the sick, the repair of broken bodies, the opening of the eyes of the blind, the cleansing of the lepers, the supervision of the welfare of mothers, infants and children, all with modern methods of medicine and surgery.

After more than thirty-seven years as a missionary doctor in Nigeria, I can testify to the peculiar joy that comes to the doctor's heart as he renders this twofold ministry, seeing pagan men and women turn from their idols to serve the living and true God, and hearing their testimony that they first heard the gospel when they came for medical and surgical treatment.

Prayer and medical missions assures of success in mission work. The doctors, the nurses and other help, national and foreign, who know the power of prayer in their own Christian lives and bring that same power to bear upon their mission work will consecrate and dedicate their talents and training so that they may be workmen that need not be ashamed.



The Damascus gate of Jerusalem (looking north)

It is seldom that a foreign missionary gets to visit his field before he is appointed. The above picture, including half of me (extreme right), is proof that I did.

In February of 1939 I sailed with an enthusiastic crowd of American Christians for a visit to the Holy Land. There were many hundreds of tourists on our ship and our own party included over forty. After a two-weeks cruise through the Mediterranean we landed at the modern port of Haifa, Palestine. Soon we were seated in two Arab-driven buses, riding easily through the bright new streets of Haifa. Rounding Mount Carmel, we headed south through the lovely plain of Sharon with the sea on our right and the mountains receding on our left.

It was an unforgettable experience. The plain was filled with great citrus groves and the oranges were ripe. We passed innumerable little Arab and Jewish villages and, like all Westerners, could not help contrasting the manifest poverty and squalor of the first with the cleanliness of the latter.

Sixty-five miles south of Haifa we moved quickly through the streets of ultra-modern Tel Aviv, a Jewish city of 160,000 people, just north of the old biblical city of Joppa.

Here our Arab drivers paused only long enough to observe traffic rules and then hurried east. Ten miles from the coast we began the ascent of the stony and largely barren hills of Judea. Two hours later we were riding through the modern streets of new Jerusalem.

Of course the historic connections of Jerusalem were to me the most interesting at first. I cannot forget looking across the walls of the old city from our hotel roof the first time. The first visit to the slopes and the top of the Mount of Olives was likewise a thrill. And no one can forget a visit to the garden tomb where our Lord may have been laid.

But I soon found that at least as

interesting as all these things were the people of that city and land. There are nearly a million Arabs in Palestine and more than a half million Jews. This is three times the total population of 1920. Of the Arabs about nine-tenths are Mohammedans and one-tenth nominal Christians. Of the tenth only a handful are Protestants, or evangelicals.

There was much trouble in 1939 between the Jews and Arabs. While I was there the first few months gunshot or explosion caused a death nearly every day. Wherever I traveled I tried to look as much like a tourist as possible—Arab outlaws do not always make careful distinctions among those who wear Western clothes!

There are many different kinds of Jews and Arabs. Jews have come from sixty-four different countries to

Palestine — Experiences and Expectations

By R. L. Lindsey

Photo by the author



The Gehenna Valley and the village of Siloam south of the old city of Jerusalem

that land. Most of them speak the newly revived Hebrew language which is based on the Old Testament. About a fourth of these have become farmers and the rest are industrialists, engineers, artists, lawyers, doctors, rabbis, scientists, teachers, and businessmen.

They live in apartments in the cities, in small stone or concrete homes in the villages, in dormitories on the communal farms. They have their own schools, a university, hospitals, sanitariums, and synagogues. They are in spirit more nationalistic and democratic than religious. Their accomplishments in agriculture and industry are remarkable.

The Arabs are mostly small farmers. They are poorly organized and mostly illiterate. Some, like the Bedouins, live in tents and raise sheep and goats. Most live in small villages where life is probably not greatly different from life many hundreds of years ago. Those who live in the cities are generally better educated than the majority, and, of course, influence their thinking.

The Arabs have better schools, now that the British control the country, but they are still inadequate. They have no hospitals of their own but there are several well-equipped hospitals maintained by American and British mission societies and by Jews, to which they have access.

Yet the Arabs are a highly intelligent people. I came to know many of them. They are great talkers and frequently make eloquent preachers. Their language is full of religious expressions and needs mainly to be reinforced by ethical Christian experience and living.

I had also a firsthand opportunity to study our mission work and that of others. In Jerusalem I found our station well equipped, with a missionary's home, classrooms, a small but neat chapel building and a well-arranged playground. Here our missionaries, Elsie Clor and Eunice Fenderson, were laboring with good success among Arab and Jewish children and young people.

Later I visited our church in Haifa where Mr. and Mrs. Roswell Owens had developed and trained a fine Arab preacher and congregation. In Nazareth I met the Leo Eddlemans, who were working diligently with our longest established church in Palestine. Here also I met Kate Ellen

Gruver, who was studying Arabic, then our most recent appointee to the Near East, and the only one on the field now.

I was impressed by the amount of devoted work being done by our missionaries but appalled by the size of the task those few workers had undertaken. On every hand were untold opportunities for personal contact with non-Christians. And Baptists had only seven missionaries there! It was this fact which caused me to consider whether this might be the field where God would have me.

Now after four years of training at the Southern Baptist Seminary, Mrs. Lindsey, young David, and I are looking forward to going to Palestine.

We go with a recognition of some of the problems we'll face. This country is considered one of the difficult fields—mostly from the standpoint of the difficulty of winning any considerable numbers to an evangelical faith in Christ. One of the reasons for this fact is the presence of a large number of Moslems. Mohammedans, where not faced with outside influences, are

fanatic devotees of Mohammed. One young man whom I met in Palestine was beaten by his Mohammedan father and almost killed by poisoning for becoming a Christian. This fanaticism is slowly breaking down, however, as the result of an increasing acceptance of Western ideals.

The Jews of Palestine likewise represent an articulate religious group. There is, nevertheless, a considerable breakdown in their religious life. The forms of the old faith are not holding them and with the Zionist national definition of the Jew has come the real possibility that a strong Jewish loyalty to Christ may develop.

When, for example, Dr. Joseph Klausner of the Hebrew University wrote his *Jesus of Nazareth* a few years ago there was much less hostility expressed in Palestine than among Jews of the rest of the world. The normalization of the life of these people would do much to aid us.

Another problem faced by the missionary is the difficulty of the languages. The missionary attempts to learn either Arabic or Hebrew, or both. To learn both well is the ac-

Jewish children in the nursery of a communal agricultural colony in the valley of Esdraelon. Below, the Baptist Mission compound in Jerusalem built during Miss Elsie Clor's administration. The chapel faces a lawn with shrubs and trees, and a city street. Next to it is the missionary's home, and behind a classroom, playground, and club building.

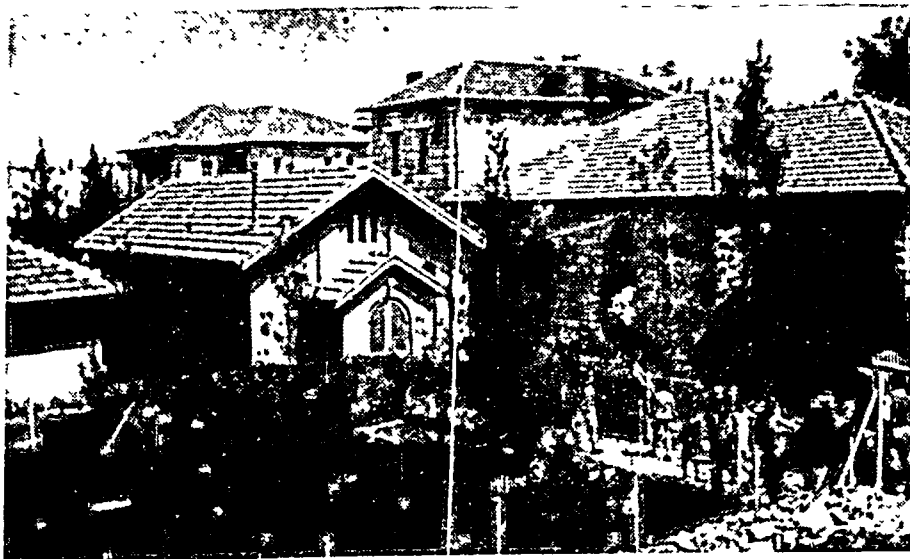


Photo by the author

complishment of a lifetime. Yet our work must be carried on in both languages. Some of our meetings must be held in English, Arabic, and Hebrew which require the services of two interpreters.

Connected with these problems are the difficulties arising from race hatreds within the country. Between the Arab and Jewish groups, violence is still common. As missionaries we feel that a part of our task is to seek to weld together in Christ some, at least, of these two peoples.

The question of the future political disposition of the country is also important. Will the Jewish group be given Palestine as a distinctly Jewish state? Will the larger, more uneducated Arab group be given the right to govern the country? Will the Allies insist on the development of some type of democracy or will the people be left to fight it out for themselves? The answers to these questions will affect missionary work.

Palestine, given favorable political conditions, is destined to become supremely important to the economic structure of the Near East. By virtue of the presence of the Jews it has more educated leadership than any other country in that section of the world. It has some mineral wealth. It is strategically located. It has considerable industrial opportunities.

If we can help to bring Christ effectively to both Jews and Arabs NOW in that land, his influence in the Near East may be multiplied manifold. We may see, in the next decade alone, the opening of Arabia to the gospel. We hope not to be found wanting when that day arrives. We should have well-trained Arab and even Jewish Christian missionaries ready for Palestine.

There are many ways by which we feel we must implement the preaching

of the gospel. We hope to see the effective use of good literature—tracts, magazines, and books. The wise use of religious visual helps (slides and motion pictures) with Jewish and Arab villagers is a real possibility. We hope some day to see Bible teachers, agricultural missionaries, and student workers in Palestine and its neighboring countries.

But the most important immediate thing we hope to do in that land is to reach personally some of the young people. The experience of our missionaries has taught that there are great possibilities in the "win one" method.

I sat one evening in a Jewish restaurant in Jerusalem opposite a young man whose dark complexion identified him as a "native Jew." After becoming acquainted I asked him to read to me some passages from the Old Testament. This he did readily. A few nights later we met and talked again.

Then one evening I asked him if he had read the New Testament. He did not know what the New Testament was, but he accepted a copy. One evening of his own accord he asked if he could come to our prayer meeting. For three Wednesday evenings he came to listen. On the third, when as usual we knelt for prayer, someone prayed in Rumanian, someone in English, an Arab prayed in Arabic, a Jew prayed in Hebrew, then suddenly I heard a familiar voice:

"*Abhinu shbhashamayim. Yitkadesh shemaikha.*" (Our Father who art in heaven. Hallowed be thy name. Thy kingdom . . .) and the voice repeated the prayer. It was my friend. Two nights later for an hour I explained the gospel to him. He accepted Christ. Not so long ago I received a letter from him, with the complimentary close in Hebrew: "In the name of Jesus, the Messiah."

Rabbi Goldman of New York City estimates that of the city's 2,000,000 Jews, not more than 8,000 families are now enrolled as fulltime members of the synagogues. Even in Bagdad, of 80,000 Jews in the city only 4,000 retain any connection with the synagogue. Everywhere Jews are being absorbed into the culture of the surrounding world. Mixed marriages are on the increase. In Holland and Scandinavia 50 per cent of the Jewish marriages are mixed, resulting

nearly always in non-practicing Jewish households. There is a leakage also into other faiths. A quarter of a million Jews have become Christians during the last century; another quarter of a million have joined the Christian Science movement; yet others have thrown in their lot with New Thought and Theosophy. A vastly greater number have just lapsed into religious indifference.

—Into Action: The Church Plans Advance by A. M. Chirgwin.

STUDENTS

Pray

The prayer life of college students is more real than you think. Being interested in so many things does not mean that they do not pray. Nor does their seeming indifference to religious things prove that students are not sincerely trying to find the best way of life.

Some of the most earnest pray-ers I have ever heard were students who took part in the major activities of college life and stayed in the midst of its mad scramble.

Ten years ago one of the students at the University of Georgia came to our home, saying he felt the need of a Bible study and prayer group on the campus. The next week we started one—with three members. For about a year it was difficult to keep going.

Now some of the best men and women to finish at Georgia have said that the prayer group in the student secretary's home meant more to their spiritual growth than anything in their college career. We feel that our Baptist Student Union would sacrifice its dynamic if that prayer group were to disband now.

For several years the Georgia students at Ridgecrest for the Southwide Baptist Student Retreat have met each night after the fireside service in a state "family altar." There they share their experiences, exchange helpful ideas stimulated by the day's program, and wind up with confessions and life commitments in prayer. By common consent the deepest spiritual note at Ridgecrest for Georgia students is the prayer service at bedtime.

This secretary testifies that prayer has been the dominant factor in keeping alive B.S.U. in Georgia. More problems have been settled, more decisions made, more sustaining pro-

A symposium by four leaders of Southern Baptist college youth who know!

grams launched, and more progress realized in and through prayer than in all our efforts besides. When we strike a problem, we call together our leaders, talk the matter through, tell it to the Lord in prayer, and wait for his leadership.

D. B. NICHOLSON,
Baptist Student Secretary, Georgia

"When our ship was still in the peaceful waters just off the coast of California, there were very few who availed themselves of the chaplains' services and only a small congregation for the worship services," declared a young Naval officer before a group of Baylor University students recently.

"But as we began to penetrate enemy waters the attendance on the services improved and the chaplain was a busy man. Then when real danger lurked on every wave there was not room nor time to accommodate all who wanted spiritual guidance. Those who did not know how to pray seemed to find satisfaction in just being where others were praying.

"Thank God for a religion that will not fail in an emergency!" the young man exclaimed.

And thank God for students who find that kind of a religion before they meet the emergency, I thought, looking about me. That officer came into a vital relation with God while he was in college. He had prepared himself to be of service in the hour of crisis and to witness to the keeping and saving power of Christ when everything about him seemed to be crumbling.

"But," the speaker was saying, "why cannot we have an emergency of love during which time we will turn to God

and thank him for our blessings? We could also fortify ourselves for the physical emergency that is sure to come. Then we could be of some help to those who do not know the Christ when they need him most."

A generation ago six students pledged to meet daily to pray about the spiritual conditions on their campus. Today there is a Baptist Student Union in every state and on the majority of Southern campuses, as a direct result of their faithfulness to their pledge. And those students who kept the prayer tryst have accomplished amazing things for the Master on foreign mission fields and at home.

With the Naval officer of this generation they have said that they know whom they have believed, and are persuaded that he is able to keep that which they have committed unto him against *that day*, the crisis of opportunity and service.

ROBERT S. DENNY,
*Director Religious Activities,
Baylor University*

Maximum Christianity! That is the star to which our greatest students turn with hope and wonder. Prayer lends power to set one's course for that star, to steer straight ahead. Prayer is expectancy!

The students who make connections with their star are few. At the other extreme, the Christian students who know nothing about prayer are also few.

In between are the masses of Christian young people who know something of prayer; they are fairly interested in it. They will observe the twenty-minute-a-day prayer pledge for a while, at least. But their words are habit-heavy and without expectation.

Students are characterized by their alertness and enthusiastic purpose to explore all ideas in search of truth; they eagerly examine what appear to be phenomena in other realms of life. And yet few will find their direction and the hidden way that leads to life's Ultimate; and fewer still, having walked in the way a little, will continue in faith and strength to endure, as seeing the invisible.

These fortunate few who believe in and practice prayer are the ones to whom the world may look with hope for guidance in combating the insidious ideas that drove men into war. These are the students who can lay

the cornerstones for His kingdom among men. For them there are no mountains too high, no valleys too deep.

This minority is the inspiration of our times. To this group falls the task of going ahead of others, of helping them to understand God's will and to behold lights that never were on sea or land. For that is what real prayer means.

MARY HELEN HALE,
*Appointee-in-Waiting; former
President, Baptist Student
Union, Louisiana State Uni-
versity*

Many college students make prayer a part of their daily activities. They pray individually; they pray with prayermates; and they pray in devotional groups. Students know the value of prayer and have experienced marvelous things through its practice.

Several years ago a group of students at the University of Tennessee began to pray for a Baptist Student Center on the campus. Their prayers were backed by a great faith, because they opened a student center fund savings account at one of the banks of Knoxville. It was opened with eight dollars contributed by a small group of B.S.U. Council members.

This account was opened in November, 1940, and by April, 1941, a building was secured—on borrowed money—and dedicated to the glory of God.

Today it is debt-free. We know that God answered the prayers of these earnest, sincere, believing students.

Prayer has been the means by which some students have solved life's greatest problems. They have found the will of God for their life's work, and happy are the students who have the conviction that God led them directly into their place of service.

Students have also found their companion through prayer, and how wonderful it is as Baptist student secretary to see real Christian homes established by college-bred men and women.

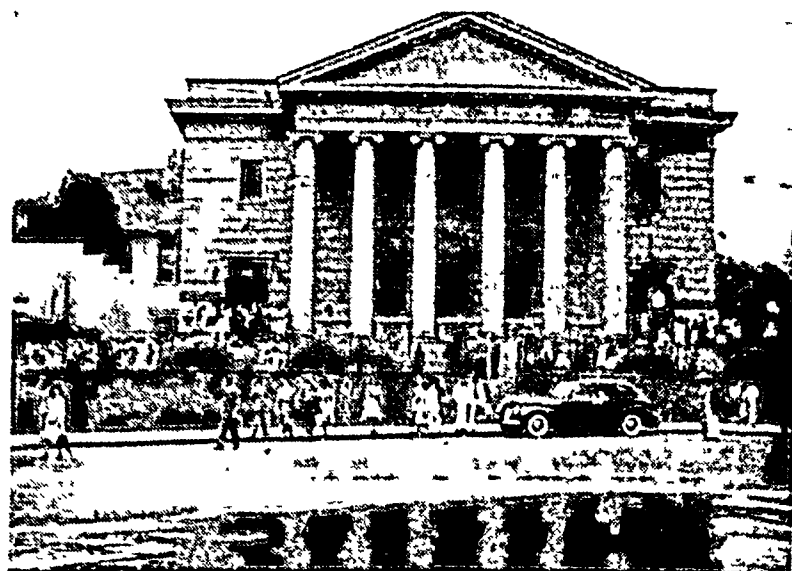
Students pray for daily strength and courage to make their lives count positively for Christ.

Students pray, and we should thank God for them. They are the hope of the world.

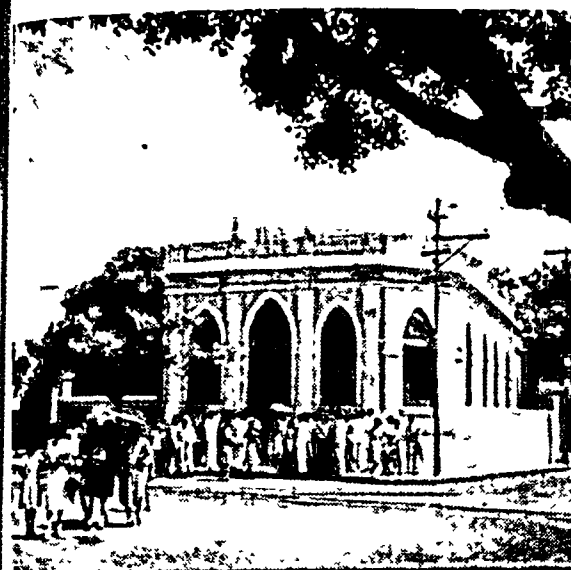
ROGERS M. SMITH,
*Baptist Student Secretary,
Tennessee*



The Hayes' home is open to servicemen Sunday night.



The First Baptist Church of Rio surprises North Americans.



This is Capunga Baptist Church at Recife.

Seeing Our Dollar Work

By Dan N. Sharpley, Lieutenant (junior grade) United States Naval Reserve

Foreign missions has been one of the highest of privileges among Southern Baptists for generations. Most of us respond gladly to an appeal when a need is described. But most of us live a lifetime with only a vague awareness of the permanent need for our foreign mission giving and the true effects of that giving.

A world war—a world at war—has changed that. Hundreds of us today are seeing our dollars in action. The joy of giving to missions is doubled by the experience of seeing what a dollar can do on a foreign mission field. That has been my experience since arrival in Brazil on September 1, 1942.

Although missionaries went to Latin America to serve Latin American peoples, the Christian serviceman on duty in Brazil first discovers them in a vital phase of war work. They aren't rolling bandages in Red Cross rooms. They aren't serving as civilian defense workers. They aren't working on the swing shift in an aircraft factory. They are simply Christian hosts to the strangers in their communities!

To a United States sailor ashore for the first time in Brazil, the most welcome sound is the spoken word in his native language. Trying to explain to a patient shopkeeper the special type of souvenir he wants, he is completely dumbfounded when an almost familiar voice says—as it does very often these days—"May I help you, sailor?" The sailor turns to meet a friendly face and a friendly hand: "I'm L. L. Johnson, Baptist missionary from Texas. Can I help you?"

After the purchase is made satisfac-

torily, the missionary adds, "We'd like for you to come out to the house and eat an American dinner with us. Can you come this evening?"

The North American lad in uniform, who never in all his days of contributing to church collections expected to be on the receiving end of missions, joyously accepts. For a time as he relaxes in a real home just like home, he forgets the strange land, strange people, and the war which he neither started nor wanted. And with wonder and surprise, he realizes that missionaries are just people!

Our missionaries respond to the challenge of the opportunity to perform this highly valuable service both to their country and to Christian missions. They make it possible for the boys to meet congenial people. They foster in service personnel an interest in Brazil and her language. They offer an opportunity and a place for worship. They fill a need which, for many of our men, no other organization, civilian or military, has been able to fill. War work? Yes, of the greatest significance, but strictly in line of missionary duty.

Everywhere the Christian serviceman, and some of the non-Christian ones, are seeing what evangelical missions is doing in Brazil. In a country

presumed to be 100 per cent Catholic (less than 50 per cent according to the last census), there are more than 80,000 Baptists. New churches are springing up constantly. In the Federal District of Rio de Janeiro, the capital of Brazil, there are forty-nine Baptist churches and the fiftieth is expected to be organized soon.

The state of Rio de Janeiro, in area one of the smallest of Brazilian states, is said to be the most thoroughly evangelized state in Brazil, with 140 self-supporting Baptist churches—a compliment to the work of the A. B. Christies, and other pioneers.



Meet Lieutenant Sharpley.

Recife, in the state of Pernambuco, has forty-two Baptist churches. The city of Bahia (Sao Salvador) with its legendary 365 Catholic churches is recognized as the center of Catholicism in Brazil. Yet here we have twelve Baptist churches and scattered throughout the interior of the state are many others.

But statistics are barren. To help complete the picture we should know of Dr. L. M. Bratcher and Letha Saunders, and their work with the "home missions" program for Brazil, which includes the distribution of thousands of tracts, Testaments, and Bibles; the contribution, by Brazilians, of hundreds of dollars for national missions; and the sending out of scores of native missionaries to tell the good news to their own people in every part of Brazil.

The visiting serviceman in Rio cannot fail to be impressed when he sees the First Baptist Church. This mighty church house could be any Baptist church in any of the larger cities in the southern United States. The strains of the prelude from the Hammond organ call us to worship. Six hundred voices join in the singing of the Doxology and the hymns. A corps of efficient ushers seat the few

latecomers and take the morning offering. A well-trained choir offers special music. A stirring message is delivered by the young and capable pastor. [Pastor Soren is now a Baptist chaplain in the Brazilian Army on overseas duty.] And always in the background are the missionaries.

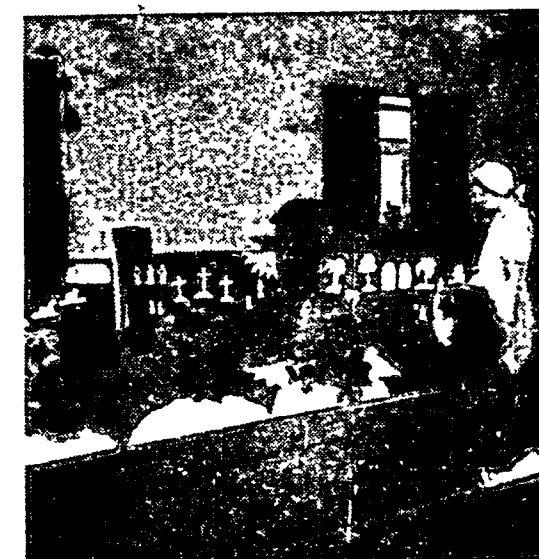
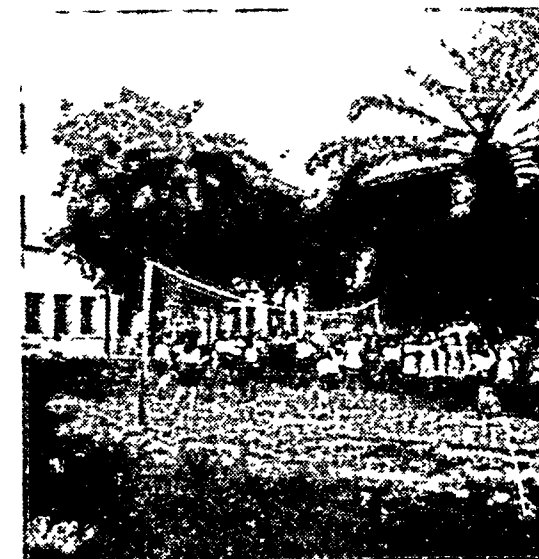
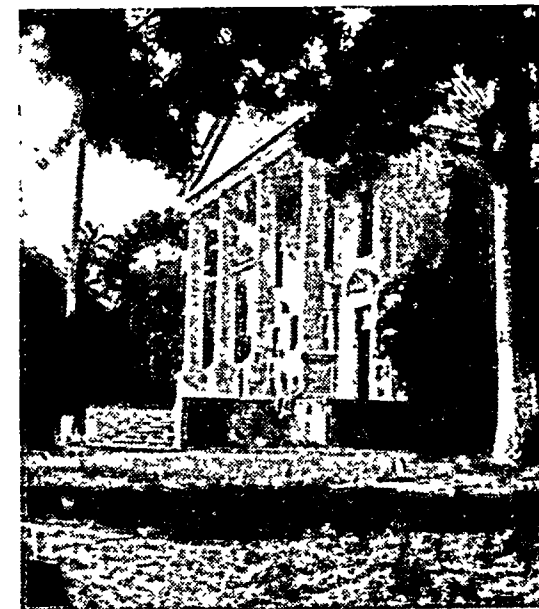
Going north to the state of Bahia he meets Alberta Steward and the J. E. Lingerfelts at the Baptist school at Jaguara, preaching the gospel through education as well as carrying it on horseback to the towns and villages hidden even farther away in the interior. In the city of Bahia the soldier or sailor finds "Red" and Kate White, and feel the impression left by the Johnsons who served there for a year during the Whites' furlough.

Arriving at Recife we gaze proudly at our three Baptist institutions—the Colegio Americano Baptista, the Training School, and the Seminary, which provide Christian education from Primary age through college and seminary. Situated in a beautiful park, Baptist property consists of fifteen buildings on approximately seventeen acres of ground.

Here we meet Katherine Cozens, Maye Belle Taylor, Mildred Cox, and the A. E. Hayes, John Mein, and Johnson families, all consecrated to their task of the evangelization of Brazil, using every possible means and method. It was here that Adelle Lane, an independent missionary, instituted an English Bible class for Brazilians learning to speak English, an idea born in the state of Rio Grande do Sul and one which later spread to Bahia as well. It is in Recife that many native workers are being trained to help evangelize the vast country of Brazil.

The serviceman gets only a general idea of what his dollars have been doing. Does he feel that our work in Brazil is reaching its climax, that it is soon to be ending? Can he say that our Brazilian set-up is complete? His answer to these questions is NO!

It is impossible to enumerate all the things that are needed, but even if every single conscious need were met, would the work be complete? The serviceman is compelled to say NO! He can see that there is work for many generations. The people of Brazil reach out for the gospel. Dissatisfied with the religion of their forefathers—or their irreligion—they want something which offers Light and Love.



The American Baptist College at Recife has a colonial administration building. The girls play volleyball on the lawn, learn to give flannel board talks, and enjoy fellowship at mealtime. Photos of Recife by Lt. (j.g.) John W. Hoskins

Evangelism Is Witnessing

By Frank H. Connely

New Testament evangelism is the hope for this war-weary world, when the nations of the world gather around the peace table.

Several acute conditions will be faced in the postwar world. First and greatest in my mind is the fact of hatred in the human heart bred by war propaganda throughout the world. This is noticeable in America.

On a train one day, I met a man of thirty-seven who was about to be inducted into the armed forces. He said, "Just wait till I get out to the East! I intend to shoot down every man, woman, and child of Japanese blood that I meet."

"Yes, that is just the way the other heathen fight," I answered.

Not only did that man express his sentiments; I find the same sentiment to an alarming degree in the hearts of Christian people. At a W. M. S. meeting one day, the president of the Society asked different members to lead in prayer for various countries, and called on one for Japan. "Please excuse me," the woman replied, "I can't pray for Japan." I suggested that we all pray for this member before we tried praying for Japan.

Hatred is rife in our land, even in high places. Jesus said, "Hatred is murder," and that "we must love our enemies and pray for those that spitefully use us." We are a Christian nation even in war time and we must live as Christians, not as heathen. We must let Japan and Germany see "what the indignation of a righteous nation is like." It is justice, tempered with mercy, guided by love. Guilty men have to suffer punishment; many will die; but we won't hate, unless we are heathen.

The second condition that will face the churches of Christ in this war-torn world will be hunger and starvation: *starvation of the body* and *starvation of the soul*. Millions will have to be fed meat as well as the "bread of life!"

The third condition is the fact that

the multitudes in the world realize their terrible condition and are looking to Christian America to fill that need. Hungry eyes and hungry hearts, gaunt with the lack of food, and barren of the comfort of our God of all comfort, are already turning to the United States in their distress. Never has such an opportunity been presented to Christendom as we are seeing presented to us today.

The prejudice against foreigners and the foreign religion has passed away in China and in the islands of the South Pacific. The people are begging for the missionary. The dangers of war have made men think of God as never before. They are searching for him in prayer today.

The fourth fact is that, with all these needs and opportunities, God has prepared us to meet this need. In his infinite wisdom, God not only sees the need, but prepares to meet that need. While the rest of the world is starving, we here in Christian America are the one people in all the world who have all we need to eat, and more. While inflation destroys the wealth of other nations, people in America are piling up wealth. Banks are swamped with money. Individuals have savings accounts and bonds. We are flooded with the blessings of prosperity.

God said to Abraham, "I will bless thee and thou shalt be a blessing." I believe God is saying that same thing to Christians in America. He hasn't poured out his rich blessings on us simply for our selfish enjoyment, but in his wisdom, he has prepared us with the material wealth to proclaim his gospel to the lost world. We can't afford to rob God.

Now is the time for real New Testament evangelism. That evangelism is, first and foremost, to recognize Jesus Christ as the risen Saviour, "My Saviour" and also the Saviour of the *whole world*. Secondly, that evangelism is to recognize the presence of the Holy Spirit in this world and in me. We must be filled with the Spirit

of God to be able to carry on a New Testament evangelism. Peter and those other disciples were filled with fears and foreboding before being filled with the Holy Spirit. They were like sheep before wolves. But after Pentecost, those disciples faced rulers and kings and called on them to repent of their sins and believe in this Jesus whom they had crucified.

Thirdly, that evangelism is to recognize that Jesus saves us from sin, and that salvation comes only through repentance, confession of our sins, turning away from those sins, and depending on the blood of Jesus for the cleansing from those sins. New Testament evangelism is the preaching of repentance and forgiveness. Anything short of that is not New Testament evangelism. Salvation is not whitewashing; salvation is cleansing. It is the death of the old man and the rebirth through Christ into a new man.

Fourthly, New Testament evangelism is not just the preaching of professionals, but is the living everyday witness of all reborn ones, to the saving grace of Jesus Christ. Too long we have left the *witnessing to the world* in the hands of those who give their lives to the ministry, forgetting that the only way we will ever win the world to Christ is for *every* Christian to become a witness to what Christ has done for him.

Christ sent the twelve; he also sent the seventy, two by two, to be witnesses of what Christ meant to them. We can only have a real New Testament evangelism, when all Christians recognize their obligation to Jesus Christ and to the lost sinners in this world, and go and witness to them what has happened in their own hearts.

New Testament evangelism isn't preaching, but it is witnessing. And all are witnesses of the things that have happened unto us.

May God help us Christians in this bleeding world to realize our opportunity and our obligation.

By Archibald M. MacMillan

Rebirth of a University

The coming of Dr. John Burder Hipps of North Carolina and Shanghai to China's wartime capital at Chungking is the latest step in the effort to establish a new University of Shanghai in free China. Dr. Hipps comes representing the American Board of Founders to investigate the possibility of re-establishing the School of Arts and Sciences in free China.

Through the initiative of the university's alumni, however, an infant institution had already been born in west China, as the school of Commerce was opened over a year ago in Chungking. Among the leaders were Henry Lin, one of the famous Lin brothers who ruled the roost in tennis and music at the old university, now one of China's leading financiers; and Enlin Pan, who as mathematics professor at the Shanghai American School, made algebra so clear to me that even with my unmathematical mind this subject seemed one of my easiest in college.

"In establishing the School of Commerce in Chungking," said Mr. Pan, now treasurer of the new university's board of trustees and president of China Travel Service, "we wanted the Chinese Ministry of Education and the public to know that the University of Shanghai has not surrendered to the Japanese." This carries out the spirit of its former president, the late Herman C. E. Liu, who was assassinated because of his outspoken opposition to Japanese aggression.

Describing the difficulties of re-opening even a small part of the university to transplant the name, Mr. Pan, now touring the United States in behalf of postwar tourist travel in

China, stated: "There was a ruling (similar to that in war-crowded Washington) that institutions like colleges and middle schools must move out of the city proper. Our infant university could not, since we lacked both the funds and the manpower to establish a real institution elsewhere. The University of Soochow was in practically the same boat. We pulled ropes and cut red tape. Finally an agreement was reached whereby our two universities share part of the small Methodist compound where we are now located. Soochow University has its Law School here. All expenses are shared fifty-fifty and co-operation is perfect."



Acting president of Soochow University shows Henry Lin (right), dean of the school of Commerce of the University of Shanghai, its Chungking campus. The above building will be shared by the two institutions as a wartime measure. The ruins of other buildings were also visited. China's young people need Christian education as much as ever; those in the picture below were not Christians.



Mr. Pan, who spent much of his boyhood on the Shanghai College campus and knows how Northern and Southern Baptists think, went on to say: "Both of us have a clear understanding that this is merely a temporary expedient, dictated by emergency conditions of war time; that each will maintain independence of thought and action; and that after the war, or before, if possible, separate plants will be established."

Most of the funds so far received have come from the Ministry of Education, British Relief Fund, and former supporters of the universities. To meet deficits, members of the committee made loans. Men like Pan and Lin are giving freely of their time to re-establish their Alma Mater on free soil. Mr. Lin prints most of the bank notes that are not flown in from America and England; Mr. Pan heads an organization with hotels and travel accommodations all over free China; but both take time to help the university.

Now that Dr. Hipps is on the scene he will be sending home first-hand reports as he considers whether it is better to mark time till the Allies re-enter Shanghai and take over what is left of the campus or continue the building of a real university in the

(Please turn to page 30)

Carey's Text and Our Day

A little more than a century and a half ago, William Carey preached a missionary sermon at a Baptist association. His Scripture was, "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations. Spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not."

There are some similarities between Carey's day and our day. It was a transition period in the history of the world. The American Revolution and the French Revolution already in its incipency had given men new conceptions of "liberty, equality and fraternity." There were difficulties both at home and in India where Carey and his brethren proposed to do mission work. At home there was inertia and indifference. The little foreign mission work that had been done by European countries had been primarily under the direction of the state. Carey found it difficult to interest his brother Baptists in world missions. The first missionary society was organized in Kettering with only twelve present.

There were difficulties in India which was dominated by the East India Company, openly hostile to missionary effort. It would have been even more difficult for Carey to get a foothold in India but for the sympathetic support of the Danish Government.

Today the world is in a state of flux. We have unusual difficulties, but we also have unprecedented opportunities. There are open doors and many adversaries. The whole world is now one small neighborhood. We heard Dr. Dan Poling say that it took him only six days to come from Chungking, China, to Philadelphia, Pennsylvania, and he was not flying all that time. Recently Dr. George Green arrived in Baltimore, Maryland, three days after he had left Lagos, Nigeria, and twenty-four hours of that time was spent in Bermuda on account of unfavorable weather conditions.

We can no longer be isolationists, politically or spiritually. In missionary achievement we have come a long distance since Carey's day. The whole world has had a demonstration of the

EDITORIAL

power of the gospel. Many of our men when they come back from the war will have a newer appreciation of world missions and will insist that the churches enlarge their missionary program. We must be prepared to match their zeal and interest.

There will be difficulties: the spirit of nationalism, racial and religious antipathies, hatreds engendered by the war, problems of world reconstruction, the cry of starving millions, unfriendly government attitudes in some of the nations. Never was the call of William Carey more applicable than it is now as we face this new world: "Expect great things from God; attempt great things for God." Let us be ready with men and money. Let us be training our missionaries for service in lands old and new. Let us pray the Lord of the harvest to send forth laborers into the harvest fields. Let us be true fellow workers with God, lengthening the cords and strengthening the stakes that we may make Christ known to the whole world.

Prayer and Missions

The history of Christian missions is the record of answered prayer. Back of the modern missionary movement in Europe was the prayer life of the Pietists. Writers of missionary history remind us that great revivals in England and America grew out of persevering prayer.

Many are familiar with the story of the students of Williams College who took refuge in a haystack from a rain; they knelt together in prayer for the heathen. Out of that meeting came a mission volunteer band. The mother of Samuel John Mills, Jr., called the "Father of Foreign Missions in America," prayed for two years that God would give her a son who would be a foreign missionary. Dr. John R. Mott has said that every foreign movement would probably be traceable to the place of secret prayer where we should find some Paul or Zinzendorf, or Carey, or George Müller, or Hudson Taylor, giving himself to prayer. "Prayer is the greatest force that we can wield."

Missionaries around the world whose labors have been blessed are, without exception, men and women who have relied on prayer.

Christ himself taught us to pray the Lord of the harvest to send forth laborers into the harvest. Before choosing the twelve Apostles, or missionaries, our Lord spent a whole night in prayer. Dr. Egbert Smith has well said, "In God's great powerhouse it is the hand of prayer, grasping the levers on the divine switchboard, that releases the currents of Omnipotence. Only when we come to the throne of Grace with intercession can we have fellowship with the saints of God around the world and make available the resources of Omnipotence."

We read again recently the story of a missionary leader in Africa. When his father, an honored member of the church, first heard of the son's desire to be a missionary he was unwilling for his son to go. "Father," said the young volunteer, "would you be willing to go into the room and pray with me?" They knelt together. The young man said, "Father, would you be willing to say the Lord's Prayer with me?" So they began: "Our Father, which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done in earth as it is in heaven."

The father could not get beyond that petition, "Thy kingdom come; Thy will be done in earth as it is in heaven." Slipping his arm around his son's shoulder, he bade him go with his blessing.

Power Politics and Religion

Elsewhere in this issue of THE COMMISSION, Dr. W. O. Carver points out the danger of organizing Christianity after the war on the principle of power politics. Many religious leaders are already urging Christian forces of the world to fashion spiritual organizations after the pattern of Allied war strategy. It has been suggested that a united Christian army could influence national and international political policies.

This strategy had its beginning with Constantine when Christianity became the state religion. To quote Latour-ette: "Conversion often seems to be primarily a conviction of the religious value of the faith to the individual. For many it is now a matter of policy."

Others entered the church because of official pressure or because their friends or neighbors were doing so. Christianity became identified with the Graeco-Roman civilization."

A few centuries later Vladimir in Russia had his army baptized wholesale. Christianity, so called, was "united" in those days. Charlemagne carried a similar idea into the religious structure of his domain. He had the Germans baptized first and evangelized afterward. Europe has never recovered from the blight of power politics in Christianity, as expressed in union of church and state.

As we seek to rebuild the world spiritually, we must take to heart the scriptural teaching that it is not by might nor by power but by the Spirit of God that we are to prevail. The cause of Christ will not be promoted primarily by colossal organizations. It must be based on individual experiences of the regenerating grace of God. The law of the kingdom of God is not the word of men but the Word of God.

There are certain fundamental teachings which are at the basis of missionary endeavor: the personality and power of God; the worth of the individual, and soul liberty; the fact of sin; judgment for sin; salvation of the repentant sinner from sin by the grace of God through faith in the crucified, risen, and reigning Saviour; a regenerated church membership; a free church in a free state; obedience to the will of God as revealed in the Word of God.

A virile, vital Christianity must be based on deep scriptural convictions and not on expediency or shallow sentimentality. When in response to the call of God and the call of a needy world, we go out as missionaries to declare Jesus Christ as the only hope for men lost in sin, we dare not dilute the gospel committed to us, or sacrifice scriptural teachings concerning salvation and service in order to impress the world with our superior strategy. The men and women who laid the foundations of modern missionary progress believed something and spoke and lived accordingly. We do well to follow their example.

Training in World Missions

From a young people's director in a Baptist church in the Southwest comes a request for some material showing the relationship between

foreign missions and the Baptist Training Union. Many members of Training Unions are really interested in missions, but they do not know where to take hold in mission study. Here are some suggestions that are provoked by this request.

All of us—Juniors, Intermediates, Seniors, and adults—are interested in the war. Today's daily paper tells the story of the fighting in China as the Japanese are trying to gain control of the railway lines from Peiping to Canton; that railway runs through three provinces—Honan, Kwangsi, and Kwangtung—in which Southern Baptists are especially interested. We have friends and relatives in the armed forces in Italy; Southern Baptists have been doing mission work in Italy for years and we have many Baptist churches in the part of Italy already occupied by the Allied forces.

Many homes represented in these Unions are receiving letters from battle zones describing the results of mission work in those fields. Urge the members of the Union to bring reports which they have received direct from these mission fields through personal letters.

Probably you know some chaplain who is overseas and is writing home about mission work, whether in the Southwest Pacific, or in China, or in Italy, or in Africa. He has seen first-hand demonstrations of what we have been calling foreign missions. Many of our soldier boys are coming back alive because missionaries went to those lands ahead of them.

Look up pictures in the daily papers and magazines and the latest descriptive books and learn more about the people in the lands where our missionaries are working.

Write the Foreign Mission Board for films of our missionaries and the people among whom they labor. Already the Board has sound movies on our work in these mission fields.

Every home ought to have missionary magazines, such as *THE COMMISSION*, *Southern Baptist Home Missions*, *Royal Service*, *World Comrades*, and *The Window of Y. W. A.* These magazines contain many interesting stories and illustrations. They are indispensable and help to solve the problem of presenting missionary programs effectively. Use the state denominational papers, which carry letters from missionaries and other profitable material.

Secure lists of the foreign mission study books, published for the Foreign Mission Board by the Sunday School Board. This year, 1944, for example, we have an interesting book on Africa, giving biographical sketches of five of our missionaries. There are books on Bible study, on missions in the Bible, on prayer, and other phases of missionary activity.

Encourage members of the Union, young and old, to read missionary biographies. Ask them to tell stories from the lives of Matthew T. Yates, W. Eugene Sallee, B. L. Lockett, David Livingstone, Adoniram Judson, William Carey, and other heroes of the Cross.

Learn something about the fields of individual missionaries whom you know, and pray for these missionaries. For example, the church to which this young people's director belongs is supporting a missionary in Africa. Make available in the church library Dr. Maddy's book on Africa and the life story of Dr. Lockett, and read in *THE COMMISSION* and other literature about missionary personalities in Nigeria. Pray for that missionary daily.

Through plays, pageants, and folk festivals depict the daily life and customs of people in various mission lands, showing, also, the transformation wrought in these lands by the gospel of Jesus Christ. Material for this purpose may be secured from the Foreign Mission Board and the Baptist Book Stores.

The Prayer Life of a New Testament Missionary

Our introduction to Saul of Tarsus, after he had met Jesus on the Damascus road, is found in the words of the Lord to Ananias of Damascus concerning Saul: "Behold he prayeth." Augustine said, "If Stephen had not so prayed, the church would not have Paul today." Unto the end of his earthly journey, the Apostle to the Gentiles was unceasing in prayer.

He prayed for the churches. Read Paul's letters, and you can hear his petitions at the throne of grace, interceding for his own people of Israel and for the churches which he loved so dearly. He thanked God on every remembrance of these churches; he thanked God for their faith, for their aggressive evangelistic spirit.

He prayed that God might count them worthy of their calling; he

prayed that God might give unto them a spirit of wisdom and revelation in the knowledge of Jesus Christ. He prayed that they might know what was the hope of Christ's calling, the riches of the glory of his inheritance in the saints, and the exceeding greatness of God's power to believers.

He prayed that their love might abound more and more in knowledge and in all judgment; he prayed that they might approve the things that are excellent; he prayed that they might be sincere and without offense till the day of Christ. He prayed that they might be filled with the knowledge of Christ's will in all wisdom and spiritual understanding; that they might be fruitful in every good work and increasing in the knowledge of God.

Paul prayed when he was in trouble. When he was in the Philip-
pian jail at midnight, Paul and Silas prayed and sang praises unto God; deliverance came as deliverance often comes to the saints of God who pray.

After he had talked with the elders of the Ephesus church and had given them intimate glimpses of his own experiences when for three years in Ephesus he ceased not to warn every-one night and day with tears, he knelt down with them and prayed with them all. When deliverance came to Paul and the 276 who were on the storm-tossed ship, he gave thanks to God in the presence of them all.

When we emulate the prayer life of Paul who prayed "exceedingly" we may expect spiritual victories in our missionary labors.

Religion in Italy

From an American army officer in Italy comes the following appraisal of conditions in Italy and the need for an enlarged missionary program:

This morning I read a reprint of an article Will Rogers wrote when he visited Rome many years ago, and one statement impressed me particularly. He wrote, "Rome has more churches and less preaching than any city in the world." That statement applies not only to Rome but to all of Sicily and the parts of Italy I have seen in the last year. This whole country has more churches and clergy, and less religion, than any country I've ever seen. Every town, no matter how small, has an elaborate church and supports several members of the clergy, while the people are hungry and in rags.

The average Italian goes to school for

five years—just enough to learn to read and write. Even the church makes little attempt to educate children beyond that point, other than to teach them to attend the services and go through the meaningless forms of worship. Members of the clergy officiate at the church but make no attempt to improve the miserable lot of the people.

Nowhere in the world is there a greater missionary opportunity than here in Italy. It will be a hard country to make a start in, but the adoption of a democratic form of government after the war should awaken the people to some extent, and should make it difficult for the church to maintain its stranglehold on the lives and thoughts of the people. Certainly there is much to be done, and I believe that our greatest missionary effort should be geared to assist these people in establishing and maintaining a representative form of government, in raising their standards of living, and especially in learning to think for themselves.

Concerning THE COMMISSION

The pastor of one of the churches which includes this missions journal in its church budget writes: "My church treasurer tells me that the 288 copies of THE COMMISSION going into the homes of our members have not cost our church one penny. The increase in our contributions brought about by missionary information has more than paid the small subscription price for the issues."

"We can surely recommend THE COMMISSION to every church in the Southern Baptist Convention," writes the pastor of a Texas church which has adopted the budget plan. "May you see a great increase in the number of churches including it in their budget this coming year."

Here's one of the best letters received recently: "My son is in the service," a Virginia mother writes, "but when he comes home he would be disappointed not to find THE COMMISSION in its usual place. Enclosed you will find my renewal for two years. THE COMMISSION means so much to my family of three boys, my husband, and myself. God speaks to us of our foreign work through its pages."

Missionary Scott Patterson sends a list of twenty-four names for subscriptions and writes that twenty-six of the thirty deacons of the First Bap-

tist Church in Augusta are subscribers. "THE COMMISSION should go into the home of every deacon, every teacher, and every officer in every Baptist church in our Convention," he adds.

Missionary Snapshots

Ninety per cent of a Japanese-American battalion of the United States Army fighting at Cassino, Italy, have received the Purple Heart, according to a news dispatch. Thirty per cent received the Silver Star, and three members of the battalion the Distinguished Service Cross.

★ ★ ★

Rev. F. L. King, a missionary to the Indians for forty-six years, passed away recently in Oklahoma. He and his wife lived under the open sky, sleeping in their wagon or tent, when they first labored in the Indian Territory.

★ ★ ★

One of the most heroic missionary preachers in this generation was Kaj Munk, pastor and writer in Denmark. He was taken from his home one day, carried to a lonely spot and left dead. When the Nazis ordered the Danish pastor not to mention the conflict in Norway, Kaj Munk replied that he could not obey this decree. He felt that he was one with the Norwegian brethren and faith. In closing he used the words of Luther: "Here I stand. I can do no other."

★ ★ ★

The Soviet Union of Russia, which a few years ago had well-nigh eliminated Russian homes through easy divorces and collectivist training of children, recently issued a decree strengthening family life and making divorce difficult to obtain. Divorce under the new ruling will be rarer in Russia than in the United States. Special awards are made to large families of children.

★ ★ ★

Canadian Baptists are doing a fruitful work in Bolivia. In a recent issue of *The Link and Visitor*, published by the Women's Baptist Home and Foreign Missionary Societies of Ontario, West, we find the statement that the Government in Bolivia has passed compulsory education laws. The Army teaches all recruits to read and write during training periods, although 90

per cent of the Aymara Indians are still illiterate.

★ ★ ★

There are many evidences that the Roman Catholic Church has turned its attention to the South, with special emphasis on converting Negroes to Roman Catholicism. The Roman Catholic Church has not been able to make great progress among Southern people because they are rooted in a Protestant ancestry, but there are evidences on every hand that the Roman Catholic Church is putting on an aggressive campaign in the South. The Bill of Rights gives them the privilege of doing that. Baptists have fought for the right of every religious belief to propagate its faith, but we Baptists need to be more militant, more aggressive, more evangelistic, so that heretical faiths cannot get very far in their propaganda. Let us give the people the truth and the truth will make them free.

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A formal, faint-hearted, self-indulgent, dress parade Christianity will not suffice for a crisis such as is now upon us. Our love for Christ and men must be able to stand foul odors and loathsome sights, and to go down to the gate of hell to save a lost soul. Such Christlike devotion will love iniquity into goodness, hostility into brotherhood, a lost world into a redeemed world. From all over the earth comes the same urgent message, which must be pressed home with all the earnestness at our command. There must be no faltering in the face of present-day difficulties, but rather a recognition that the black forces that threaten to overwhelm mankind constitute a call from God to his church for aggressive action.—*World Outlook*.

★ ★ ★

The May edition of the Selective Service Bulletin reveals that the loss of educationally deficient registrants, numbering 240,000, is greater than war casualties of 201,454 through May 6. "Failure to pass army intelligence tests primarily because of educational deficiency has deprived our armed forces of more physically fit men than have the operations of the enemy." It is likewise true in Kingdom service that the failure to have an intelligent understanding of the Bible and of world missions has deprived our Lord's army of hundreds of thousands of good soldiers.

Foodless Banquet for Relief



Dr. Yarborough in Chinese costume installed the new B.S.U. officers. Helen Ige (far left) sold tickets—\$108.85 worth. Ray Hoshizaki shown below with Helen, came from Baylor to make the banquet speech.



"Why, that's the best banquet I've been to!" exclaimed a college senior last May as he left Oklahoma Baptist University's Baptist Student Union banquet. A good banquet, without food? Yes!

The bright decorations and appropriate posters reminded those present that the banquet was for Chinese relief. Colorful streamers, gay lanterns, spring flowers, and many unusual table decorations formed a perfect oriental setting. Toastmaster and B. S. U. President Jack Fellows, and his wife, Dr. and Mrs. W. F. Yarborough, and several girls were dressed in authentic Chinese costumes to add to the spirit of the evening.

Announcement was made that the total ticket sale was \$108.85 and that

this amount had been sent to the Foreign Mission Board for famine relief.

Holding the center of attention on the program was Reiji Hoshizaki, Japanese-American student from Baylor University, who spoke in the interests of Chinese relief.

Dr. Courts Redford of the Home Mission Board, who was visiting, ended the banquet with prayer.

ANNE CRITTENDON,
Managing Editor,
The Window of Y.W.A.

EPISTLES

FROM TODAY'S APOSTLES

Evangelism in Parahyba

Our churches are all quite animated now. I baptized three in the little church in Sapé last Sunday. A few Sundays ago Dr. Fimino baptized twenty-four in the First Church in João Pessoa; Pastor Elias Ramalho five in the Second Church; Pastor Zacharias ten in the Cruz das Armas church; Pastor Silas Falcão five in the Campina Grande Church. All forty-seven of these baptisms have been in the last few weeks.

In the city of Pilar, a preaching hall was inaugurated by the congregation of the Central church of Itabaiana. It is well located and adequate for a long time. It was bought and paid for by the church. The Central Church of Itabaiana voluntarily gave up the help that it has been receiving from the Mission for many years. The Second Church of João Pessoa assumed one fourth of the amount that it has been receiving.

The First Church in João Pessoa sends out groups to each part of the city and to the near-by city of Baureiras. They preach or teach the Sunday school lesson to as many as they can get to hear them in several places in each division. Usually they contact about a thousand each Sunday afternoon. In Espirito Santo, large crowds are hearing the gospel and there are a number ready for baptism.

Pastor Silas Falceao has just completed his first year here. I have never seen a church develop so rapidly as this one has in that time. Sixty-two were baptized and a number received by letter, almost doubling the membership of the church. Under his leadership, the different organizations of the church have taken on new life and vitality. A Brotherhood has been organized that is really functioning. The finances of the church are almost a miracle. The pastor receives as his salary nearly twice as much as the church was contributing a little over a year ago and every obligation has been met and all outside contributions more than doubled. This month he is on vacation and is spending the time on the farm of friends. The prospects are certainly bright for the future. Several very competent men who are of real value in our work have come to us from the Pentecostals.

One of our G. A.'s from our Campina Church, Honorina Lemos, felt the call for special service, and went off to enter our Training School in Recife in March.

She is a fine girl, and very attractive, with many talents. The girls and women of the church are all taking an interest, and helping her. The church is also helping with a monthly contribution. Last month as I had my meeting with the girls of Second Church in João Pessoa, one of them came to me and told me about her plans to go to the Training School, too. She is a very bright, talented girl, and I believe, will make a fine worker. Honorina says her ideal is to be a missionary!

Three of our sons are at the front now. Wilford is in Italy, Robert wrote from the Hawaiian Islands, Celso was going, the last notice, but did not say where. Paul is in Miller Hospital, Duluth, Minnesota. The Dunstan doctors continue in Atlanta and Iceland.

C. F. AND PEARL DUNSTAN STAPP
Campina Grande, Parahyba, Brazil

Revival Services in Spain

It is hard for me to give but a brief account of my journey and of my impression of the development of the work. I attended three services, Thursday, Friday, and Sunday evenings at six o'clock. I observed a great interest and spiritual atmosphere growing warmer on the first and second days, but the most fervent was Sunday evening.

Half an hour before the service began the large chapel was already filled with people anxious to hear the message, hungry for the Bread of Life. When the service started some scores of people were standing, although a hundred seats had been added.

During the service numbers of persons were turned away because they were unable to get into the chapel.

The service was impressive not only because of the crowd, but also for the outgoing interest of the people. The meeting lasted for two hours, but not once did we notice any sign of weariness. What impressed my soul most deeply was not the crowd nor the intense interest, but the spiritual emotion which dominated and humbled the hearts in such a way that we felt ourselves controlled by the power of God, producing a joy in our souls that passes all understanding.

That you may get a clear idea of what happened I will say that some thirty persons got up during the services, witnessing in this way that they surrendered to the Lord.

VINCENTE FRANCES
Carlet, Spain

Baptists on Duty in Rome

Landing with the first American assault waves and continuing to the present with front line troops, I have spent ten



Dr. and Mrs. R. E. Beddoe were photographed together on June 4 in the Kweilin Baptist Compound just before they left China for a well-deserved furlough.

months in Italy, a peninsula of 120,000 square miles with a population of more than forty millions. As a Baptist chaplain I feel the impulse to write about what I have seen of Baptist missions in this country and what I have felt regarding our obligation to help rebuild this beautiful country for God.

It was my privilege to visit two days with our pastors in Rome, preaching for Brother Vincenzo Veniziano in his church at Via Urbana, 15, with Dr. Manfred Ronchi as interpreter. The message was received with enthusiasm. At the end of the service a young lady thanked me for it (she spoke some English) and asked for an interview. The next afternoon as we talked she definitely committed herself to the work of the Kingdom. Her greatest ambition is to go to America, train for service, and return to help evangelize Rome.

It is nothing short of a miracle to see what has been wrought by the evangelicals. Up until 1870 no evangelical work was allowed within the "Holy City." Only two places outside the walls were permitted, and they were under surveillance. In Rome today are ten churches other than Roman Catholic: four organized by Southern Baptists, two Anglican, one Lutheran, one American Episcopal, one Presbyterian, and one Methodist Episcopal. These churches do a great deal for the social welfare of all Italians.

This chaplain has made many trips into the mountains and hills to bring homeless families back, only to find a mass of stone in the place of their homes,

after heavy artillery fire or the demolition of the fleeing enemy. Destruction and want are at almost every door. This country like many others is filled with orphans and blind and disabled soldiers because of the war.

The G. B. Taylor Orphanage, with four children, is being supported by the four Baptist churches of the city. They have many requests for admittance, but they can hardly maintain adequate care for the children already in the orphanage. Brother Vincenzo is its sole worker at present with the exception of the matron.

A hospital, no matter how small, would accomplish untold good for the cause of Christ in Rome today.

Throughout the country, the Baptist pastors have to cope with the problem of poor equipment and lack of funds. They manage to live on what their churches manage to pay—which amounts to \$15 a month. For months they have had insufficient food. The bread allowance per week is equivalent to one large loaf; no oil is available for cooking purposes except at the black market costing 1900 lire per litre, which is \$4 more than one month's salary. The children are poor and undernourished.

I talked with one fifteen-year-old boy who had not slept in a bed for two years. His hide-out is in the caves of the surrounding hills.

In Naples Baptist property is inadequate, and no place is to be found for the growing congregation. Smaller cities such as Florida, Grosseto, Avellino, Chiavari, Ferrar, Cittachivechia, Goia del Colle, and Matera have suffered from the war most severely. What is ahead for Florence, Genoa, Milan, Turin is alarming.

The advent of fascism has proved to be advantageous to non-Catholics. Special laws in favor of religion declare three things: that the state is sovereign; that

the Catholic Church, with certain privileges, is at the same time subject to the state; and that other forms of worship are freely admitted in the state. In the future discussion in matters of religion will be entirely free, and parents who are non-Catholic may withdraw their children from the public schools during the hour of religious instruction.

The Roman Catholic Church considers the United States, England, Canada, and other predominantly Protestant countries its mission fields. The "Propaganda Fide" in Rome is a kind of Foreign Mission Board of the Church. Baptists have a right to preach the gospel in Italy. It is evident that Baptists through their various agencies and work are forcing the Catholic Church to give the gospel to the people. About twenty years ago St. Jerome Society of Rome issued a translation of the New Testament which has proved to be of great advantage to Protestants in making use of the opportunity.

Baptist assets in Italy aggregate \$2,000,000, I'm told, with a debt of \$60,000. The depreciated value of the lire at this time makes the debt one-fourth its pre-war figure. My opinion is that Italy offers a great opportunity for Christ today. It is largely destroyed and must be rebuilt. Now is the time to resume our missionary work.

CHAPLAIN D. P. JENKINS, *Captain A.P.O., New York, N. Y.*

Ordination Service in Colombia

Although Colombia is the newest foreign mission field for Southern Baptists, the First Church building of Barranquilla has witnessed some impressive ceremonies in its two years of existence.

One of the most memorable was the ordination of Señor Sebastian Barrios as a Baptist minister. Trained in the ministry of another evangelical faith, after an exhaustive and prayerful study of the Bible, he adopted new doctrinal beliefs and identified himself with the forces of the Baptist missionaries. It was deemed fitting to ordain him as one of God's messengers of our denomination.

The examining committee, including Pastor H. W. Schweinsberg and Missionaries A. R. Dailey and Thomas L. Neely, occupied the platform. Señor Barrios gave his testimony and the pastor conducted the examination in the presence of the congregation. The testimony was convincing, and the doctrinal views expressed coincided with those held by Southern Baptists. The service was an excellent means of instructing and strengthening new church members.

A motion was made by one of the churchmen that Señor Barrios be ordained, and the others gave their approval.

Mr. Schweinsberg preached the ordination sermon, exhorting the new Baptist minister to a life of personal consecration and fervent gospel preaching. Mr. Dailey preached the sermon to the church, giving practical suggestions for supporting a pastor in various ways.

Then the three preachers of the committee placed their hands on the head of the candidate as he knelt and the pastor led in a dedicatory prayer. The reverence of the congregation attested the spiritual meaning of the ceremony.

What an advantage Southern Baptists have in the services of this trained and consecrated Colombian to work among his own people whom he understands and whose language he speaks with a singular facility!

HELEN MEREDITH
Barranquilla, Colombia

A Missionary's Vacation

Today is a great national holiday here—similar to our Fourth of July. In 1850 Argentina as a colony broke relations with Spain. Each year on this day they have a great celebration. Today there was a military parade (they had beautiful, elaborate, and colorful uniforms), and a parade of hundreds of school children in their distinctive uniforms. I wish you could have seen these parades and the crowds of people in the plaza in front of the president's house. Loudspeakers were everywhere for the addresses and music.

The president delivered a brief address encouraging the school children and all to be loyal to their country. There were several brief speeches, all of which received applause, but they say not as much enthusiasm was manifested as in former years. I shared with them a distinct joy and thrill as the national anthem was sung and the flag lowered.

February is the vacation month, and since our Spanish professors took their vacation then, I spent some time visiting our missionaries, the Carlises and the Goldfinches. For several days I had been planning this trip. I had no trouble in getting my visa, documents, Uruguayan money, and ticket. I went from B. A. to Colonia by boat—my first boat trip—and I enjoyed it immensely.

Soon after getting on the boat I met an Italian woman and her niece, and we became friends and talked all the way. Of course it was little talking that I did, but it did give me a chance to practice Spanish as well as to witness for Him. They thought the Bible I talked to them about was only for North Americans.

When I got off the boat in Colonia I met an English family—the Crispins—and went with them through the customs to have our bags and documents checked. From here we had a four-hour ride by



Carmine Di Fermomele surrendered her life for Kingdom service in an interview with an American Baptist chaplain in Rome recently.

bus to Montevideo. The Crispin family, the conversations in English, and the beautiful scenery along the way made the trip very enjoyable.

For almost 200 miles the road doesn't have a curve in it. Most of the land is in pastures as ranching is the main occupation. There are no trees except those that have been planted so most of the land is barren. In certain sections there are palm trees scattered over the plains and this is a beautiful sight. There are large orchards of oranges, grapefruit, lemon, apples, tangerines, and grapes.

When I reached Montevideo, I found a warm reception with the Carlises, and enjoyed my stay with them very much. I learned many things seeing their work. They have a large field. At this time they are the only missionaries now active in all Uruguay.

I visited our three Baptist churches in Montevideo, and had the privilege of speaking in them. The First Church has really made progress, especially in its educational program. Ben Sowell, son of our oldest missionary here, as Sunday school superintendent at the First Church, has done good work. They are already asking for an educational worker in that church.

Montevideo is a beautiful city. The beaches are very nice and I enjoyed them a lot. From Montevideo, I went to Salto, Uruguay. After an eight-hour trip by train, when I reached Salto at 5:30 P.M., the Goldfinch family was at the station to meet me.

What a good time I had visiting them and seeing their work! That night we went to the radio station and they broadcast their weekly program, which consisted of music and a sermon by the pastor of the Baptist church. The Goldfinches have started a good work there and will leave it in the hands of the national pastor as they plan to go to Paraguay on their return from furlough.

From here Mrs. Goldfinch and I went across the river in a yacht to Concordia and then took a bus and rode for seven hours through the country until we came to Parana where Mr. and Mrs. Fay Askew live. We were here four days and had a good time and lots of new experiences. It helped me to know what an interior missionary has to do.

From Parana we went to Santa Fe—an hour's trip by boat. After we visited the national pastor and workers, we took a bus for Rosario and arrived there in about four hours, to visit Mrs. Anne Margrett and T. B. Hawkins. We got to see nine of the eleven Baptist churches in Rosario. I was so very grateful for the good visits and new experiences I had had.

During the first week in April, the 36th session of the Baptist Convention of the 100 churches in Argentina, Uruguay, and Paraguay was held here in Buenos



A baptismal service in Wuchow brought this group of Christians together under the leadership of Missionaries Rex Ray and Beddoe (back row) and the Chinese evangelists: Pastor Hui (standing center) of the Wuchow church, and at his right Mr. Chan and Mr. Lui. Of the twenty-one baptized more than half were converted in the Stout Memorial Hospital, several in the Waang To school and some in the local orphanage. Seated front are Mr. Chan, seventy-two, and Grandmother Wong, eighty-eight. Standing behind her mother is Dr. Wong, a successful local physician converted while she was a member of the hospital staff.

Aires. It was a joy indeed to attend this Convention and to see the progress that has been made in a relatively short period of time. How I wish I could work in about fifteen places!

One of the things that pleased me most about the Convention was the swinging of the door wide open for our Foreign Mission Board to send missionaries to work in Paraguay. Miriam Willis and I were appointed in January of last year for that field, and now we can begin work in this needy country. When the Goldfinch family returns from the States in June of next year we will all go together to open up some work there.

Last week we had a meeting of the University students who are members of our Baptist churches for the purpose of adopting a constitution for the work we are trying to organize among our University and secondary school students. It is the desire to have the other eight or nine University centers in Argentina, Uruguay, and Paraguay adopt the same, and then in the near future to

have a student convention. It will take a tremendous amount of hard work to put this over, but to me it is one of the most promising phases of our work. The students are so capable and enthusiastic that once you get them together and give a little guidance they can work out plans and ideas that are very good. The nature of this work is like the B. S. U., but we haven't found a name for the organization.

We have moved to an English house in the center of the city—just four blocks from our school. There are about forty people who eat here and food is good. From our room on the eighth floor we have a beautiful view of the La Plata River—the widest river in the world—and we enjoy seeing the boats come in. It is beautiful at night with the lights on and the moon shining. Since B. A. is a cosmopolitan city we have met people from many different countries and have learned lots of things.

ESTELLE COUNCILMAN
Buenos Aires, Argentina

BOOKS

Any book mentioned may be had from the Baptist Book Store serving your state.

The best and the worst of an enemy nation is the subject of *Ten Years in Japan* by Joseph C. Grew (Simon & Schuster, \$3.75). Reviewer M. T. Rankin says: "We have here the inside story of the development of those forces in Japan which so inevitably led to war. After reading it, one is convinced that had there been any way to prevent war between these two countries, Ambassador Grew would have discovered it."

"The reader is impressed with the fact that Mr. Grew's constant contact with the worst of Japan's duplicity and selfish intrigue did not blind him to the good that is to be found among the people of Japan. This book is the record of a decade of service by one of the ablest diplomats in our Government."

Japan, Its Resources and Industries by Carus and McNichols (Harper, \$3.50) is packed with facts which every missionary to the Orient needs. Of it Reviewer Maxfield Garrott says: "Secrecy for military reasons has shrouded Japanese resources and industries for a number of years, so accurate statistics especially are difficult and sometimes impossible. The authors seem to have overcome this handicap, however, to a surprising degree. A revised edition is to be expected after the war, but the present one will be valuable even then."

The book is compact but clear and more readable than is usually expected of a technical compendium. It is profusely illustrated.

Nine important scientific institutions produced the geography entitled *The Pacific World*, edited by Fairfield Osborn (Norton, \$3.00). In two hundred pages the physical features and life of the Pacific islands are described. The facts revealed include the statement that the Pacific Ocean is more than twenty times as large as the United States, there are countless islands (7,000 in the Philippines alone), New Guinea is ten times the size of South Carolina, and the total area of Japan proper is equal approxi-

mately to the area of the state of Montana with a population of 72,223,000.

The newest book of missionary tales is *Tales from Southeast Asia* by Alice Hudson Lewis (Friendship Press, 50 cents). These are interesting stories of real people in Borneo, Thailand, Sumatra, Burma, and New Zealand. They may be used in mission study projects with Constance Hallock's *West of the Date Line*, a well illustrated book, and with a study guide to this new world which has been opened for us by the war.

One part of Asia that is still strange to most Westerners is the Gobi Desert, described in a travel book by Mildred Cable and Francesca French. *The Gobi Desert* (Macmillan, \$3.50) is somewhat tedious in its detail but will repay in interest and information time spent in reading it. For this area of the world known mostly by romantic legends is coming to have a place of great importance, according to Reviewer Rankin.

Anna and the King of Siam by Mar-

garet Landon (John Day, \$3.75) is historical fiction of a high order. The authentic story of an English woman of good character who spent five years in the court of the King of Siam as a teacher of the royal children, it reveals not only the life of the people in the middle of the nineteenth century but valuable background material for an appreciation of Siam today. It is, in the opinion of Dr. Rankin, a forceful argument for the right kind of Christian missionary effort, and well worth reading.

Chinese literature is filled with folk stories and legends which show the customs and qualities of fairness and morality of the people of China. In them we find also the expression of the delightful sense of humor which is characteristic of the people. *Folk Tales from China* by Lim Sain-tek (John Day, \$2.00) is a translation into beautiful English of the best known of these folk stories. It is excellent material for talks to young people and adults, Valleria G. Rankin believes.



E. STANLEY JONES

author of *The Christ of the Indian Road* and *Abundant Living* now writes his most significant book—

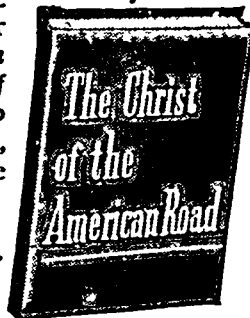
The Christ OF THE American Road

An earnest and compelling appraisal of Christianity in America today.

Dr. Jones gives us the American scene with an insight as penetrating as an X-ray picture. He overlooks neither church nor state, labor nor capital, race nor creed—all are considered.

Says he: "We are a people of destiny . . . America is God's experimental ground . . . The world can live together, for it does live together in us!"

But he warns, "America's power and influence will be determined by her ability to set her own house in order . . . *Is America Christian enough to reshape herself and the future of the world?*" Here is a book that is vital to every American, and especially to those who, as ministers, must guide their people in these critical days.



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POCKET SIZE \$1

We are indebted to Cornelia Spencer, author of *The Soong Sisters*, for an intriguing biography of Pearl Buck entitled *The Exile's Daughter* (Coward-McCann, \$2.50). The reader of this volume will have a clearer understanding of the life and labors of the only American woman to win the Nobel Prize in literature.

Among the latest books on Russia there are three to mention:

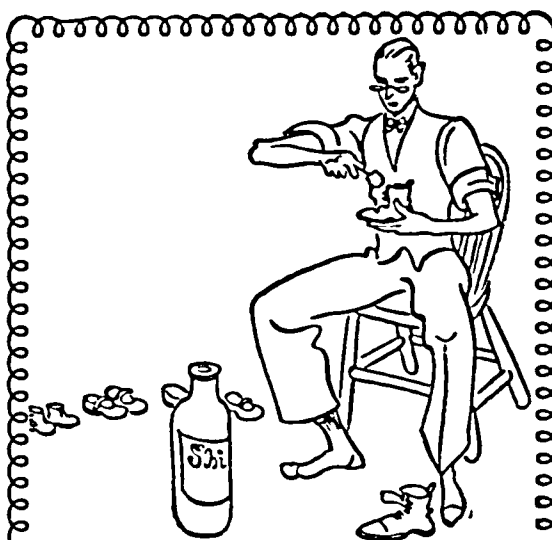
My Lives in Russia (Harper, \$2.75) is written by Markoosha Fischer, a Russian by birth, blood, and rearing, who draws a picture of the growth of the Soviet Union from 1922 to 1939. Reviewer Annie Laurie Sadler states: "It is an interesting and terrifying glimpse of the development of the ideals of the U.S.S.R. The eagerness with which the people endured the first Five-Year Plan and the bewilderment of the purge of the Second Five-Year Plan are graphically drawn.

"Mrs. Fischer married an American correspondent and brought up her two sons under the new Soviet regime. The boys who were educated according to the best Soviet ideology had difficulty adjusting to American life. In spite of rather crude English style, the book is good reading."

Russia Then and Always by Nina Verhovskoy and Fillmore Hyde (Coward-McCann, \$3.00) is too heavy for popular reading, but valuable as a survey of Russia's history, showing that Russia has always been opposed to the philosophy of race superiority and the European ideal of imperialism. It is a reminder that we cannot know modern Russia without knowing the background of the centuries.

Russia and the Peace by Bernard Pares (Macmillan, \$2.50) is as meaty as it is worth while. This book written by an Englishman who has been studying Russia for half a century deals with communism, religion, the Russo-Polish duel, Russia's relations to the Far East, Germany, England, and so forth. The last two chapters, "How to Make a New War" and "Russia and the Peace," are indeed thought-provoking. This book deserves wide reading, in the opinion of Mrs. Sadler, who reviewed it.

Four interesting books for children are worthy of attention this fall. *A Bell for Baby Brother* by Jessie Eleanor Moore (Friendship Press, 60 cents and \$1.00) is a delightful book of vivid stories of children in many lands, for the five- to nine-year-olds. The word



**A gay off-the record tale of life
in an old-time parsonage**

Papa was a preacher! Mama was something of a genius. The eight kids who came to bless them were full of the zest for living and the love of fun that is as American as the Fourth of July!

They complicated life, but they filled it to the full. There was love, too, and understanding and deep affection. **PAPA WAS A PREACHER** is fun to read, to talk about, to own and to give!

by ALYENE PORTER

**Papa was
\$1.75 a Preacher**

Illustrated by Janet Smalley

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pictures are appealing and true to life, the line drawings with each story are attractive, and though void of moralizing, each story carries its unmistakable message regarding unselfish helpfulness. The author understands the child mind as few writers do.

Mother Goose on the Rio Grande by Frances Alexander (Banks, Upshaw, \$1.50) is a book of games and nursery rhymes, both ancient and modern, which is especially helpful to leaders of juvenile groups studying Mexico. The book is attractively illustrated, each page having fascinating drawings in color bearing on the rhyme which appears on that page.

Once There Was Olga by Josephine B. Payne (Putnam, \$1.00) is an interesting tale about the troubles caused by Olga, the donkey. Its short sentences and familiar words make it suitable for very small children, but the line drawings seem a bit grotesque and the type is rather small for young children to read, in the opinion of Reviewer Nan F. Weeks.

No Room by Rose Dobbs (Coward-McCann, \$1.50) is an imaginative tale cleverly told, to show a message of thoughtfulness about the comfort of others. For the size of the book, the price seems slightly unreasonable.

So many books are being published these days on various phases of the peacemaking problem it is impossible to list them all. *Building for Peace at Home and Abroad* by Maxwell S. Stewart (Harper, \$2.50) is one of the sanest. The author frankly faces the difficulties which the world must face, especially those of reconstruction, the provision of jobs for all Americans who want to work, and the prevention of another world war.

Winning the Peace in the Pacific by S. R. Chow (Macmillan, \$1.50) is also excellent. Says Reviewer Rankin: "It gives an objective discussion of post-war problems in the Pacific by a Chinese scholar and statesman who is particularly well qualified to discuss this subject. His proposals concerning Japan demand serious consideration along with the opinions of such writers as Nathaniel Peffer and Walter Lippman. It is easily read, being only ninety-four pages. It should be read by all who seek to understand the problems of the Pacific."

Searchlight on Peace Plans by Edith Wynner and Georgia Lloyd (Dutton, \$5.00) represents an amazing amount of research. The peace plans of the world from 1306 to the present are surveyed. An invaluable book of reference, the first half deals with theoretical plans, the latter practical attempts. Makeup is such that easy reference is made possible. Reviewer Everett Gill, Jr., recommends it.

One of the most satisfying studies of the present world situation and the problems which must be solved if we are to have an enduring peace is *The Coming Struggle for Peace*, by Andre Bisson (Viking, \$3.00). If the reader wants to find in brief compass a clear statement of the background of many perplexing questions, he will find it in this volume.

Democracy: Should It Survive? (\$2.00) is a collection of essays published by the William J. Kerby Foundation. This is "clearly a propaganda book to convince Americans that the Roman Catholic Church has been a friend of democracy from the beginning," declares Reviewer Gill. "It serves to counteract the unfavorable
(Continued on opposite page)

Studying Missions

By Mary M. Hunter

Grateful to Southern Baptists for their appreciation of its missionary visual expression, the Foreign Mission Board is trying to gear its film material more closely to the requirements and activities of the churches and their organizations by adding a sound department and several new silent pictures to its motion picture library. A number of sound pictures are now in circulation and others will be available as fast as film war regulations will permit. All are sixteen millimeter.

Make your missionary program more effective through the use of reels from the Foreign Mission Board's motion picture film library.

For information about films and instructions on how to secure them, write Mary M. Hunter, Box 5148, Richmond 20, Virginia.

Sound Films

New Life for China. Color. 14 minutes. Photographed by Personnel Secretary J. W. Marshall in 1940, narrated by Executive Secretary-elect M. T. Rankin, script by Mrs. Marshall. Shows war conditions in China, the

ruins of Baptist churches, colleges and schools. Some scenes from the Triennial Baptist Youth Conference at Shanghai, the University of Shanghai, and missionaries at work. This is one of the Board's latest pictures of mission work in China. Rental fee—\$2.50; subsequent showings, \$2.00.

Here Is China. Black and white. 28 minutes. Latest film made by United China Relief. Gives a good account of work done by relief agencies. Service charge—50 cents.

China First to Fight. Black and white. 14 minutes. Destruction in China, suffering of the people, and relief work being done by United China Relief. Southern Baptist missionaries are doing similar work. Service charge—50 cents.

Western Front. Black and white. 22 minutes. 1942 United China Relief release. Presents current conditions in China. Service charge—50 cents.

The Forgotten Village. Black and white. 60 minutes. The story of an Indian family in Santiago, a remote mountain village in Mexico. Rental fee—\$12.00.

It is essential that mission study classes, using the new series of foreign mission study textbooks, have the handbooks for leaders and the other supplementary material. A request for it will bring it by return mail.

Silent Pictures

The Story of Bamba. Black and white. 45 minutes. The life of an African boy of the Bakonge tribe in the Belgian Congo. Rental fee—\$3.75.

The Healing of M'Vondo. Color. 30 minutes. The story of an African boy healed of leprosy in a mission hospital. Rental fee—\$2.00.

BOOKS

(Continued from the opposite page)

influence of the concordats between the Pope and Axis dictators. This does not, however, disparage the excellent quality of the articles."

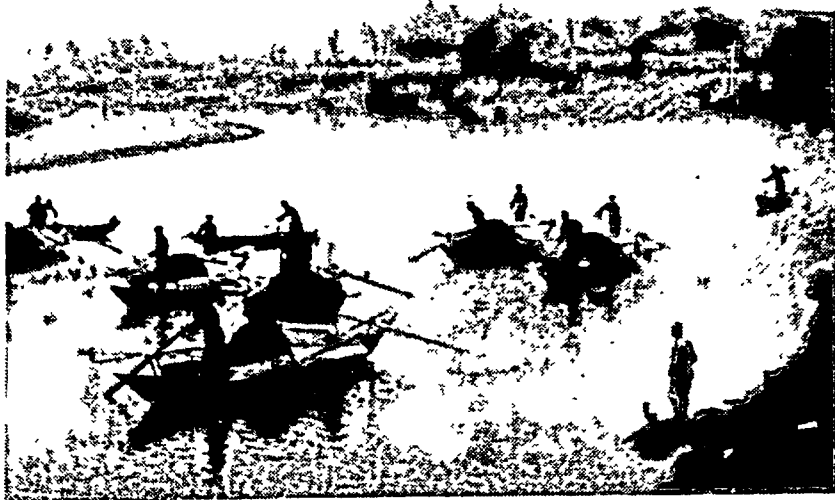
The nature and direction of the spiritual offensive which the Christian forces of the world must launch at once is the subject of a 100-page pamphlet "Into Action" by A. M. Chirgwin, published by the United Church of Canada, (50 cents). The author deals with such questions as the problem of church and state, freedom of religion, and colonies after the war.

Scenes from "Here Is China"

Courtesy United China Relief



Villagers throng a river bank to enjoy the thrills of a water-buffalo duel. The animals suffer nothing but a slight headache.



Fishermen ply their ancient trade in one of China's innumerable rivers. These men use cormorants to capture their catch.

Second Missionary

By Jessie Eleanor Moore

Pok-Sil lived in the little village of Koom-Nung in Korea. When she was a very small girl, she had thought the village of Koom-Nung was all the world. She played with her friend Soo and helped her mother in the house where she lived, with its roof that turned up at the corners. She knew everybody who lived in the little village and never had seen a stranger.

Then one day a stranger came to the village. The big people called her a missionary. She had a pink and white face and blue eyes and wore strange clothes. Pok-Sil liked to watch her when she told stories to the people. Pok-Sil enjoyed the stories and as she listened she learned some of the stories about Jesus which are printed in the Bible.

"If I could only learn to read," said Pok-Sil one day, "I could know more stories about this wonderful Jesus who loved and helped everyone."

"There is a school," began the missionary. As Pok-Sil listened, she discovered that there was a big world beyond the little village where she lived. To get to the school, one must walk the rough roads that led over the mountain. Once there, one must pay for food and bed.

Pok-Sil did not rest until she had her father's and mother's consent to go to the school. Then she walked twenty-five miles, carrying her few clothes in a bundle and with them a little bag of money to pay for her food and bed. Up the steep, rough roads on one side of the mountain and down the other side traveled Pok-Sil with her bundle. When she got to the school, her feet were sore and she was very tired. But in a few days she forgot about that as she began to do



"If I could only learn to read," said Pok-Sil.

what she had most wished—to learn to read.

While she was learning, her father kept sending money to pay for her food and bed. Then came a sad day. The money did not come! A traveler who had climbed up one side of the mountain and down the other stopped to give her a message from her father.

"Pok-Sil," said the traveler, "your father says you must come home. He has no more money to pay for your food and bed."

So it was not many days after that when Pok-Sil began to climb up the steep mountain and down the other side to the little village that was her home. She carried a bundle of clothes as she had when she came. But in place of the bag of money there was a Bible.

At first Pok-Sil cried as she trudged along. Then she wiped the tears away and began to

think. She was a big girl now. She had gone as far as the fourth grade at school. In the village at home there were many little children very much like she used to be. They thought that the village of Koom-Nung was all the world. They did not know how to read. They had never seen a stranger. They had never heard one of the stories of Jesus. She could help them.

After she got home, instead of feeling sorry for herself because she could not stay in school, Pok-Sil began to teach the children in her own little village. She told them the stories about Jesus. She helped them to learn verses from the Bible. She taught some of them to read the Bible stories for themselves.

Then there came a great day in the village of Koom-Nung. Another missionary was coming on a visit. Pok-Sil helped her children to get ready for the visit. She talked about the missionary. It was quite different from the time Pok-Sil herself had seen the first missionary. These children felt as if they and the missionary were already friends.

When the missionary arrived, there were



Pok-Sil began to teach the children.

Clip and Mail

in your next letter to the Foreign Mission Board, if you are interested in missionary education materials for children in THE COMMISSION.

The Editor
THE COMMISSION
Box 5148, Richmond 20, Virginia

The material for children which appears in each issue of THE COMMISSION is useful to me as (check the appropriate square):

- ☐ A mother of young children
- ☐ A teacher of a children's Sunday School class
- ☐ A leader of a Sunbeam Band, R. A. or G. A. group
- ☐ A Story Hour, Junior or Intermediate Union leader
- ☐ A pastor
- ☐ (Something else?)

I would find it more useful if

.....

Signed

Address

eighty children to meet her. They formed a procession. Each one carried a Christian flag that he had made himself. Pok-Sil walked at the head of the line.

The people gathered to hear what the missionary had to say. But this time the missionary did not tell all the stories. The children told the stories—stories of Jesus and the children, of Jesus feeding hungry people, of Jesus helping the sick brought to the door of Peter's house, of Jesus showing Zaccheus how to be friendly.

The children recited Bible verses, too. They knew "Love one another" and "We give thanks unto thee, O God."

"Where did you learn these stories of Jesus?" asked the missionary.

"Pok-Sil taught me," cried a little girl.

"I can read some, too," said a boy. "Pok-Sil taught me."

So the visitor was not the second missionary to come to the village of Koom-Nung. Pok-Sil was herself the second missionary.

From *A Bell for Baby Brother*, by Jessie Eleanor Moore, by permission of Friendship Press.

NEWS FLASHES

By Gene Newton

Arrivals on Furlough

Rev. and Mrs. W. Howard Bryant, Chile—1320 Second Court, West, Birmingham, Alabama.

Maurice E. Brantley, Nigeria—402 South Woodward Street, Tallahassee, Florida.

Margaret Marchman, Nigeria—Franklin, North Carolina.

Alma Graves, Nigeria—Franklin, Louisiana.

Mildred Smith, Nigeria—Winters, Texas.

Dr. and Mrs. A. E. Hayes, Brazil—443 Clifton Avenue, Lexington, Kentucky.

Rev. and Mrs. J. A. Harrington, Brazil—109 South Boston, Tulsa, Oklahoma.

Rev. and Mrs. L. D. Wood, Chile—Foley, Alabama.

Rev. and Mrs. A. J. Terry, Brazil—Homerville, Georgia.

Mrs. H. W. Schweinsberg, Colombia—838 Cynthia Street, Poplar Bluff, Missouri.

Departures

In July and August, Rev. and Mrs. Maurice J. Anderson, Jenell Greer, Cornelia Leavell, Virginia Mathis, and Miriam Thomas sailed for Honolulu to take up their work with the Hawaiian Mission until they can proceed to China.

Arrival on Field

Kate Ellen Gruver, who left the United States in February for Lisbon and Portuguese East Africa, cabled her safe arrival August 2 from Haifa, Palestine.

News came early in August of the arrival of H. P. McCormick, Mrs. J. C. Pool and children, and Lena Lair in Nigeria, West Africa. Kathleen Manley, also a member of this party, was expected to follow soon.

Relief in the Balkans

John D. Hughey, appointee for Europe, has been accepted by UNRRA for relief work in the Balkan states. He is taking a special training course at the University of Maryland. Mrs. Hughey and the baby are in Sumter, South Carolina.

Transfer

Rev. and Mrs. J. W. McGavock, who were forced to leave Santiago, Chile, because of the health of Mrs. McGavock, are now connected with the Mexican Baptist Seminary in El Paso, Texas.

Births

Three daughters were born to missionary families in July.

The Edgar Hallocks of Rio announce the birth of Charlotte Ardelle, July 3.

Margaret Lillian was born to Rev. and Mrs. J. W. Richardson, appointees for Nigeria, July 16.

Rev. and Mrs. Homer R. Littleton of Nigeria announce the arrival of Esther Louise, July 31.

Weddings

On July 16, 1944, in Leaksville, North Carolina, Mrs. Phil E. White, missionary to China, was married to Rev. E. Norfleet Gardner, pastor of the First Baptist Church, Henderson, North Carolina.

Mr. and Mrs. J. D. Riddle announce the marriage of their daughter, Leta Rue, to John Nelson Bryan, United States Naval Reserve, on July 2 in Lubbock, Texas. John is the son of Dr. and Mrs. N. A. Bryan of China.

Sympathy

Sympathy is extended to Mrs. L. Raymon Brothers of Nigeria in the loss of her mother on July 27, and to Martha Linda Franks of China in the loss of her father on July 29.

Baptist Emergency Mission

The following missionaries who were evacuated from their stations in the line of Japanese advance in China are now stationed at Tsunyi, Kweichow Province, where they have temporarily taken over the work of the China Inland Mission in that city and the surrounding country:

Lucy Wright, Lorene Tilford, Jessie Green, Auris Pender, Wilma Weeks, Ruth Pettigrew, M. W. Rankin and B. L. Nichols. A cablegram brings news of the organization of a Baptist emergency mission and the

beginning of evangelistic student work and medical clinic.

Flying to China

The following is a suggestion as to what the well-dressed woman should wear when flying from India to China with a very limited baggage allowance: three blouses, three sweaters, two coats,



or two suits and a coat, in addition to six or nine undergarments. The baggage allowance will then permit a typewriter, umbrella and raincoat. After dressing for travel, one must sit for an hour on a hot afternoon in Calcutta to be weighed! For this information we are indebted to Lorene Tilford. The model is Jessie Green.

Rebirth of a University

(Continued from page 17)

west. Soon he will go to the greatest university center in China and one of the greatest in the world—Chengtu—where with West China Union University as a nucleus many former Eastern universities are refugeeing.

I have seen many such institutions transplanted with some loss of physical equipment but with a new vigor of spirit, with perhaps less emphasis on theory and more on actuality.

My hope is that Southern Baptists may not be left too far behind in this resurgence of vitality nor become so firmly chained to what possessions we may or may not reclaim in East China that we lack the mobility needed to claim in West China as rich a spiritual kingdom as God ever offered.

October Birthdays of Missionaries

- 1 Helen McCullough, 3225 Ewing Avenue, Houston, Texas
- 2 P. W. Hamlett, 209 Sixth Avenue, South, Nashville, Tennessee
Belle Tyner Johnson (Mrs. T. Neil), 425 Cameron Avenue, Chapel Hill, North Carolina
- 6 Dorothy Dodd Lawton (Mrs. Deaver M.), Ridgecrest, North Carolina
Geraldine Riddell Lawton (Mrs. W. W.), 3518 Commonwealth Avenue, Charlotte, North Carolina
Mary E. Moorman, 2009 Circle Avenue, Owensboro, Kentucky
W. C. Newton, 1608 Grove Avenue, Richmond 20, Virginia
- 7 J. A. Lunsford, Dormitory 5, Sanitorium, Texas
Dorothy Brickell Schweinsberg (Mrs. Henry W.), 838 Cynthia Street, Poplar Bluff, Missouri.
- 8 Willie Kate Baldwin, Laurens, South Carolina
Herndon M. Harris, Box 233, Clinton, Mississippi
- 10 Dorothy Carver Garrett (Mrs. W. Maxfield), 600 North Fourth Street, McGehee, Arkansas.
F. A. R. Morgan, Av de Setembro N. 70, Araraquara, Sao Paulo, Brazil.
J. F. Mitchell, Casilla 185, Temuco, Chile
- 11 Daisy Cate Fowler (Mrs. F. J.), Box 626, Hendersonville, North Carolina
- 12 Leonora Scarlett, Macao, Kwangtung, South China
- 13 George H. Lacy, % Latin American Hospital, Puebla, Mexico.
Mary Hodges Nichols (Mrs. B. L.), Junction, Texas
Annie Sandlin, Box 5148, Richmond 20, Virginia
Mary Elizabeth Truly, Abeokuta, via Lagos, Nigeria, West Africa
- 14 R. T. Bryan, 4218 Fairfax Avenue, Dallas, Texas
- 15 James D. Belote, Box 456, Wahiawa, Oahu, T. H.
Mildred Lovegren, 8205 Third Avenue, South, Birmingham 3, Alabama
J. R. Townsend, Box 352, Chickasha, Oklahoma
- 16 C. W. McCullough, Apartado Nacional 713, Barranquilla, Colombia
Lillie May Hylton Starmer (Mrs. R. F.), 106 Bank Avenue, Knoxville, Tennessee
- 18 Floy Hawkins, Route 3, Box 604, Phoenix, Arizona
Eunice Fenderson, 3112 17th Avenue, South, Minneapolis, Minnesota
- 19 Lillian Todd Galloway (Mrs. J. L.), Macao, Kt., South China
Eunice Allen Sherwood (Mrs. W. B.), Dillon, South Carolina
- 20 E. J. Combs, Jr., Anthony, New Mexico
William L. Cooper, Tylertown, Mississippi
Doris Lynn Knight, Quitman, Georgia
- 22 Julia Reaves Askew (Mrs. D. F.), Bolanos 115, Buenos Aires, Argentina
Mrs. Ann Sowell Margrett, Ade Julio 2775, Rosario, Argentina
- 23 A. B. Christie, 3014 Koepke, Corpus Christi, Texas
Wilfred H. H. Congdon, Iwo, Nigeria, via Lagos
- 24 W. B. Johnson, 3440 Grove Avenue, Richmond 21, Virginia
Kate Carper Johnson (Mrs. W. B.), 3440 Grove Avenue, Richmond 21, Virginia
B. W. Orrick, Madisonville, Texas
Susy Taylor Whittinghill (Mrs. D. G.), 434 West 120th Street, New York 27, New York
- 25 A. B. Deter, 2615 Throckmorton Street, Dallas, Texas
John A. Parker, Casilla 129, Talca, Chile
- 29 Kate Ellen Gruver, Box 206, Haifa, Palestine
Josephine Ward, Box 602, Baylor Station, Belton, Texas
- 30 James W. McGavock, Box 116, El Paso, Texas
Hannah Plowden, 2323 University Avenue, Honolulu, T. H.
Margaret Sampson Richardson (Mrs. J. W.), 2127 Park Street, Columbia, South Carolina
- 31 W. W. Lawton, 3518 Commonwealth Avenue, Charlotte, North Carolina
Buford L. Nichols, % China Inland Mission, Tsunyi, Kweichow, China
Edith Deter Oliver (Mrs. A. Ben), Caixa T, Curityba, Parana, Brazil
Alice Armstrong Stover (Mrs. S. S.), DeLeon, Texas
Inez Tatum Webb (Mrs. W. J.), Bajio 203, Mexico, D. F.

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"Toiling at a craft with intensity is wrestling with an angel of the Lord."

"In real preaching, the preacher is a channel, not a source."

"Living with the Bible saves the preacher from the futile strain of trying to preach a 'great' sermon every Sunday."

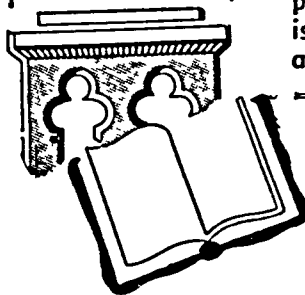


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by **Halford E. Luccock**
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DIRECTORY of the Foreign Mission Board, Southern Baptist Convention, Aug. 1, 1944

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