

The Commission

A BAPTIST WORLD JOURNAL

"Of Thine Own"

In one of the most significant offerings described in the Scriptures the people were first prepared in heart: "With a perfect heart they offered willingly to the Lord."

There was also the affirmation that material riches belonged to God: "All things come of thee, and of thine own have we given thee." We are chosen to administer the things which belong to him.

Finally, there was the recognition of individual responsibility: "Seeing that I have a treasure of mine own of gold and silver, I give it unto the house of my God over and above . . ." In the church where believers were first called Christians, "the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea."

Today our brethren in need dwell in China, in Europe, in all lands devastated by war. "All this store cometh of thy hand and is all thine own." With his own let us supply human need.

February 1944

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E. C. Routh, Editor-in-Chief

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Trustees of Christian Inheritance

By Homer P. Rainey

So often in our thinking and talking about Christian stewardship we limit ourselves to a consideration of only one phase of the stewardship of life—that of the handling of our money. This is of course a central idea in our concept of Christian stewardship. There are in my judgment some other aspects of the matter which are often overlooked but which are of fundamental importance.

As Christians we not only possess money and material things, but we are also the inheritors of a great body of moral and spiritual truths for which we cannot evade the responsibility of stewardship. We have, for example, inherited the Christian church and as Christians in our generation it is our responsibility to carry on the great traditions and commissions of the Christian church and thus to pass it on to the generation that succeeds us. We are, therefore, in a very real sense trustees of this Christian inheritance.

If we do not fully understand and comprehend all of the richness and meaning of the Christian traditions we will be unable to pass it on to our successors without its having lost something in the transfer. In that event, we have been unfaithful as trustees, as much so as if we had been unfaithful in the handling of material possessions. This concept of stewardship is of the utmost importance. Let me see if I can illustrate more concretely the implications of it.

Most social institutions spring up in our society as a result of some outstanding need that is felt or because of some great purpose that is conceived as a possibility of achievement. A few people sensing an outstanding need may band themselves together into an organization to meet this need. The original, or charter, members of this group are enthusiastic about the project and they devote themselves wholeheartedly to the realization of its purposes. As time goes on they bring into the organization new members who were not present when the association was originally organized and who thus were not inspired with the original conceptions of its purposes. If these new members are to be thoroughly effective, they must somehow catch the vision and the inspiration of the organization's purposes in order to carry on these purposes without loss of the vision back of them.

Thus each succeeding generation of members in an

organization of this sort must be thoroughly imbued with the spirit and ideals of it. Otherwise, it will lose its original purpose, will be changed by new conditions, and may ultimately pass out of existence when those purposes are no longer in existence or are not fully appreciated and understood by the succeeding generations of members.

This principle is certainly true of the Christian church. It was organized by the Master of life himself. Its first membership was made up of those who had walked with him daily for many days and months and who had thus felt the incomparable warmth of his divine personality. These charter members of the Christian church, therefore, were fired by the highest possible inspiration and they received directly from him their great spiritual commission. It was only natural, therefore, that that first church was a dynamic and powerful spiritual institution.

As time went on, that original membership passed on and their places were taken by others who had not had that direct personal contact with the Master of life. It is conceivable and understandable that they naturally lacked something of the inspiration and enthusiasm of those who had known him personally. The continuation of this sort of thing led ultimately to a real decline in the Christian influence in the hearts of men and thus the church itself became more and more impotent. Before it could become vital and dynamic again it was necessary for someone or some group to recapture a large measure of the original spiritual impulse back of the church.

That process of the ebb and flow of the Christian influence has been a characteristic factor in the history of Christianity. There have been times when the church declined in influence because those in its membership had lost a great deal of their spiritual power and their Christian faith. There have been other times when that faith has been recaptured, first, maybe, by one individual who was then able to communicate a full measure of that faith to others and a great revival of the power of the church resulted.

Thus the status of the Christian faith at any given time and in any given community depends upon how well the individual Christians are performing their

(Please turn to page 21)

Flashes That Do Not Fade

By Inabelle Graves Coleman

Standing on a second-story window ledge of a downtown office building Juanita Byrd and I saw nine Baptist men go away to Pootung Civilian Assembly Center, singing, smiling, courageous, lively, ever repeating words of assurance to be relayed to their wives in distant America.

"We'll be O.K."

"Write her that I was feeling tops when you saw me last."

"Don't let anyone worry about us. We'll be all right."

"Hope you'll be O.K. at Day Hsia." (The women and a few men were scheduled to enter internment at Chapei ten days later.)

Such high spirits, such "whistling in the dark" could come only from men whose hearts rested in God's love.

An old man, tottered, swayed under his load. The strong arms of Arthur Gillespie claimed the old man's luggage and added it to his own strapped over his shoulders. Away they marched buoyant, brave, confident Christians.

Seven months and four days have poured through the Shanghai hourglass since the February 15, 1943, entrance into the Civilian Assembly Centers. Big red buses filled with Americans and Canadians roared along toward the French Bund. These buses carried about a fourth of the internees of the Pootung and Chapei Centers. Mingled emotions filled the missionaries' hearts: sadness deepened with every added realization that very soon they would be sailing away from the work, the people, the God-given experiences that had woven tendrils of eternal love and devotion about their hearts.

But that they might no more be the indirect cause of suffering, the missionaries in those buses bowed their heads and hearts again in surrender to the evident fact that it is best to go away for a season at such a time as this. For no other reason could they have ever, ever accepted repatriation.

The ocean tides, high and low, recorded a month at sea. Again I watched our Baptist men march, now out of prison. After eight months and four days they were thinner, a little more stooped, but gloriously dignified, silent, manly, distinctively worthy to be called "prisoners for Christ's sake," "soldiers of the Cross." Calmly and with princely poise they marched from the *S. S. Teia Maru* over to the *M. S. Gripsholm*, and to freedom!

As soon as I arrived on the mercy ship, one of my ship Sunday school students, a sixteen-year-old maiden, clasped her hand in mine and whispered, "Come with me." She led me before the mantelpiece in the main lounge of the ship. There over the fireplace was carved in stone:

"Si deus pro nobis, quis contra nos?" (Romans 8:31)

Our eyes met. She smiled, "That's why we're on this boat." For seventy-five days we sailed under that life-assurance seal of confidence in God. If God be for us, who indeed can be against us?

The exchange required only an hour and fourteen minutes. As soon as it was completed, chocolate bars, the first we had tasted in nearly a year, were served by the Red Cross. Some trembled and had to lay down their candy and muster self-control in order not to cram the whole bar, paper and all, into their mouths. Others wept as they tasted the first square. The long-sustained, stoic endurance was broken. Hunger sought to become king.

In a little while the Swedish stewards began to set up the tables for a Swedish smorgasbord feast. Previously we had been told that we should spend the day in the social rooms and on the decks while our cabins were being thoroughly cleaned ready for evening time. The men in white began to bring forth dishes of cheeses, eggs, ham, chicken, meats, pickles, olives, and all kinds of tasty foods. With the arrival

of every new dish there arose a wave of audible ecstasy from the passengers crowding around the tables. Little children jumped up and down and clapped their hands. Old people wiped away their tears.

Then came a lull. Suddenly the stewards appeared carrying great silver platters of big, brown Thanksgiving turkeys. A gasp! and then with one accord, Christians, non-Christians, Protestants, Catholics, Jews, everyone began to sing "Praise God From Whom All Blessings Flow." There was not a dry eye.

Husbands and wives clasped each other in embraces of prayer. Little children hugged their parents and cried. Old and young murmured peans of gratitude. Someone sensing the terrific emotion that shook the ship began "God Bless America." The ship officer in charge wiped his eyes and bade the Americans and Canadians to come, pile high their plates and "eat until none is hungry. There is plenty in the kitchen. Please eat until you are satisfied. I never saw anything like this before—and we can't bear it. All we have is yours. Come. Eat!"

The doxology still best expresses our heartbeats when we recall the excellent food served us at every meal every day we lived on the *M. S. Gripsholm*. To Uncle Sam and to our Swedish friends we are grateful. Most of the repatriates gained from ten to twenty pounds while they sailed under the Swedish flag.

Not only did the fine food, the spaciousness, comfortable lounges, easy deck chairs, and kindnesses of the ship's staff lift the morale and create a high spirit of hope and happiness. Mail delivered as we sailed from Marmagao brought us back into the world of freedom, friends, and families, and lifted us again toward a normal altitude for mental action. We needed this. There were scores, even hundreds of letters



In the spacious, beautiful First Baptist Church of Rio de Janeiro (gift of Mrs. George Bottoms), more than 175 repatriating missionaries from the *M. S. Gripsholm* joined the Brazilian congregation in a Christian fellowship service on Monday evening, November 15. Many of the thirty-nine Southern Baptist missionaries are seated toward the front. On the front row are from right to left Mrs. R. T. Bryan, Dr. Bryan, the oldest passenger aboard the mercy ship, J. H. Ware and T. B. Stover, their host.

for single individuals. It took almost a week for some to read their mail. Letters from loved ones and friends, letters from every continent, letters from China.

Friends in Free China sent echoes of the faithfulness of the Chinese Christians and co-workers left behind.

"Nine more of your Sunday school class were baptized last Sunday."

"We have twenty-six new members since you left us."

"Pastor Y. C. Ching is now serving as our college pastor."

"Our graduation exercises in June were simple and impressive. We felt your spiritual presence and silently prayed for you."

Again we are reminded that His Spirit cannot be interned nor war-bound. In spite of war Christ is marching forward in China, through the faithful, loyal Chinese Christians and their witness. Renewed affirmation of this joy sent us homeward with less pain of separation.

From Marmagao harbor, Goa, Portuguese West India, the port of exchange, to Port Elizabeth, South Africa,

was two weeks and one day by the mercy ship.

By one of God's specially arranged coincidences, the *Motorship Gripsholm* with thirty-nine Southern Baptist repatriating missionaries came up alongside the good ship that had brought safely to that South African port B. L. Nichols and G. W. Strother, two Southern Baptist missionaries headed toward Free China. Recognizing this providence of God, the missionaries planned for a praise and thanksgiving service at the Queen's Street Baptist Church that Wednesday evening, November 3, 1943.

Twenty of the repatriates and the two outgoing missionaries were able to be present. The first hour was spent with the local congregation in their regular midweek prayer service, over which the pastor, Rev. J. Philipe, presided. The two returning recruits led the second hour of hymns and prayers of praise for release and safety, and of petitions and intercessions for the future. Two questions were voiced by Dr. Nichols and Dr. Strother:

"If you were returning to China as we are, what would you hope and pray

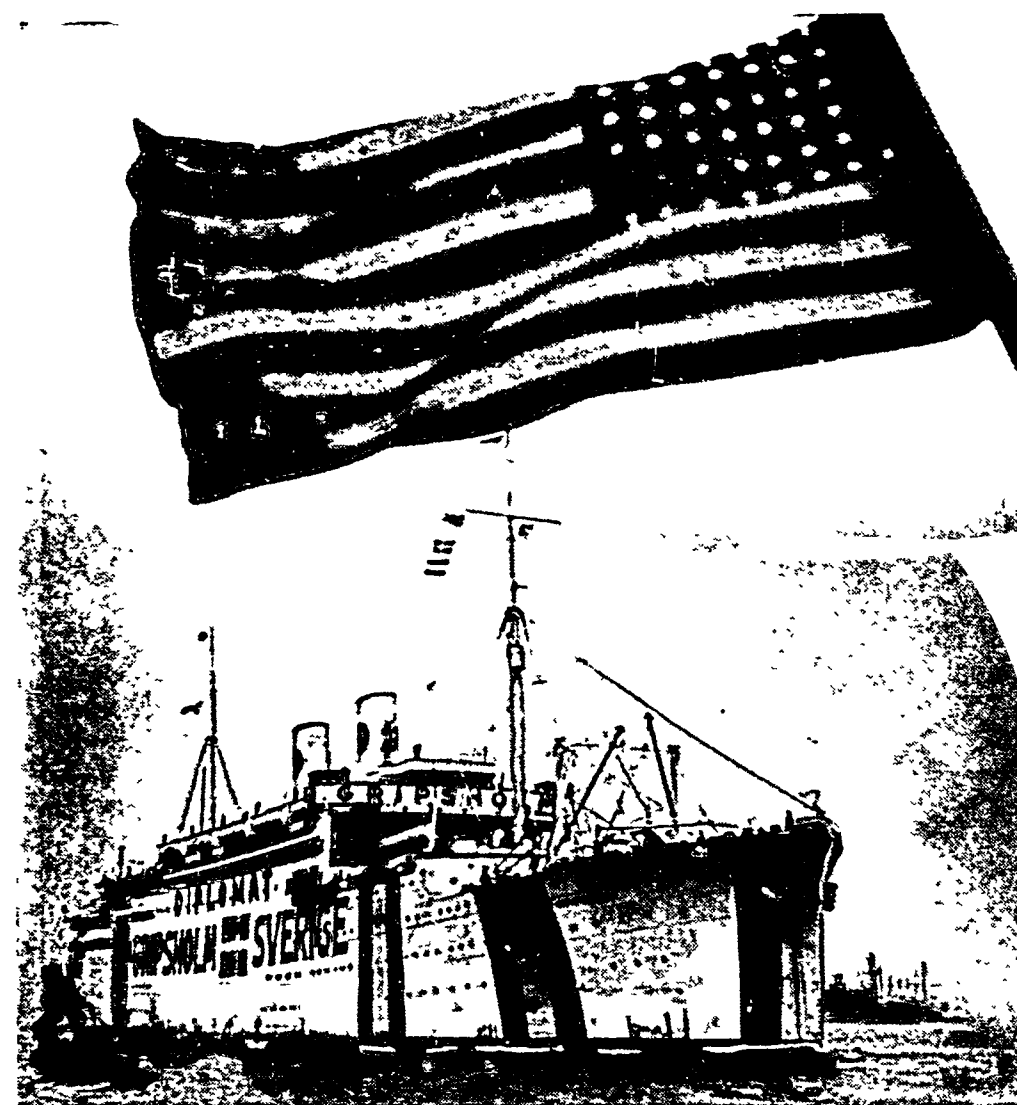
and plan to do?" and,

"What suggestions do you have for the Foreign Mission Board for its post-war program?"

Following a spiritual panel discussion, Dr. J. T. Williams closed the hour with a prayer of commitment of the two brethren to God's special love and wisdom and guidance as they go on their way to Chungking. China's missionaries had met in Africa for a conference. This was history.

The Rio de Janeiro meeting of the missionaries and local Christians was one of fellowship and rejoicing. Kingdom progress in Brazil was set forth by missionaries W. E. Allen, A. R. Crabtree, and W. C. Taylor. Missionaries Frank Connely, H. H. McMillan, and William Axling told the Brazilians of Christ's wartime march across the Orient.

Every color of race and many languages combined to label this November 15 assembly one of international importance. In that First Baptist Church of Rio were gathered peoples from practically every nation of the world. But the music of the heart's praises and the melody of the soul's sincere prayer are the same in every language behind every color of face and hair. This note vibrated its reality to everyone present: *one* "Father of all mankind."



Press Association, Inc.

"Prayed home"

By Marjorie E. Moore

The M.S. (Motorship, not Missionary Ship) *Gripsholm* docked a day ahead of its schedule on its second voyage from South Africa to the United States.

Thirty-nine Southern Baptists, arriving on the Swedish exchange ship *Gripsholm* December 1, acknowledged the power of God in answer to prayer for their safe delivery from the Orient. After from sixteen to twenty-four months' internment as enemy aliens in occupied China and the Philippines, and a seventy-five day voyage, they were welcomed in New York City by relatives and missionaries.

All in danger are Elizabeth Hale in China; Rev. and Mrs. H. H. Culpepper, Rev. and Mrs. R. A. Dyer, Mrs. R. F. Gray and Billy, Cleo Morrison, and Fern Harrington in the Philippines; and Rev. and Mrs. J. L. Galloway, Lora Clement, and Leonora Scarlett at Macao, Portuguese territory.



Billy and Marian Peeler Gray are two of the eight Southern Baptists who are still interned in the Philippines. This photograph was made last September.



Repatriates A. W. Yocum (left), Florence Lide (without hat), and Frank Lide (right) were greeted by friends and family after the thanksgiving service at the hotel.



Repatriate Wilson Fielder relaxes in his hotel room with Mrs. Fielder and two Marine sons, Byron (reflected in mirror) and Wilson. Daughter Jean is in medical school.



Letters for Mrs. Glass and Lois, from Red Cross Worker Gertrude in England, Air Force Officer Bryan in China, and Missionaries B. J. and Eloise Glass Cauthen in China.



Dr. J. T. Williams (center) and "Hud" McMillan (right) hear about things in the homeland from Dr. Maddry, and Missionary Associates J. B. Hipps and W. C. Newton.



Eighty-eight-year-old Repatriate R. T. Bryan and Mrs. Bryan eat a hearty breakfast with plenty of sugar and milk, after months of internment camp deficiency.



Coupons were gladly spent for a pair of American shoes when Repatriates Mary Lucile Saunders and Sallie James went shopping. Dr. J. R. Saunders is between them.



University of Shanghai directors met December 3, Dr. W. O. Carver presiding, Repatriates Inabelle G. Coleman and Juanita Byrd participating (sitting, in foreground).

STEWARDSHIP

The Forgotten Subject

By Charles Alexander Maddy

On occasion I have the pleasure of joining with my fellow pastors in the ordination examination of some young man whom God has called into the gospel ministry. When the formal questioning has ended and the informal questions are allowed, there is one I always like to ask:

"What does the candidate believe and what does he purpose to preach to his church relative to Christian stewardship?"

Quite often, others in the group have said that they never before heard such a question injected into an ordination examination.

We must begin to find our subject where it has been lost. We must begin to remember it where it has been most frequently forgotten. I confess my personal sin as a pastor, for I too have too much kinship with the pastor of a large congregation who said, "It is my plan to preach a sermon every year on stewardship at the time of the annual pledges for the maintenance of the church."

Like so many of us he sees stewardship simply as a subject related to the raising of the church's budget for the following year. Such a program of preaching will, I assure you, not bring the kingdom of God into being with the speed and force that this world needs.

Forgotten for Sermons

A widely-read homiletics magazine will have twelve issues a year and continue year after year without any sermons on stewardship in any of its issues. There are sermons on what the nations of the world ought to do and sermons on how parents ought to rear their children, but none on what the individual Christian ought to do about the stewardship question in his own life.

A cursory examination of twenty-one volumes of Broadman sermons which I have at hand reveals that

stewardship is the forgotten subject for the preachers who put their sermons in print. David M. Gardner in *Radiant Realities* feels that one of those realities is stewardship, for he dares preach from Malachi 3:7-11 and calls it "God's Claim, Charge, and Challenge." R. C. Campbell's sermons have glimpses of stewardship in them, and J. G. Hughes' *The Son of Consolation*, sermons on the life of Barnabas, has one titled "A Good Steward" which comes face to face with the stewardship responsibilities of the Christian life. T. Grady Nanney's *A Successful Church* includes the sermon "A Missionary Church" which emphasizes the connection between stewardship and missions. These, however, are the exceptions to the general rule in the volumes I have examined.

I know of but one volume of sermons on stewardship and that is John M. Versteeg's *When Christ Controls*, the subtitle of which is "Stewardship Messages." There is a vast vacancy in sermonic literature on the subject.

Forgotten in Religious Books

Nor do other popular books on religion include the subject. *The Parables of Jesus* by George Buttrick treats only the Parable of the Rich Fool as a stewardship parable, while the Parable of the Talents, perhaps the greatest of them all, is treated as though Jesus were speaking of certain personal endowments, their development and use. One might read all of the \$15,000 prize-winning volume, *Christianity*, by Harris Franklin Rall, without knowing that such a subject as stewardship existed.

In classic works like Spurgeon's *Sermons* or Maclaren's *Expositions*, the student will find very little material on so vital a subject. In the twenty-one pages of finely-printed indexes of Spurgeon's *Sermons*, neither the word "giving," "stewardship," nor "tithing" appears, and in 178 pages of

finely-printed indexes to Maclaren's *Expositions*, "giving" appears five times, "stewardship" three times, and "tithing" not at all.

There are massive and meaty volumes on Christ, prayer, theology, but not since Henry Lansdell wrote his two volumes on *The Sacred Tent* has anyone written a profound word on so great a subject. It might be added that Lansdell's work is not exactly on stewardship, but rather on one aspect of it, and that he had to "digest" his study into a smaller volume, *The Tithe in Scripture*, that it might have a circulation.

Forgotten in Study Programs

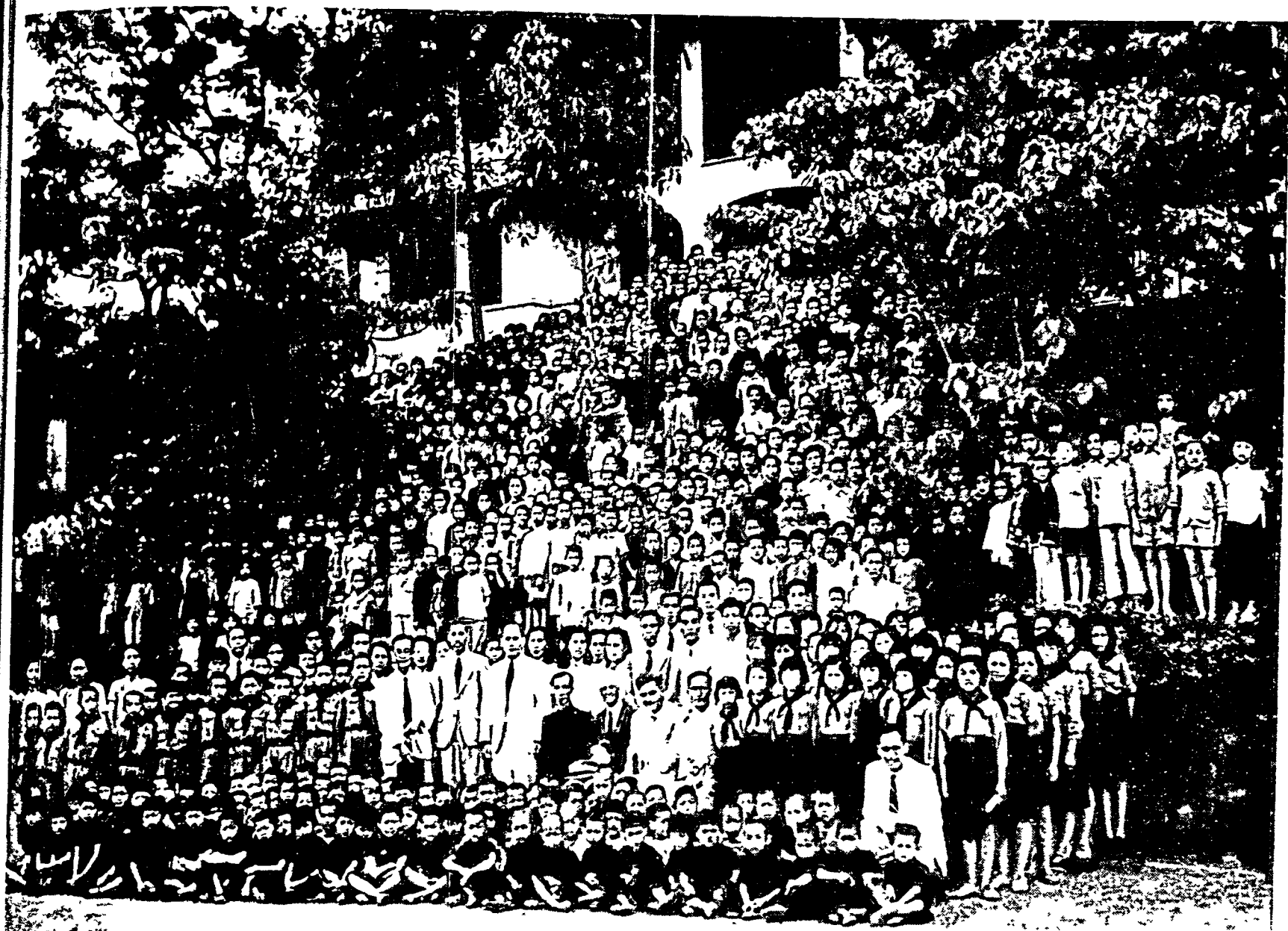
Most stewardship materials available have been made so by our denominational leaders, or have been inspired by them. Had I not been invited to write on this subject, but had been allowed to write on a subject of my own choosing, the likelihood is that this article would have been on something entirely foreign to the subject at hand.

Such a state of affairs ought not to exist. Are our denominational leaders the only ones who have an interest in stewardship?

Investigation would doubtless reveal that while our churches do make a pretense at studying, they rarely study such books as Burroughs' *The Grace of Giving*, and a church-sponsored school of stewardship study is about as rare as the famed and extinct dodo. No study is so central to Christian living and none so neglected in the study programs of our churches.

Will We Learn from War?

The present world conflict ought to teach us some stewardship lessons if we are willing learners. We ought to learn that no longer can Christians claim they are too poor to preach the gospel to every creature. Every thoughtful person knew it before, but



Baptist Orphanage in Free China

These 700 boys and girls have found a home at Shiu Chow in Kwang Tung, one of the largest Christian orphanages in the Orient. Since this photograph was taken last May, 150 more children have been accepted, to save them from the evil forces that are exploiting millions of homeless waifs in war-time China. Many of these youngsters came

from Baptist homes near Canton, Hong Kong, and Toishan, which were broken up by the invasion. Pu Kong Orphanage is one of fifteen Christian homes which Missionary J. R. Saunders served as treasurer and adviser, until he left China for his furlough (bringing THE COMMISSION this picture). Dr. Saunders is seated, front center, with hat on knee.

it has taken the present events to demonstrate that there are hardly any limits to the endurance and sacrifices of people for the things they wish to accomplish.

It ought to teach us anew the meaning of sacrifice, for what pastor in his wildest moments would ever have suggested five years ago that people do without the full use of their cars, or buy only three pairs of shoes a year, for the sake of the kingdom of God? Yet we have done this and more for the cause of the nation.

The war has brought the subject of

economics and stewardship to the front by a mighty revelation of what the improper use of God's wealth can do, of the curse of covetousness, individual and national. Unless we are willing to see and learn the lessons, we are indeed dull pupils.

Christians ought to learn from their present experiences that there is no easy division of the world into the temporal and the spiritual, as so many believe. The temporal, uncontrolled by the spiritual, has a way of spilling over into the spiritual and spoiling it.

We must be done with the sort of

apologies a church leader made when he was asked to interview some church members who had just been baptized. He suggested that the subject of their gifts to the church wait for fear of leaving the impression with them that "the church thought of money and church membership at the same time."

Until stewardship ceases to be an unimportant subject in our preaching, in our teaching, and in our church administration, missions and world need will continue to wait.

Let stewardship cease to be the forgotten subject.

Dr. Carver Writes a Young Missionary

Dear Brother ———:

I received some ten days ago your extensive survey and review of Baptist work in your country. Some of the facts had found place in a previous multigraphed letter.

I learned that you and Mrs. ——— are subject to congratulations on a new arrival in your home. I am very much interested in this, as in all that pertains to you, your happiness and usefulness.

You have now been in ——— long enough to begin to pass out of the brilliant lights of new scenes and experiences and the thrill of all the novelty, and into the sobering consideration of the challenging features of a missionary's work. Its shadows as well as its lights will be in the picture as it now looks to you.

New missionaries have to meet a period of disillusionment. This is true no matter how thoroughly they may have sought to learn and to realize beforehand the actualities of their task and of their relationships of all sorts. Sometimes this testing period comes within a year or two. In other cases it requires several years. Much depends upon the temperament of the missionary and the nature of the experiences which fill up the total of what he sees and feels.

How one faces this period of getting down to earth will determine the kind of missionary he will prove to be. For such an experience he needs to feel the mighty grip of Jesus Christ on his life, and to keep definitely in mind that the Holy Spirit who led him to his field was fully aware of all the experiences which would await him there. He needs then to know the fullness of the "fellowship of the Spirit."

Christians who have recently come out of other religious backgrounds with their non-Christian ethical ideas and behavior, often learn slowly the full implications and accept slowly the full obligations of their deliverance and freedom which are in Christ Jesus. One finds that his fellow workers are very human. If he is a discerning man and is capable of true self-appraisal one will discover limitations and depravities in himself of which he had not become aware in other situations.

Under such circumstances if one knows the way to "the secret place of the Most High" he will discover new sources of strength and power; he will gain new insights into the riches which are in Christ Jesus; and he will acquire the patience of a fixed faith, a firm conviction and a complete committal to the ministry unto which he has been called and in the midst of which he has been placed.

I have a sort of justifiable envy for the men and the women who have the responsibility of laying the foundations of the true gospel in a new society. I pray that you and your associates may lay these foundations wisely and securely; that in fifty years more a great Baptist people in ——— will recall the names of the founders with inexpressible gratitude to God.

I pray that you may abound in "the work of faith and the labor of love and patience of hope" under the power of him "who loved us and loosed us from our sins in his own blood." With my greetings to you and to all our friends there,

Sincerely yours,

W. O. Carver

"My, what a caption for an article in 1944! I thought we were to be debt free in '43? Do you mean to say we still owe money on our Southwide mission boards and institutions?"

Be patient, my friend and well-wisher. I am glad you are disturbed over this caption. I was too when it was suggested. The vice of indifference has been the greatest handicap we have suffered through the years. So many of our people seemed not to care, and so many were willing to let the debts run and do nothing about it, or let others pay them. But you do care; that is good. Now let's think it over.

It is fervently hoped and confidently believed that before this article reaches you all the old debt upon our Southwide denominational causes will have been paid in full, and we shall be entirely debt free so far as our financial obligations are concerned. For this we are profoundly grateful to God and to all who have helped.

But let us look at this matter of debt a little more closely. There are debts and debts: purely personal debts, and partnership debts; then there are debts pecuniary and debts spiritual.

Certainly every honest man must pay his personal debts. And if he is a member of a partnership he must see that its debts are paid also. Now when a person joins a Baptist church he enters into a great spiritual partnership. He is, therefore, under obligation to see that the church obligations are promptly met. So also with regard to the co-operative organizations of his denomination: he must also see that these are paid. In a very real sense no Baptist is entirely out of debt so long as his church or denomination is in debt. Thank God, the most of our churches and institutions are now out of debt financially and all the others are trying to get out. Success to them!

But there is yet another kind of debt: if one has been the recipient of kindness or services he owes a debt of gratitude; if one has in his possession something belonging to or intended for another he is in debt until the property has been delivered and the obligation discharged.

Now every Christian is under lasting obligation first of all to our Lord and Saviour for his mercies, numberless as the sands on the seashore. We rightly sing:

Still in Debt

By J. E. Dillard

Jesus paid it all;
All to him I owe.

Let us not forget we *do* owe Jesus. He paid the great debt and set us free. The only way we can possibly discharge our obligation to Jesus is to give self, service, and substance to advance his kingdom in the world. Have we done it? Are we doing it? Let memory and conscience speak.

Then we are indebted to the past. What have we that we did not receive? We are indebted to past generations for our civilization and the priceless privileges we enjoy. The only way we can pay this debt to the past is by giving our best to our present generation and passing on our world to the next generation better than we found it. Are we doing it? Let the voices of waste, exploitation, and devastation answer.

God bless America by opening her eyes and her ears!

There is yet another sense in which we are debtors. We are debtors to both the Greeks and to the barbarians; both to the wise, and to the unwise.

We have that which they need desperately; and what we have has been given to us for the purpose and with the understanding that we shall pass it on.

Of course, I am talking about the glorious gospel of our Lord. This is the power of God unto salvation. We

have it; we must pass it on. Recall the Great Commission. "All power is given unto me . . . Go ye into all the world and preach the gospel to every creature."

The gospel is given to us as a trust; therefore we must give it to others and yet others until all have it. "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God."

There has never been a time when the need of the world has been so tragic as now. The optimistic, wishful-thinking, laissez-faire age of Victoria was followed by the debunking, muck-raking, devil-may-care early years of the present century. These terminated in the turn-yourself-loose and play-the-goose years preceding World War I. And now we find ourselves in the midst of a world on fire; we look in vain for means to quench the conflagration. We ask the question of old, "What must we do to be saved? To whom can we go?"

The answer is plain and clear. There is only one place to look; only one Saviour who is able to save. Christ alone has the words of life. This is true for individuals and for nations. "There is none other name given among men whereby we must be saved." Lloyd George was right: "It is Christ or chaos."

Thank God, Christ is not only adequate, he is available. In his will is our peace. Let's make him and his way known. So short the time; so tragic the need; Christ is the only hope of a lost world.

And there has never been a time when we were better able to carry out the commission of our Lord than we are now. We know the nature of the disease: it is sin. Sin when it is finished brings forth death. We know the remedy: it is Christ, Christ only. We have the message, we have the men, we have the money. Let us see the need, accept the challenge, mobilize our forces, hasten to the task.

The supreme, immediate need of Southern Baptists is a genuine revival of real, honest-to-God, Christian stewardship of time, service, and substance to undergird an heroic effort to actually pay our debt to a bankrupt, lost, dying world.

Missions, evangelism, education, world emancipation alike wait on Christian stewardship.



Monuments to independence, like this one at Sao Paulo, Brazil, are to be found in all parts of Latin America. General San Martin, General Artigas, and General Morelos (ex-priest) are three of the "liberators" who led successful revolts against tyranny.

Catholicism and Religious Liberty

By Everett Gill, Jr.

During these tragic days when the very destiny of free civilization is being contested bitterly on the steppes of Russia, the Roman hills, and the islands of the Pacific, Americans of all faiths should unite in a supreme effort for final and complete victory. No cost is too great, no life too precious, to dedicate in this cause. The current victories on bloody battlefields, and the apparent success of the Moscow conference, encourage all of us to believe that victory is assured, and that it will be followed by a world order which will make global war an absurdity and impossibility. That, at least, is the supreme hope of every right-thinking person.

Into this picture of nations united for victory and peace, the injection of divisive religious issues is indeed deplorable; especially, when Jewish, Catholic, and Protestant boys and men live, fight, and die side by side. But now, as never before, we must be on constant guard lest we lose some of the very freedoms for which we ask brave men to hazard their lives. Chief among these liberties is the God-given right to believe, to worship, and to propagate one's faith without ecclesiastical or governmental interference. Exemplified for the first time in human history by Roger Williams in little Rhode Island, our fathers have battled unceasingly and uncompromisingly for this truth.

It is therefore with deep regret and

growing alarm that we witness the current attack of the Roman Catholic hierarchy against the unselfish, century-old, missionary work of Protestant or Evangelical bodies in Latin America. Why did they choose to wait until a global war had engulfed us, and our Government had announced its Good-Neighbor Policy, to denounce this work among nations which guarantee religious liberty?

Correspondent John W. White gave momentum to this attack in his articles in *The Catholic Digest*, stating: "Protestant missionaries have always been considered 'undesirable' in all South-American countries." Popular magazines took up the cudgels, claiming that the presence of these missionaries was a serious menace to the success of the Good-Neighbor Policy.

Numerous Protestant denominational and interdenominational bodies have spoken out clearly on the subject. The pamphlet on "Religious Liberty in Latin America" by the Committee on Co-operation in Latin America gives a masterful presentation of this subject. For generations

High in the Andes, this monument, "Christ of the Andes," commemorates peace between Argentina and Chile. It is symbolic of the lonely Christ of Latin America whose name is on every lip, whose image is in every shrine, but who is unknown to the hearts of millions.

our missionaries have demonstrated the truest good neighborliness, going to these Latin-American republics in the name of Christ to proclaim the gospel, to establish schools, churches, hospitals, and publishing houses.

They have never gone as emissaries of American culture, business, or politics, and certainly not to fight any religion. They have simply gone to link hearts and hands with tens of thousands of loyal, patriotic Latin Americans to help establish the kingdom of God in their lovely lands of

Photo courtesy Pan American Union



great spiritual need. All they expect is the simple, glorious freedom which we grant our Roman Catholic neighbors in the United States, where they constitute a minority of only 15 per cent of the total population.

To those of us who have lived in Latin Catholic lands, this attempt to discredit our work, and deny religious freedom to minorities, is nothing new. It is altogether true to the genius and history of the Roman hierarchy for a thousand years. In this discussion, we must constantly distinguish between the global, autocratic, hierarchal system with its headquarters and supreme authority at the Vatican in Rome,

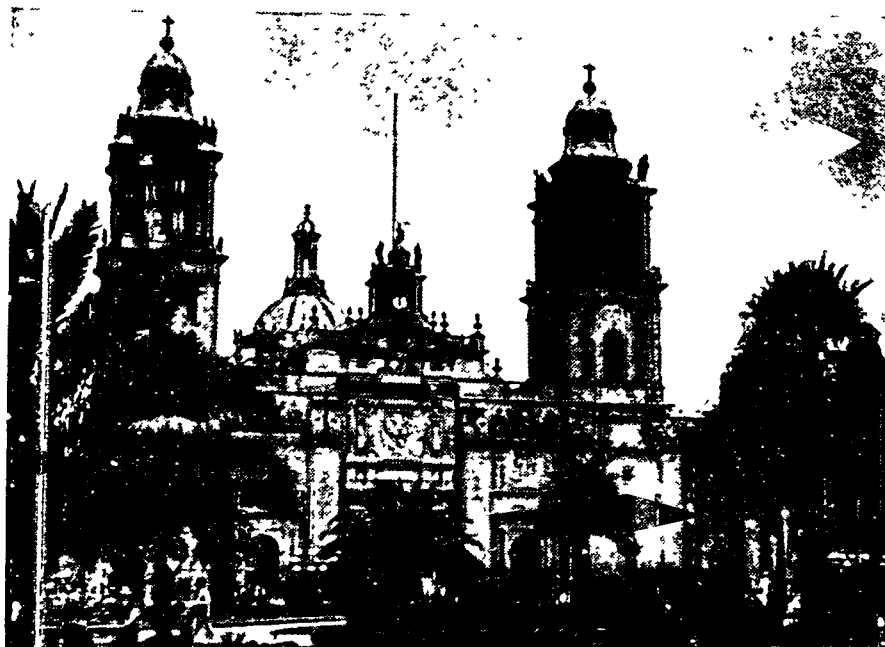


Photo courtesy Pan American Union

Magnificent cathedrals were built at public expense among poverty-stricken peoples, in Mexico and elsewhere.



Photo courtesy Highway Information Service

Here is a typical market scene in Mexico.

Italy; and the Roman Catholic individual whom we may know as neighbor or business associate. When questioned on some of these abuses or their own teachings, Catholics often express surprise or ignorance. In honesty, we must likewise admit that many so-called Baptists show an amazing ignorance concerning their own distinctive doctrines.

This effort to claim all of Latin America for the Roman Church, and attempt to bar all other faiths is in keeping with age-old practices. This was true in Latin America for three centuries until the great liberators disestablished the church, and gave these lands their first experience of freedom. This is also the climax of a well-

organized campaign through the press, the movies, and the radio, to convince an all-too-gullible American public that the Roman Church has always been the courageous champion of freedom, education, and social progress! Modern Latin-American governments still struggle heroically to overcome the inherited problems of three centuries of undisputed Catholic domination: illiteracy, poverty, disease, and superstition.

Further strides were made in the appointment of our President's personal representative to the Vatican, acclaimed by the Roman hierarchy as our Government's "ambassador," and so considered at the Vatican court. The appointing of Catholic am-

bassadors to so-called Catholic lands was another step to raise Catholic prestige. It is not surprising, therefore, to read in the official publication of the Catholic Diocese of New York a protest against the appointing of non-Catholic governors to occupied Italy.

The Italian Protestant ministers of greater New York answered in the true American spirit: "Here, in America, church and state have complete separation. Candidates to public office are elected . . . not on the basis of religious beliefs, but on their ability to serve in that office" (*Time*, November 1, 1943).

A religion which from its inception has been united with the state, will naturally continue to agitate for special governmental recognition in these lands where church and state are separated, and full religious freedom is guaranteed.

This is a far cry from the fifteen points outlined by Pope Pius XII to guide rulers to a just and lasting peace.

Conscious of these serious tendencies striking at the roots of religious freedom, and therefore all freedoms, we, as American Baptists, will continue to respect the religious rights of our Catholic neighbors, and will defend these rights against all attacks. At the same time, we will insistently demand those same rights where our people are a minority. Again we will declare the divine right of every man anywhere in the world to hear the gospel in its simplicity and beauty, with full freedom to accept or reject without coercion.

Money Matters

By George J. Mason

Stewardship involves men and money—two things God needs. Consecrated men and consecrated money is all he needs to promote his kingdom here on earth. There can be no consecration of life short of consecration of money. And the vital truth is that consecration of money leads to consecration of life.

Money Defined

The first thing I want to say about men and money is that they are one and the same thing. The best definition I know of money is that it is coined personality—really just ourselves. Let us say a man has \$100 in the bank. This represents a hundred dollars of himself on deposit in the bank. It is stored up human energy—so much of himself turned into the coin of the realm. Suppose this man, after hearing an address on missions, writes his check for \$10 out of this \$100. What has he done? He has transformed himself into a missionary and carried the gospel to those who do not have it. In other words, when a man gives money he gives himself.

A London newspaper offered a prize for the best definition of the word money. The definition receiving the reward was: "Money is an article which may be used as a universal passport to everywhere except heaven and as a universal provider of everything except happiness." As important as money is, it will not purchase for us the most valuable things in this life or the world to come.

The Word of God has much to say about money. Our Saviour while on earth uttered thirty-eight parables. Sixteen of the thirty-eight parables deal with money. In the four Gospels one verse out of six deals with money. Giving runs four to one over prayer in the Bible. The truth is, there is more said about money and money values than any other one thing. Someone has said that if a star were placed by every verse of Scripture that deals with money and stewardship there would be a Milky Way running through the entire Bible.

Money and Men

You can judge any man by his attitude toward money—either his money, the other fellow's money, or God's money.

Perhaps this gives additional meaning to the declaration of Mr. Gladstone: "When you know what a man does with his money, how he gets it, how he keeps it, how he spends it, what he thinks about it, you then know some of the most important things about the man."

When a man learns the difference between God's money, the other fellow's money, and his money, he has learned a most important lesson—one very few ever learn. Except for conversion this is the most revolutionary lesson a man can learn in this life.

Making Money a God

"The dangers gather as the treasures rise," said Dr. Samuel Johnson. A lady inherited \$5,000. She immediately wrote a check for \$500, her tithe, and said: "Lord, help me to do this before my heart hardens."

A rich miser was afflicted with cataracts on both eyes. He applied to an eminent surgeon to remove them, and after an examination was told that it could be done. "But, what will it cost?" was his anxious question. "One hundred dollars for each eye," was the answer. And the miser thought of his money and then thought of his blindness; and said, "I will have one eye restored; that will be enough to enable me to count my money, and I can save the expense of having the other operated on."

Some of us for the last two or three years have been talking to a man who lives in the black land belt of Central Texas. He has accumulated a fortune of \$2,000,000 and has no near relatives. He is nearly seventy years old and will soon be called upon to account to God for his stewardship. He has given his whole life to making \$2.00 out of one. We have tried to show him the importance of placing his

money in trust rather than trusting in his money but he has not heard us.

Uses of Money

It is all right for men to make money. Christ is not against men making money but against money making men. A man ought to make all the money he can make—honestly. He owes it to himself, his family and his God to do this. Every man has a certain earning capacity. God gave it to him. If a man has the capacity to earn \$500 a month honestly and because of idleness and laziness earns only \$100, he becomes an unfaithful steward. If a man has five talents and uses only two, he must answer for his failure to use the other three. Every endowment, whatever it is, carries with it a like responsibility.

It is all right for men to spend money. The fact is, it is wrong not to spend it. And the truth is, it is right to spend it—for right purposes. No man has a right to spend it for wrong purposes. The man is under obligation to provide for his family and supply the necessities of life. It is right for a man to bear his part in the support of the government under which he lives and an honest man will not cheat on his taxes.

It is all right for men to save money. A man should try to take care of himself and his family. It is his business to support his government and not let the government support him, to save enough so that in the event of his death his family will not be a charge on the state or society. A worthy and ambitious man wants to do this. His self-respect demands that he should. However, a man should not hoard.

It is all right for men to give money. A man is at his best when it comes to giving. This is the final test of his character. If you want to find out the man, observe him at this point. See where he spends and gives his money. The Bible standard is the first tenth for the Lord. The Christian will use nine-tenths for all right purposes, including offerings beyond the tithe.

Before Andrew Carnegie died he became more interested in giving his fortune away than in adding to it and personally distributed 93 per cent of it.

Giving is the highest form of worship. It recalls the greatest gift of God—Christ. It is a test of love. It is not a part of worship—it is worship at its best.

Kingdom Facts and Factors

By W. O. Carver

God's "Chosen People"

We have the strange paradox: God can work in the history of humanity to achieve his ends of individual and social salvation and progress only by the principle and action of selective choice. He must have chosen men and chosen people; but those who are chosen, individuals and groups, for the most part fail to understand the nature and meaning of their choice. Chosen people are effective in the progress of the reign of God in the races of men only as they find and hold steadily to the objective, divine purpose of their calling. In experience they actually tend constantly to interpret their calling subjectively and to find its end in themselves. The center of reference and the constraining idea is worthy and workable only when it is found in God and in his good will toward the human race. It is vitiated and voided in the measure in which its integrating and directing idea terminates in the good and the advantage of the called.

The whole of human history affords examples of the working of this paradox. God gets on with bringing his kingdom upon the earth so slowly because those who are chosen to serve him in this holy purpose so largely find in themselves the objectives of God's purpose, and unconsciously make God the servant of human individuals and minorities, when they ought to make themselves the sacred instruments of the blessings of God extending to all men.

"The grace of God bringing salvation" is interpreted by most Christians and even by a central doctrine in theology, as if the completing term in this declaration were "*to us*". The sentence reads: "The grace of God hath appeared bringing salvation *unto all men*." The saving grace of God in all those who have experienced it is, in the purpose of God, always "on its way" to those who have not yet received it.

In the present day world we see in many quarters the dangerous and even the deadly working of this complex about a "chosen people." The current

supremely tragical war is basically a result of the claiming of favored position among the peoples of the earth by those peoples who were in position of special privilege and of larger economic and social advantages; and by the jealousy and resentment of other peoples who equally regarded themselves as deserving the favor of God. In some cases the concept of God having been misconceived and pre-empted by the more favored peoples, the less favored rejected God but still held to the "principle of election," making "destiny" and "biological selection" the justification for their self-centered claims and ambitions.

We now stand at a point in the history of the human race where thorough-going acceptance of the law of stewardship on the part of nations and peoples who seem to have found most favor in the providence of history could introduce a radically new era in the history of the human race. Failure to understand "the day of our visitation" will perpetuate the strife of peoples and complete the chaos of civilization.

These meditations were immediately occasioned by receiving through the mail some copies of a magazine bearing the well-known legend: "He that keepeth Israel shall neither slumber nor sleep." Jewish hopes and Christian theology and behavior have been far too largely influenced by an erroneous interpretation and a perverted application of this word of God. Jesus repudiated the racial concept of election. He substituted a trans-racial and super-racial spiritual people as the "election of faith." The Christian church has in principle—alas not in practice—denied the claim of race superiority and privilege. What the Christian church has failed to do is to transfer the always erroneous center of their doctrine of election from the elect themselves to the purpose of universal blessing on the part of God. The introverted interpretation of the grace of God in us dooms men to narrowness, to arrogance, to neglect, to disloyalty. We need to pray with deepest insight and sincerity that the

Holy Spirit will give us the extrovert interpretation of our redemption: and then allow the Holy Spirit to answer our prayer. Thus alone can salvation come to a troubled and sinful world.

The Root Freedom

Freedom is a major word in the language of today, a major profession in the announced aims of those who would be the makers of a new world order. Freedom must be found and promoted in freedoms, forms of life expression. In America we have been captured and largely captivated by emphasis on "Four Freedoms." In form of statement two of them are negative: "from fear," "from want;" two, while not positive, look in the positive direction: "of speech," "of worship."

Actually every freedom is both positive and negative if it is real. We should not think of freedom if we were not conscious of restraint; nor should we be troubled about bondage unless we had an urge to expression beyond the routine of a fixed order, a constraint for larger living, more expansive expression.

Our most binding and deadening restraints are within ourselves. There is the first field in our fight for freedom. We need the freedom of release from sin, from selfishness, from ambition for place and power and material goods, release from hampering habits and subservience to hindering social conventions.

To put it positively, we need freedom for seeking our best, serving our generation, loving and worshiping God in the depths of our souls. We need the freedom of faith, of hope, of love.

This inner freedom comes by supreme trust in the goodness of God, supreme devotion to the person of Jesus Christ. If he shall give us the freedom of sonship, we shall be free indeed. If the spirit is free then there can be no bondage that finally binds us. Unless the spirit is free with the freedom of God's truth and God's fellowship, the other freedoms will be but partial and deceitful.

Americans Abroad

By Eleanor E. Hester

My husband is a foreign missionary. He is on the Government pay roll, and he works for the Department of Agriculture, dealing primarily with soils, not souls. But wherever he goes, he is a representative of his country and of the religion he professes, and he is judged accordingly.

As the war ends, Americans will go abroad in larger numbers than ever before. Many thousands will go to administer American Military Government in occupied territories. Thousands of business men are ready to advance their commercial interests in foreign markets. As life returns to normal, students and tourists will visit other continents.

And everywhere they go, they will be representatives of America, known the world over as a Christian nation! The way they live and conduct themselves will greatly weaken or strengthen the cause of democracy and the cause of Christianity.

What my husband and I learned in a brief term of service on an island possession taken in the Spanish-American War convinced us of this truth.

A successful merchant with chain stores all over the island said on one occasion: "We have known many Americans since the occupation forty years ago, but they have been vulgar and conceited and overbearing. They have not shown admirable qualities for us to emulate. I know that true Americans are different, because I went to college in the United States, but you have sent the wrong type of people to sell us the ideas of democracy."

The daughter of a multimillionaire

confirmed that opinion when she said: "Would you believe it? When I went to the States and saw that Americans were fine and gentle and cultured, I was amazed. And when I wrote home and told my people, they did not believe me. I came back to my homeland and confided to them the many kindnesses that Americans had shown me, but they shook their heads in disbelief."

"It was because the Americans who came to my homeland were impossible. They snubbed us, they made fun of our customs, they were loud and drunken. My own family did not believe there were nice Americans until they went to America on a visit and saw for themselves."

There was a man high in official circles who ventured one night to say: "I have known Americans for half a century; I have had governmental and diplomatic business with them. And in that time I have known and met only two men, official representatives of your Government, who could and did help us. They were good men. They were what you call Christian men. They practiced principles of consideration and appreciation of my countrymen and their contribution to civilization."

"By their tactful leadership we

made great strides in co-operation and in learning the steps to democracy. When your country hand-picks its men for foreign duty in every line of work, in every profession—whether merchant, engineer, governor, representative or diplomat—then, and only then, will you sell other peoples and other races on the American way of life and the value of Christianity."

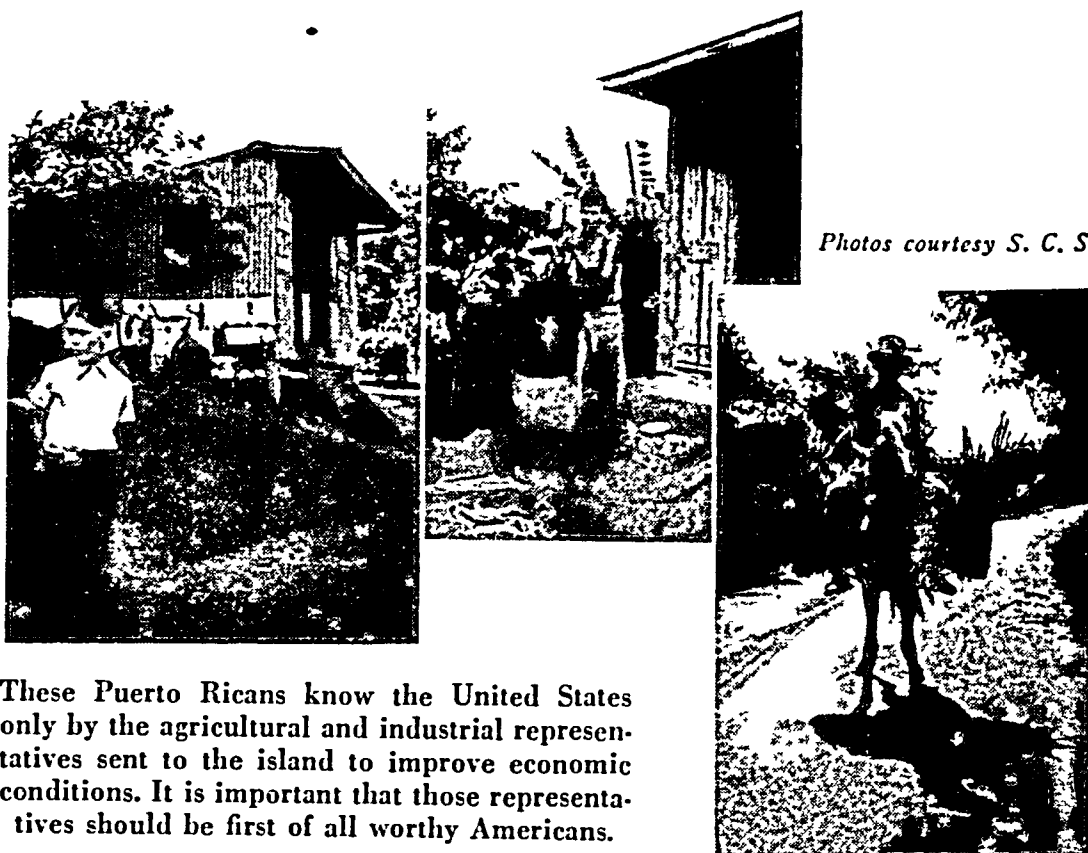
Another—and this was the wife of an important consul—remarked to me in confidence: "We are a people with centuries of culture behind us. We recognize and appreciate culture in others. I am a Catholic and I have many Catholic friends, but I say to you that the Christian religion that you practice suits us better."

"Yet," she said earnestly, "where in my country is your church? It is down in the slums. You must put your churches beside our cathedrals. You must put your mission chapels in our restricted districts. You must send your cultured men and women to us as well as to the poor people."

My husband had business up in the mountains one day. A farmer led him to his home, offered him coffee and bananas, and pointed to a picture on his wall, saying:

"This man was my neighbor. He was a good man. He was the only good American I ever knew. If you are like him, I will do whatever you wish with my farm."

(Please turn to page 23)



Photos courtesy S. C. S.

These Puerto Ricans know the United States only by the agricultural and industrial representatives sent to the island to improve economic conditions. It is important that those representatives should be first of all worthy Americans.

Too late



... On her swollen feet she had walked the three or four miles from her village to the city, where she hoped someone would give her food. I saw her on the street, and took her to my living quarters, where we cooked some rice soup for her. When the soup was ready, and we went to feed it to her, we found her dying. We were too late.

You cannot walk down the street of any town or village in this part of the country without seeing a number of these poor starving children wandering around, many of them homeless, their people having died or abandoned them. On the outskirts of the city is a pile of corpses which are gathered up every morning for burial.

We have not had a good rice crop in two years. If the crop is poor this fall, truly half of the people, not only in certain villages, but in the whole section, will surely starve.

But the famine is due largely to blockade. Conditions will therefore not improve greatly before

some months after the war. It is reported that in some villages many entire families have been wiped out. I have recently opened a home for children and have nearly a hundred. The joy of taking in these little folks and saving their lives is overshadowed by the pain of having to turn away scores whose parents or relatives or friends beg us piteously to save them.

In receiving children, I make it plain that I am not promising to feed them for any certain length of time—perhaps six months, perhaps a year, perhaps longer—and that I must turn them back over to their relatives when funds fail to come. A lot of them are orphans; some of them had parents when they came to us, but the parents starved to death, and now they are orphans.

What is to become of these orphans in the future, only God knows.

MISSIONARY MARGIE SHUMATE

Humanity is being fed . . .

The 5,000,000th bushel of wheat for Greece



Greek refugees en route to the Belgian Congo



Greek refugee with her meat and oil ration



Refugee community in Beirut, Lebanon, Syria



Russian orphans at infants' home, kept healthy by food sent through Russian War Relief



Photos courtesy Greek War Relief Association; Russian War Relief, Incorporated; War Prisoners Aid, Y.M.C.A.; Public Relations Office, National Board, Y.W.C.A.



Medical treatment in refugee camp hospital

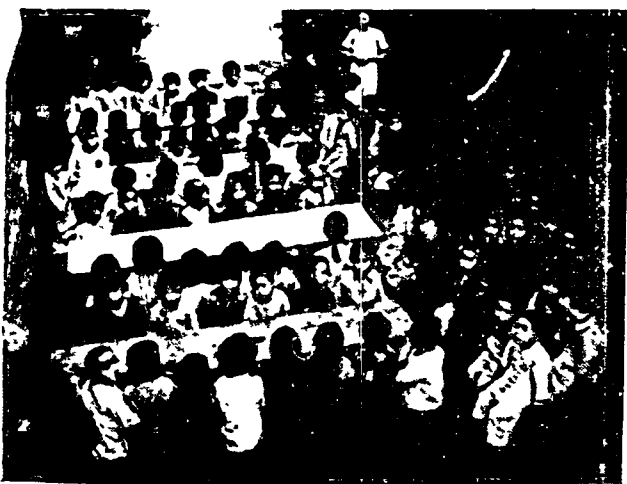


This Belgian refugee sips her milk in leisurely comfort, sure of her welcome in the new home she has found with the Y.W.C.A.

Born in a refugee camp, saved with bean milk



Supervised play for children who are well



Food and lessons in a refugee camp in China



Food and mail for American prisoners of war



Leningrad schoolyard vegetable garden



. . . *when you give*

Editorial

Thirty-Nine Repatriates

We are grateful to God for his manifold mercies in safeguarding the missionaries who arrived in New York City, December 1, on the *Gripsholm*. While all of our thirty-nine Southern Baptist missionaries had been affected by the months of internment, with an impoverishing diet, none appeared to be in serious physical condition. Practically all gained strength and weight during the long sea voyage. All must rest before they can do deputation work in the States.

Miss Elizabeth Hale insisted on remaining in Shanghai. One of the women missionaries who came home reported that Miss Hale's medical and dental examinations were 100 per cent good.

Repatriates who returned on the *Gripsholm* from Manila brought information that in March, 1942, Japanese authorities in the Philippine Islands reported the death of Rufus F. Gray, a missionary of the Foreign Mission Board of the Southern Baptist Convention. No information could be secured as to the cause and circumstances of his death. When he was taken into custody by the Japanese, after the fall of the Philippine Islands, he became separated from his family and fellow missionaries. No information concerning him was made available until his death was reported the following March. Mr. Gray's parents, Mr. and Mrs. C. F. Gray, are now living at Fort Pierce, Florida. His wife, who was Miss Marian Peeler of Tampa, Florida, and his young son, Billy, are still in an internment camp in Baguio with six other missionaries of the Foreign Mission Board.

Of the eighty-eight missionaries connected with the Foreign Mission Board who were caught in Japanese-controlled areas of the Orient following the attack on Pearl Harbor, Mr. Gray is the only one who has lost his life. Seventy-nine have been repatriated to the United States; one is still interned in Shanghai; seven are interned at Baguio in the Philippine Islands.

We are constrained to add the ob-

servations that none of these thirty-nine repatriates would have left China of their own accord. They were persuaded to leave only because their continued presence in occupied China would have jeopardized the welfare of Chinese Christians.

The Islands of the Seas

Within recent months many stories have come to us concerning the benefits received by American men and women in service from the labors of missionaries in the South Pacific Islands. Many of us knew little or nothing about the groups of islands in the Southwest Pacific until after Pearl Harbor. Southern Baptists have never had any mission work in that area except Hawaii (the story of Hawaii will be told later), but some of the most thrilling missionary epics have come from Oceania.

There are three large groupings of islands not including Australia and New Zealand, which have already been touched by our American boys: Polynesia ("many islands") from Hawaii south and west, including Samoa, Tahiti, Ratonga, Ellice, Tonga, Cook and other groups; Melanesia ("islands of black people") including the Solomons, the New Hebrides, Fiji, Loyalty, and New Guinea; Micronesia ("little islands") including the Gilbert, Marshall, and Caroline Islands, and Guam. These groups have racial and cultural differences.

Physically, there are two types of islands, volcanic and coral. The volcanic islands are the tops of high mountains, rising from the depths of the Pacific; and coral islands are atolls, largely coral formation, as indicated by the name.

One of the earliest navigators in that part of the world was Captain Cook, the story of whose voyages interested William Carey in foreign missions. Carey had desired to go to Tahiti, but when he turned to India, the London Missionary Society selected Tahiti as their first mission field. John Williams (1796-1839) who was the greatest of the missionaries

sent out by this society, landed in Tahiti in 1817. Twenty years before John Williams came on the scene, the London Missionary Society had sent out the first missionaries on the missionary ship *Duff*.

Accompanying Mr. Williams was Mr. Ellis, who took an English printing press; the "talking papers" greatly impressed the king and his people, multitudes of whom were groping for the light. King Pomare built a great cathedral, accommodating several thousand people, and it was crowded on the opening day.

The work was extended to other islands, including Raiatea, Rarotonga, and Samoa. The story is told of an old chief in Tahiti, who had been one of the cruelest heathen of the dark days. In his dying hour, the converted chief testified: "The blood of Jesus is my foundation; Jesus is the best King." When Williams asked him if he was afraid to die he exclaimed: "No! The canoe is in the sea, the sails are spread, she is ready for the gale; I have a good Pilot to guide me and a good haven to receive me."

When Williams told King Malietoa of the Samoan Islands that he was planning to return to his own country and tell the Christians there of his wish for a white missionary, the old chief replied, "Well, go; go! with speed, but many of us will be dead before you return."

On his return from England, Williams extended his voyage to the New Hebrides where he and his companions were slain by the cannibals, but within a generation the gospel was triumphant in the New Hebrides. The grandson of the chief who killed John Williams became a deacon of the church at Erromanga. When the news of Williams' martyrdom reached Samoa, twenty-five at once volunteered to take his place.

On a tablet, in a large church, in Aneityum of the New Hebrides, is an inscription in memoriam of John Geddie: "When he landed in 1848 there were no Christians here; when he left in 1872 there were no heathen."

Ten years later after Geddie went out, John G. Paton (1834-1907) sailed from Scotland and located in Aniwa of the New Hebrides where they saw God's grace "change the whole population from murderers and cannibals into 'the most openly and reverently Christian community that he had ever

visited." The autobiography of John G. Paton, *Pioneering in the New Hebrides*, should be in every missionary library. In the closing paragraph of this great book, the veteran missionary writes: "Oh, that I had my life to begin again. I would consecrate it anew to Jesus and seek the conversion of the remaining cannibals on New Hebrides."

Between the New Hebrides and Samoa, as you will see from the map of the South Pacific, are the Fiji Islands. In those days the term "Fiji Islands" was a synonym of cruelty and cannibalistic practices. The old chief boasted of having eaten of 872 human beings, yet in five months after two missionaries, Cross and Cargill, began their work in the Fiji Islands they had baptized thirty-five, and within the first year, 280. Chief Thakombau, the greatest enemy to the spread of the gospel, had said when the Christians begged him to save them, "No, you are in trouble now, and I am glad of it. I hate your gospel."

But the day came when he entered a period of humiliation, of repentance, and prayer, and standing before the crowds of those he had wronged, he confessed, "I have been a bad man. The missionary wanted me to embrace Christianity, but I said, 'I will continue to fight.' God has singularly preserved my life. I acknowledge him as the only true God."

In the Madras Conference held a few years ago the report was brought that the whole Fijian population is professing to be Christian and the church is self-propagating and self-supporting, sending missionaries to New Guinea, the Solomons, Papua, and other islands. Their greatest problem has been the introduction of Western vices such as drinking, gambling, and immorality, with the consequent lowering of spiritual living.

Another martyr to the gospel was John Coleridge Patteson (1827-1871), son of a distinguished judge and a cultured consecrated scholar, who several years after he began his missionary work was consecrated bishop of Melanesia. He went from island to island on the missionary ship *Southern Cross*. On one of the islands which he sought to win he was slain by the natives, but here, too, the "blood of the martyrs was the seed of the church." Years later, glorious triumphs of the gospel were witnessed in these islands.

Another cherished name in missionary history is James Chalmers (1841-

1901), missionary of the London Missionary Society to New Guinea, the land which is in the papers almost every day now. Robert Louis Stevenson called him the "Great Heart of New Guinea."

One Sunday afternoon when, in the Sunday school, the story was told of the triumph of the Cross in Fiji, a fifteen-year-old boy, James Chalmers, heard the question, "I wonder if there is any lad here who will yet become a missionary. Is there one who will go to the heathen and the savages and tell them of God and his love?" The lad could not get away from that question, but on his way home, knelt and gave himself to God for that work.

After going out as a missionary, he spent ten years in Raratonga, Fiji Islands, then went on to New Guinea. He was a living epistle of Christ. In one of his last letters he wrote, "Time shortens and I have much to do. How grand it would be to sit down in the midst of work and just hear the Master say, 'Your part is finished; come!'" A little later he and his group were massacred and their heads cut off. But, on the very spot where he was killed, a missionary memorial was built. One reason why messages are coming to us concerning the helpful ministry of native Christians in the islands of the seas to our men in their hour of need is the devotion and fidelity of the missionaries who laid the foundations in Oceania.

The last issue of *The Christian Century* publishes a letter from the South Pacific Islands. Fijian Christians, like American churches, are celebrating the payment of their debts. A number of American and New Zealand chaplains were present at the functions which were held in a memorial building erected in memory of Thomas Baker, pioneer missionary who was killed and eaten by Fijian cannibals.

Patterns for World Peace

We have read several times the joint statement with reference to peace signed by representatives of Protestants, Catholics and Jews. This pattern for peace declares that moral law must govern world order, that the rights of the individual must be assured, that the rights of oppressed, weak, or colonial peoples must be protected, and that the rights of minorities must be secured.

It insists that international institu-

tions to maintain peace with justice must be organized, that international economic co-operation must be developed, and that a just social order within each state must be achieved.

This declaration is good as far as it goes, but it does not go far enough. No pattern for peace will be complete or effective that leaves out the Lord Jesus Christ, the Prince of peace. Only when leaders of nations acknowledge, and lead their people to acknowledge, Jesus Christ as Lord, and seek to do his will, shall we have a just and enduring peace. The hearts of men must be made right before civilization can be made secure.

The Home and World Missions

As we had the joy of greeting again Dr. and Mrs. R. T. Bryan and Miss Hannah Fair Sallee, on the arrival of the *Gripsholm*, we thought of that hour, years ago, when, in a foreign mission meeting in a Southern Baptist Convention, Pastor and Mrs. J. M. Sallee said, "God has two of our children, Mamie and Eugene, in China, and he can have the other children if he wishes them. There is not an hour in the day when we cannot talk with our children in China by way of the Throne of Grace."

A little later, Miss Hannah Fair Sallee went out to China. There were then three members of the family in that mighty mission field. Anyone who ever visited in the humble home of that beloved pastor and his wife could well understand why it sent missionaries to the ends of the earth; we have never been in a home that was more like heaven on earth.

In reading again the life story of John G. Paton, we were impressed with the description of the simple Scotch home where each day could be heard the voice of the father pleading with God. From that home came three sons dedicated to the ministry, one of whom was the apostle to the New Hebrides. Concerning his father, John G. Paton wrote: "My father had a strong desire to be a minister of the gospel; but when he finally saw that God's will had marked out for him another lot, he reconciled himself by entering with his own soul into this solemn vow—that if God gave him sons he would consecrate them, unreservedly, to the ministry of Christ. . . . He lived to see three of us entering upon and not unblessed in the Holy Office."

A few years ago someone made a study of the biographies of world missionaries and found that, almost without exception, they came from homes in which the Word of God was read daily and in which there was heard the voice of intercession for a lost world.

The first impulses of John Coleridge Patteson to be a missionary came from the atmosphere of a Christian home.

The mother of John Williams dedicated him from his infancy to the Lord and prayed daily for the boy.

When Robert Moffatt and his brothers and sisters were growing up in the home, their mother, who took great interest in missionary enterprises, read to them the descriptions of the work and sufferings of the pioneer laborers of heathen lands.

Cyrus Hamlin, missionary to Turkey, wrote that the Bible was read daily in the home and the Sabbath was strictly kept from all unnecessary labor.

David Livingstone's father had the heart and soul of a missionary. The night before Livingstone left home for Africa, they talked far into the night about Christian missions and the next morning as they gathered around the family altar, David read Psalms 121 and 135 of praise.

Hepburn of Japan wrote that his father and mother were both humble Christians, bringing up their children to fear God, to respect and love the Sabbath day, to go to church, to read the Bible. His mother was especially interested in foreign missions and took missionary publications as far back as he could remember.

Madame Chiang Kai-shek writes that her mother spent hours in prayer, often beginning before dawn. Her mother would spend much time asking God before making any important decisions.

When news came, in 1874, of Livingstone's death, Mary Slessor in Scotland no longer restrained her passion for missionary work in Africa, and confided her wish in her mother, who replied, "My child, I will willingly let you go. You will make a fine missionary, and I am sure God will be with you." One of the familiar stories of world missions is the life of Mary Slessor of Calabar.

The parents of Alexander Duff, pioneer in educational missions, were people of passionate religious faith. Many other stories might be given of

the influence of homes in promoting world missions.

As we seek to rebuild the shattered world, let us not forget that the greatest influence for God is a home in which the Word of God is honored and in which the will of God is sought.

World Relief

When this destructive war ends we shall have a colossal task to feed a starving world. Millions have already died from starvation, and other millions will die from hunger unless we feed them. Our biggest economic problem in past years has not been production but distribution. In the months ahead we shall have the problem of production as well as distribution.

The United Nations are already outlining plans to feed famine-stricken and destitute peoples around the globe. UNRRA (United Nations Relief and Rehabilitation Administration) representing forty-four allied and associated nations, is setting up a gigantic program to meet the most urgent material needs of the world.

It is estimated that \$2,500,000,000 is the part of the relief load that will have to be carried by outright gifts. It is estimated that 84,000,000 Chinese will need relief in one way or another; 3,000,000 Jews who lived in Europe before the war will need relief. A program will be worked out to feed, clothe, shelter, and care for the needy and sick among the 500,000,000 inhabitants of thirty-five occupied nations. Many parts of the world are already threatened with epidemics. In some countries tuberculosis is decimating the population.

All of this emphasizes the necessity for relief offerings by our Baptist people, particularly for the needs of our fellow Baptists in famine-stricken lands. If we do not care for the members of our own household of faith we need not expect anyone else to supply their needs. We have precedent for such a response: "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea" (Acts 11:29).

Highways in the Desert

Out of the war have come stories of engineering achievements in building roads for advancing armies—

sometimes across rivers swollen by floods, sometimes through tangled forests, sometimes over lofty mountain ranges. But these master road builders have always prepared highways for the fighters.

Back in the Old Testament, Psalmist and prophet had much to say about highways that would some day, by the will of God, be prepared—highways for God, highways for men, highways for nations, highways of holiness. Among the most intriguing pictures in these records were the prophecies concerning highways in the desert. Highways in the desert! John the Baptist was called the road builder. He prepared a highway for the King. Jesus Christ was a road builder from earth to heaven. He was the Way. No man could come to God the Father any other way except through him.

It is the business of every disciple of Christ to make highways so that sinning and sorrowing men may find God—make straight paths for their feet that the lame be healed. In our home life, in our business and social relationships, we should make highways so that men can find God.

Often these highways will be in desert places. The way which Philip traveled southwest from Jerusalem was a desert place, but he found and led to God the treasurer of a great nation. Robert Morrison traveled a desert way when he went to China. He was not permitted to win many to Christ, but he prepared a highway for multitudes by translating the Scriptures and preparing a dictionary and grammar. Adoniram Judson's path lay through a desert for years after he reached Burma, and he labored and suffered seven years before baptizing the first convert. But what a highway he built for God!

John E. Clough labored in South-east India where for years faithful men had toiled without visible results. But they were building highways in a desert, and one day Clough and his associate baptized 2,222 converts. The history of world missions is the story of brave missionaries who labored in desert places, building highways for the Saviour of the world.

There are lonely souls in all the world, some in humble homes, some in distant armies who cannot understand the desert experiences in their lives. Isn't God asking them, through their fidelity and devotion, to build

highways in the desert that others coming their way may find God? The call comes to every one of us, the world's tragic need to make highways in the desert that the sons and daughters of men may seek after God and find him.

World Tidings

Congress has adopted and the President has approved a resolution repealing the Chinese Exclusion Act, thus putting China on the same basis as other countries in their relationship to the United States. China will be entitled to few more than 100 admissions in one year, but there is no justification for the discrimination that for years has been in force against China alone. We are glad that this injustice has been corrected.

★ ★ ★

Religious liberty implies not only the right to worship God according to the dictates of one's conscience but also the right to tell others the good news about our Saviour and Lord.

★ ★ ★

In a recent message Herbert Hoover named some of the destructive dynamic forces in the world which make for war, such as conflicts of ideologies, economic pressures, excessive nationalism, militarism, domination of one race over another, fear, hate and revenge.

★ ★ ★

World reconstruction problems, following the war, will not be wholly financial. Some of the most acute issues—political, economic, social, educational, and moral—are being held in abeyance in some measure, but will be intensified later.

Some of those questions will concern the relationship of capital and labor, the needs of a starving world, racial relations, payment of war debts, transition from wartime to peace economy, the persistence of hate, and continued conflicts of ideologies. With sick people subnormal temperatures are often more dangerous than high fever. So with the inevitable aftermath of war. All programs for the safety and security of the world must recognize the supremacy of God in

the world, and must seek to do his will in all reconstruction plans.

Only a Spirit-guided strategy can lift nations as well as individuals to the high plane of peace and unselfish service. This is the victory that overcomes the world, even our faith. In a world shattered by this tragic war we shall have the most urgent missionary opportunities and obligations we have ever known. We dare not be faithless or negligent in such a time as this.

★ ★ ★

The liquor forces in the United States are very much worried. They say that the supply is not equal to the demand and many folks who love liquor are unable to find it. They are distressed, also, because of the growing prevalence of bootlegging. They used to claim that bootlegging was worse in prohibition territory, but they are having their greatest trouble now with it in wet states. *The New York Times* recently carried a long story from Texas deploring the increase of bootlegging in wet territory. A further source of worry is the demand by the OPA that they conform to price ceilings on liquor.

★ ★ ★

A Catholic publication with very large circulation, which comes our way, features a story by a New Orleans newspaper reporter who deplores Protestant missionary activity in South America and concludes: "There is but one thing to do about Protestant 'missionary' activity in South America—the right thing: put a stop to it at once."

That is what Catholicism has done through the centuries when it had the power; but it is not in accord with the spirit of America which believes in soul liberty and the separation of church and state. If evangelical Christians are to be driven out of South America because the Catholics were there first, why shouldn't the Catholics cease their activities in the United States where Protestants are in the lead? Religious liberty gives the right to all men to make their own spiritual choices, and to propagate their faith whether Protestant, Catholic, Jew, or Baptist.

★ ★ ★

In 1936 the Arkansas Baptist Convention, facing the most serious financial situation in its history accepted

the suggestion by the creditors for settlement of the indebtedness on a compromise basis of thirty-five cents on the dollar. Our brethren in that great state were never happy over that disposition of their obligations and in the recent convention at Little Rock the Convention voted unanimously to pay all of those obligations in full—one hundred cents on the dollar.

Trustees of Christian Inheritance

(Continued from page 1)

responsibilities for the transmission of that faith.

This concept of stewardship places a tremendous responsibility upon Christian education. We say in secular education that its first function is the conservation of the knowledge and culture of the past generations and that it is necessary for us to pass on to succeeding generations of youth that which civilization has achieved up to that time. We say further that not only must we be the instrumentalities for the continuous transference of culture from one generation to another but that we owe an additional obligation of enriching and advancing it for the benefit of succeeding generations. Certainly Christian education faces a similar responsibility.

Our spiritual forefathers have explored deeply into the meaning and concept of God and have given us a vast spiritual inheritance. It is the first obligation, therefore, of Christian education to explore this inheritance and to pass it on to each succeeding generation of children and youth. Whenever that is not done successfully, we see a consequent loss of spiritual insight and thus a decline in spiritual power. Furthermore, we as Christians have the additional obligation of making our own contribution toward increasing the knowledge of spiritual things. No university is worthy of the name that is not carrying on basic and fundamental research in all the great areas of human experience in an effort to push back the horizons of understanding in these areas.

Likewise, no Christian institution is fulfilling its obligations unless it too is exploring the depths of spiritual things and advancing knowledge and understanding of them. Being a Christian, therefore, entails serious and far-reaching responsibilities.

NEWS FLASHES

By Gene Newton

Emeritus Honor Roll

In the July-August number of THE COMMISSION tribute was paid to the emeritus missionaries of the Foreign Mission Board. News of Mrs. W. H. Sears, Eblana, 27 Gloster Street, Subiaco, West Australia, arrived too late to be included with the other names.

Having served for twenty-seven years in Pingtu, Shantung, North China, as principal and teacher in Effie Sears Memorial Girls' School, she speaks in churches of many denominations, Sunday schools, public state schools, W.M.U., Women's Service Guilds, W.C.T.U., D.S.L. Convention, Perth Bible Seminary where young men and women are trained for home and foreign mission fields.

"Gladly we tell them of how marvelously our God has blessed the work of our Southern Baptist Convention in China."

In praying we are not only to make intercession for the needs of the world, but to make supplication for our own needs.

On Furlough

The following missionaries to Nigeria arrived by airplane in the United States early in December: May Perry, Canton, Georgia; Willie Kate Baldwin, Laurens, South Carolina; Dr. and Mrs. Ray U. Northrip, 2021 N. West 18th Street, Oklahoma City, Oklahoma; Rev. Charles W. Knight, Harrodsburg, Kentucky. Rev. and Mrs. H. R. Littleton and two children

traveled by ship from Nigeria via England to the United States. They are now at Martin, Georgia.

Rev. and Mrs. A. B. Christie of Petropolis, Brazil, are at 811½ Coleman Street, Corpus Christi, Texas.

Rev. and Mrs. E. J. Combs and small son were forced to leave Colombia on account of ill health. Their address is 2728 North Park Street, Shawnee, Oklahoma.

Arrival on Field

A cablegram received December 6 announced the arrival of Rev. and Mrs. W. H. Congdon and Dr. J. C. Pool in Nigeria. Vivian Nowell and Ruth Walden arrived in Lagos from Portuguese Guinea in December.

The following missionaries to South America have recently arrived on their fields: Rev. and Mrs. L. C. Quarles, Buenos Aires, Argentina; Rev. and Mrs. M. G. White, Bahia, Brazil; Cornelia Brower and Agnes Graham, Temuco, Chile. Rev. and Mrs. Paul C. Porter and family arrived by Argentine ship in Buenos Aires and proceeded from there to Rio de Janeiro.

Departures

November 25 Blanche Simpson and Ruth Randall left New Orleans for Rio de Janeiro, Brazil.

Amanda Tinkle sailed from Philadelphia for Lisbon December 2 and will go from there to Nigeria.

Rev. and Mrs. H. C. McConnell and children departed from New Orleans December 17 bound for Santiago, Chile.

Transfers

Rev. and Mrs. D. F. Askew have gone from Buenos Aires, Argentina, to Rosario to take over the work of T. B. Hawkins who has been seriously ill.

Several months ago Dr. R. E. Beddoe moved from Wuchow, Free China, to Kweilin, leaving Mrs. Beddoe in Wuchow to carry on her work. A cablegram received December 14 announced that Dr. Beddoe, then in Wuchow, was re-

turning with Mrs. Beddoe to Kweilin.

Lila Watson has been loaned to Ouachita College, Arkadelphia, Arkansas, to do special work with the students.

Jennie Alderman is teaching Bible in the high school at Darlington, South Carolina.

Roll of Honor

H. B. Tipton, son of Dr. and Mrs. W. H. Tipton, China, has joined the United States Coast Guard. His address: H. B. Tipton, A.S.R., Co. E-2, U.S.C.G., Training Station, Hotel Ponce de Leon, St. Augustine, Florida.

Mrs. R. E. Chambers writes of the change of address of her daughter and son in the service: Lt. Muriel Chambers, A.N.C., N-760325-77th Station Hospital, A.P.O. 872, % Postmaster, New York, N. Y.; Lt. Richard H. Chambers, 60 Raymond Street, Cambridge, Massachusetts.



Cristina Doemac, the first graduate of the Training School in Santiago, receives her diploma from Missionary Georgia Mae Ogburn, her principal, November 5.



Kermit and Margaret Schmidt, appointees for Brazil, are the midwinter house guests of the Foreign Mission Board. They have helped install the kitchenette in the garage apartment at 2037 Monument Ave., Richmond. Mr. Schmidt is assisting Treasurer Buxton temporarily.

Appointment

On December 9 Barbara Schmickle Kilgore of Missouri was appointed as a missionary of this Board. Dr. Kilgore received his appointment in January, 1943, but was unable to secure a passport to Argentina. He was married to Miss Schmickle December 4, and indications are that they will soon sail for Argentina.

Another Milestone

Dr. J. G. Chastain, veteran missionary to Mexico residing in Buena Vista, Virginia, celebrated his ninetieth birthday December 18.



Repatriate Inabelle Coleman, former associate editor of *THE COMMISSION*, pedaled her way to and from the University of Shanghai, which she served as contract teacher. In October the Foreign Mission Board appointed her as a missionary.

Repatriates in New York

A memorable event of 1943 was the docking of the *Gripsholm* in Jersey City December 1 and the arrival of repatriated Southern Baptist missionaries at the Prince George Hotel in New York. Sights to remember—

Harold Snuggs, first Southern Baptist off the ship, being greeted after a separation of more than three years by his wife and three children.

Mary Lucile Saunders and Sallie James shopping for shoes the first time in four years.

New hats for the ladies.

The Frank Connelys eating a supper consisting almost entirely of desserts and coffee.

Trunks and boxes piled on the sidewalk ("Chinese rope," says Miss Anna Hartwell in an awe-filled voice).

Reunion in a revolving door.

The expressions of contentment at being served meals, after months of having to form a cue and wait in line for everything.

The Fielder boys, Robert Moore, and Dick Chambers looking splendid in their uniforms.

Mr. and Mrs. Earl Parker united after three years of no communications.

Repatriates patronizing the fruit stands on 28th Street.

Dr. Williams returning Dr. Rankin's hat left in Shanghai in 1941.

The meeting of eighty missionaries and friends, and Dr. Bryan's prayer.

A \$100 bill (Chinese currency) autographed by the thirty-nine repatriates.

Most frequent comment, "It's good to be home."

Latest Statistics on Personnel

At the end of 1943, the Foreign Mission Board of the Southern Baptist Convention had a total of 484 active missionaries. Its missionaries emeritus numbered 84.

A total of 229 missionaries were actually on foreign fields, as follows:

	Under Appointment	On the Field
Africa		
Nigeria	61	32
Latin America		
Argentina	30	24
Brazil	108	71
Chile	27	25
Colombia	12	8
Mexico	9	9
Paraguay	2	2
Uruguay	6	6
Europe		
Hungary	1	
Italy	2	
Rumania	4	
Russia	2	
Spain	1	1
Yugoslavia	2	

On account of wartime restrictions on paper stock, the press run of the December issue of *THE COMMISSION* was limited. Some new subscribers failed to receive that issue. The January number was mailed to all whose orders were received up to and including December 20.

If your copy of this Baptist world journal is late, remember that there is a labor shortage in Richmond, as elsewhere. The William Byrd Press is to be congratulated upon its excellent service to the Foreign Mission Board in spite of the emergencies.

The Near East

Palestine	4
Syria	4

The Orient

China	189	36
In Free China (10 en route) ..	28	
At Macao	4	
In Occupied China	1	
In the Philippine Islands	7	
Hawaii	16	15
Japan	4	

En Route to Free China

Missionaries Jessie Green, Auris Pender, Lorene Tilford, Wilma Weeks, Thelma Williams, and Lucy Wright left Lisbon, Portugal, December 11, for East Africa and the Orient, according to information by cablegram.

Americans Abroad

(Continued from page 14)

Peoples of other lands do not want to be patronized by Americans. A native Red Cross worker in one country indicated it when she said: "It is all right to render help to the sick and suffering and to the children, but you do our people an injustice when you teach them to depend on the Red Cross, the W.P.A., the myriad other relief agencies to supply all their needs without effort on their part. You do not help us when you make mendicants and professional beggars of our people. Unless I misread my Bible," she added, "it does not teach such a system."

The United States is at the threshold of a great opportunity. Every single representative to other lands should be a sincere, mature Christian and a cultured, tactful gentleman. The spirit of Christianity is contagious.

I know an American family who

lived a year in a community of Catholics. The family faithfully practiced their Christian beliefs—Sabbath observance, modest living, good neighborliness, church attendance—week in and week out, without antagonism and snobbishness. At the end of the year, as they were preparing to leave, the neighbors gathered to bid them good-by.

"You are the first Christian Americans we've ever seen," declared one as she shed a tear at parting. "The cathedral calls us on Sundays, but you live your religion every day. We need more people like you to come to our country."

Those who set out to help build a new world, no matter what the tools of their profession, ought to be worthy missionaries of the United States. They cannot be worthy of their country if they are unchristian.

Messages from Missionaries

New Missionaries in Colombia

We now have a house. We waited over three months for one that was promised and found that the fellow was just kidding us, so when Brother and Mrs. Neely moved to Cartagena, we got to take their house. It is a new house, is in a cool part of the town, and is nicely located. You should see it.

In the construction of the house there is not a single piece of glass, so when it rains and we close the windows—wooden things built like barn doors that open inward—there is not a chance of a bit of light to enter the house. The floors are of concrete blocks, in the front two rooms of 10-by-10 black-and-white squares, and the other rooms the same size squares of red and black.

In all the house there is not a door-knob, bathtub or closet, but this is the way they make houses here. We have a rather large backyard, all surrounded by an eight-foot brick wall; however, in this "patio" we have growing trees of bananas, mangoes, limes, and papaya—a very delicious melon like tropical fruit—and bunches of pineapples. I also have a small garden, but it is still in the infancy stage.

Because all of our friends have been very gracious to write to us and because many of the questions they ask are along the same lines, I am going to answer some of the general questions.

What do the people wear, and how do they dress? The men here dress just as in the States, with a decided leaning to white clothes, which are the dress clothes. The ladies dress as at home, but are a bit more modest in their dress. A lady wearing a hat or stockings is quite unusual. The children up to about three often wear nothing—but this is still not as funny as to see a little shaver with a sort of vest that covers him only to his middle.

What do we do?

This is a good question, and to a person who had been quite active, it seems to me nothing, but we are really spending our time now getting the language, as we are of no value without it. (The coming of Edgar Lee last week may put some diversion into the study.)

What kind of climate do we have here?

This can almost be answered by one word—hot. We are now in the rainy season, so it sometimes gets cool enough toward morning to cover up with a sheet. Winter here means just some more hot months.

Let me correct an impression I may have given relative to the costs here. We have plenty of everything that we need. Some of the prices shocked us at first, but we find that we can make out very well,

and, compared to what most of the laboring people here have, we live like kings. Coffee and bananas are dirt cheap, meat and sugar are quite cheap, and there is no rationing of anything. Now, don't get to saying that you want to come here just to get all you want once more, as the nature of the sugar makes it much more acceptable for sweetening coffee than some clear drink, and the meat is sold in shops that have never seen a refrigerator, but it is fresh—we always hope.

There is another thing you should see here—the buses. They are really an institution. You enter, and get a seat if you can, then later the conductor sells you your ticket, which may or may not later be taken up by a policeman who gets on the bus or not as he likes. The buses are really trucks with so-called "bus" bodies put on them, and some of them are not works of art. You must come down and ride one.

DOROTHY AND JACK COMBS,
Barranquilla, Colombia.



Dr. Oliver traveled this way in the southern part of Sao Paulo.

Travels in Interior Brazil

Two weeks ago I returned from a trip of eighteen days into the interior of the Sul de Sao Paulo, where I visited our five churches and baptized eleven persons. On my next trip I hope to baptize more, for several couples were converted but have to be legally married before we can accept them. I suffered quite a bit from the usual inconveniences of that kind of travel in the interior, but the main disadvantages were fleas and ticks, which seem to be the Egyptian plagues of that whole section. Hundreds of ticks make one's life miserable, for they even get into the bed and fill up on one's blood during the night. Some of them cause a kind of

itch, fortunately not the seven-year kind, however. . . .

On this trip I saved the life of one of our evangelists with sulfathiazole pills. He had a bad case of pneumonia, and there was no other recourse except my treatment. Also I gave three injections of snake-bite serum to a fellow who had been bitten by a big jaracussu. The next day he was up and could walk. I pulled a lot of rotten teeth. Those people suffer because there is no doctor or dentist in miles of them. Hundreds have never seen a doctor or a dentist, nor even an electric light or automobile. . . .

My work goes well, but I need another missionary to help in all these tasks. My school, my writing and translating and helping with the revision of the Bible as well as the printing, and being pastor of five churches, is just a little more than I can do to my own satisfaction. . . .

A. BEN OLIVER,
Curityba, Parana, Brazil.

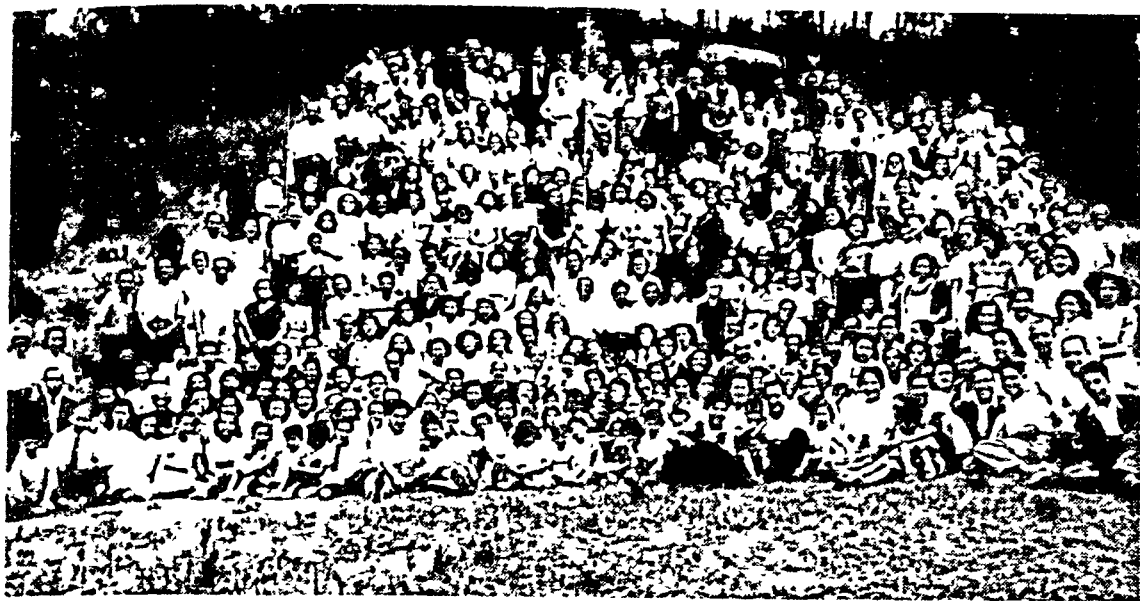
Spanish Baptists

You will be glad to know that Brother Fernandez from Madrid continues writing of his chapel crowded every Sunday, in such a way that they were obliged (in spite of the circumstances and the high price of materials), to build twelve new benches to sit down part of the people who usually attend the services, keeping standing during two long hours.

They had twelve people baptized August 2. We had fifteen people from Tarrasa, nine from Sabadell, and six from Barcelona baptized during the present month. This is only a part of the blessing that God is granting to us during the present year. We had also a number of people readmitted to communion.

I am intending to perform a journey to visit Baptist Christians in Madrid, Sevilla, Alicante, Albacete and Valencia during the October month. Brother Francis, who visited Madrid and Albacete in April, and pays regular visits to Alicante every two months, writes me of the need of such a journey on behalf of these and other smaller churches. The journey will be made at my own expense, or, better, on charge to our own tithe, to avoid extra expenses to the Mission fund.

In Sevilla exists a Baptist church not belonging to the Spanish Baptist Convention, which was established by mission work of a Canadian Baptist church eight years ago. Now its most prominent members desire relation with us, having demanded on several occasions instructions on Baptist principles. I have sent to them copies of Dr. Gill's Spanish book, *Iglesias del Nuevo Testamento*, and typed sermons every month. They have



Spanish Christians spending a summer day in the country at a place called "Las Planas" between Barcelona and Tarrasa. In the picture left, a small figure "2" (front center) identifies Samuel Vila, with Mrs. Vila to the right of him, marked "3". Of the outgoing Missionary Vila says, "You may see that we had moments of joy, but all was not playing and laughing. There was thanksgiving to God in a very likely manner as early Christians did."

the same privilege as our friends in Madrid, being able to hold public meetings, but no pastor is there devoting all the time to church work, in spite of the great opportunity.

Mrs. Bengston received your telegraphic money order on the first days of this month. We are sorry to see that she was obliged to reduce in a large scale the salary given to the Mission pastors: a *third* part, to those who are able to help themselves by some secular work; and *nearly a fourth* part, to those who are employing all their time in Christian work. This is a drastic reduction on account of the distressing time in which we live, but we hope that the war will be over soon and new arrangements will be made for everybody.

We get considerable success in a few churches, as that of Madrid, Barcelona and Tarrasa, but the task is very hard in other parts for a number of reasons; especially for the impossibility of giving a compensation in public Christian services for the demanded aid. You will agree with us that Christian giving under such circumstances requires a larger measure of religious zeal and generosity.

SAMUEL VILA,
Tarrasa, Spain.

Missionary Education in Africa

The event that has thrilled my soul more this year than any other was the commencement which we had here at Idi Aba for the G.A.'s. Since Ogbomosho is far away and transport was difficult, we had a miniature convention here in April on the Sunday before school closed for the holidays. Ninety-one girls and one teacher took part. Of these, twenty-six received plain arm bands as a recognition of the completion of the first year's work; forty, the band with the white star for the completion of the second year's work, and twenty-five, the band with the white star and gold letters for the completion of the third year's work.

Small tokens were presented to each G.A. leader who had served for at least



one year. At present we have at Idi Aba fourteen G.A. Bands and that many leaders. At Lagos next year, we hope to crown at least fifty girls as the very first queens in G.A. work in Nigeria.

I did not attend the convention this year, for I felt that, since Miss Perry had been out longer, she needed rest. I stayed and watched over the girls who remained in the Compound. I certainly enjoyed this close contact with the smaller children, for usually I work with the older ones. Each night the tiny ones would come and sit in my room and talk or tell each other stories. It was a rare privilege.

My schedule has been very heavy this year, because of the extra class (The Preparatory) we have added, but I have been very happy. Forty-five girls and one teacher took their practical Government examination last month and all did very well indeed, the examiner said. For that I was very grateful. By practical examination, I mean cooking (native foods), washing, ironing, housecleaning, and so forth. The teacher is working for a higher certificate, thirty-two girls were in Standard Six; and twelve were my own senior Normals. The teacher and the twelve seniors must take a written Government

examination in December. The others have finished.

Last year we enjoyed Mr. Carson's little book, "A Victorious Christian," so much that we have studied it in our Enquirers Class again this year. It deals with all of the things, Yoruba and otherwise, which a victorious Christian cannot afford to do. Today, we had a most interesting discussion on Juju and magic. I showed them how to do certain tricks and, thus, led them to see that behind all of this type of thing is a trick or some work of deception. They seemed impressed. Last Sunday I gave, by the use of actual pieces of different kinds of meat and egg, a practical demonstration of the effect of their own alcohol, palm wine, on their bodies. All of these girls are Christians, but I am trying to guide them in the right way and help them to know how to lead others. Through them, our greatest work can be done, I believe. Each Sunday, about thirty-five are present. Miss Perry has the class for those who are not Christians.

During the July holidays, we had a most successful four-day W.M.U. School.

WILLIE KATE BALDWIN,
Idi Aba, Abeokuta,
Nigeria, West Africa.

Mobilizing MEN for Missions

In Spite of Wars—

The old chief had not approved of his son going off to the mission school to learn to read. But when Tom returned, several months later, full of wonderful stories, and with a bag of seed from which fine vegetables would grow, if only they would plant them the way he had learned, he was welcomed home and a suitable feast prepared.

So many new stories made him a hero alike to children and oldsters. These stories were contained in a book called the Bible. Tom could read parts of it, and some of the young people excitedly begged him to teach them to read, too. But Tom found he did not know enough to do that very well. The mission people had been right—he should have stayed longer. He had been too anxious to share his new wisdom with his friends—perhaps to show off a little. He must go back, learn more, be really able to help his people.

But he delayed. His mother was ill. When he sat beside her and told her stories she forgot the pain. Yet day by day, in spite of all the tribal medicine men, she grew weaker.

Then Tom became very angry with himself. Why had he not thought of it sooner? He must take his mother to the doctor, at the mission. At first Tom's father would not hear of such a thing. Tom argued little, for he knew that his mother was too ill to go until the first rains made travel by boat possible, and by that time he was sure he could persuade his father.

But now strange news began to trickle through from the coast. News of war—war that rained fire from the skies, and belched disaster from the huge ships in the harbor. War that swept away whole villages in its swath.

"Christians do this?" asked the old chief. "I thought you told us these people taught that all men were brothers."

Tom shook his head miserably. "I do not understand," he said. "Perhaps the stories are not true. I only know that the missionaries are good people and will help my mother. The rains are here, and we must travel now if we are to go at all. Let me take her."

It was a long, tiring journey down the river. The doctor looked grave when he heard why they had come, and still more serious after he made an examination.

"There are gifts in the boat," said Tom. "My father will send many more when my mother returns, well. Whatever you ask—"

The missionary turned wearily to his wife. "Everything except the drugs we need—there is not even a very little anesthetic left?" She shook her head.

Slowly, painfully, the missionary tried to explain. His country had been overrun by people who did not love the church. The people who had sent him and his wife to this part of the world, to care for the sick, to teach the people to read, and tell them about Jesus, were no longer able to send him money, or books, or—worst of all—medicines. He knew he must say, "There is nothing I can do." But he couldn't say it.

He welcomed the interruption of a young lad who handed him a message. As he unfolded the cablegram, tears of happiness welled in his eyes.

"It's from the International Missionary Council. Friends in America are sending us medicines and Bibles. They will help us until our own dear church and country are again free and able to take up the responsibility."

Then he knelt in the midst of the little group. "Father of all," he prayed, "we thank thee that the fellowship of thy children extends around the world. Hasten the day when all men share in the joy of serving thee. Bless those who now demonstrate the fact that thy spirit still lives in the hearts of men."

Before You Throw Stones

Early in the Sino-Japanese War, an American newspaper correspondent penetrated forbidden territory, was arrested by the Japanese and questioned. The chief of the gendarmes, he found, was a man who in civil life had been a business ex-

ecutive in Kobe, quiet, cultured, keenly interested in foreign affairs, and they spent the whole evening discussing the problems of Japan, China, and Europe. Toward midnight a chauffeur was awakened to take him safely home.

As his host bid him good-by, he remarked:

"I have always hated Americans but, until tonight, I never met one."

We laugh and are inclined to be contemptuous. Certainly few Americans would be as frank as that but, before casting a self-righteous stone, one might ask himself—

How many Americans who "hate" Japanese, Nazis, Fascists, Bolsheviks, isolationists, pacifists—what have you?—would, if pinned down, have to admit, "No, I never actually met and talked with one of them?"

Love your enemies is, for times like these, a hard saying. But to try not to hate those about whom (at least at first-hand) we know almost nothing—Is that asking too much?—*Classmate.*

Brotherhood Sponsors R.A.'s

The Baptist Standard carries the story of the Royal Ambassador Chapter of the First Church, Dallas, which was in need of leaders. The Brotherhood president of the church was approached with the problem, and the Brotherhood speedily provided two of its members to lead this fine group of Intermediate boys.

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WOMEN

Witnessing to the Word

Bedside Ministry

She is an invalid—this friend of mine—and her activities are conducted from her home and, frequently, from her bed; but she touches more lives than the majority of us who are able to range far and wide. The passion of her life is the proclamation of the Word of God “unto the uttermost” man, woman, and child of this earth.

Her home is open to younger women who have accepted the responsibility of leadership in missionary fields. She encourages them, inspires them, works out programs for them, sends them out stronger in interest and in the assurance of their ability to do the work assigned to them.

Her influence over those who know her is a constant reminder of the Great Commission. It is no accident that the Business Woman's Circle of her Woman's Missionary Union leads the Circles of her state in their Lottie Moon Christmas Offering, for she is the leading spirit in that Circle and has been the friend of many of its members through the years.

Her pen has been dedicated to missions. Poems, plays, stories, articles went forth through the years of her active service and have continued their missionary ministry since she became a shut-in.

But, more than all these, her prayer life has “moved mountains,” overcome difficulties, found pathways through the darkness, discovered new leaders, sustained our missionaries.

She would prefer that I omit her name. Many of those who know her will recognize the imperfect, inadequate portrait I have tried to draw. Under the portrait I would write the words of her Master concerning the loving service of one who loved him, words which I am sure he would, himself, write:

“She hath done what she could.”

BLANCHE SYDNOR WHITE,
W.M.U. Secretary, Virginia

Befriending a Student

When E. Stanley Jones, as a student at Asbury College, could not come to a decision as to whether he should do missionary work or not, he went to the home of the late Mrs. E. P. Vaught in Harrodsburg, Kentucky, and spent a week seeking, with her help, to find the will of God for his life. While in her home they spent hours in prayer, Bible study, and discussion. When he returned to college he made it known that he felt that God wanted him to be a foreign missionary.

Shortly after this experience Dr. Jones' mother became very ill and they said that she could not live, but if her son gave up his plan for foreign mission work there might be some hope for her life. He says that this was the devil tempting him. He talked and prayed with his mother and she lived for two years after he went to India.

Dr. Jones met Mrs. Vaught when she and her family spent the summer in Wilmore, Kentucky, attending Methodist camp meetings. From this time, when he was just a boy, until her death he greatly admired her and depended much upon her counsel and her prayers. On every visit to this country he always spent some time in the Vaught home. One of his books was dedicated to her but she asked him not to mention her name as the person honored with his publication.

Mrs. Vaught was a choice Christian spirit and the people of Harrodsburg say that her Christian ministry was continuous and effective. She was, personally,

a very beautiful woman, greatly loved by all who knew her. Mrs. Vaught is the grandmother of Rev. W. O. Vaught, Jr., pastor of the University Baptist Church, Abilene, Texas, and Mrs. Sibley C. Burnett of Nashville. Her influence continues through members of her family and countless others whom her life touched.

MARY NANCE DANIEL,
Associate Secretary,
Department of Student Work,
Sunday School Board.

Vengeance!

A British missionary society has received a check for more than \$425 to be used for future mission work in Japan.

The check came from the parents of an aviator who had been shot down by the Japanese.

They explained their action as “the only decent Christian vengeance.”

—Worldover Press

W.M.U. President Emeritus

Mrs. W. N. Jones, beloved missionary leader many years in North Carolina, was called to her heavenly home on Thanksgiving Day, 1943. When the North Carolina W.M.U. was organized in January 1886, in the office of her father, editor of the *Biblical Recorder*, she was elected corresponding secretary, although she was but eighteen years of age. When she insisted upon resigning as president in 1936, she was elected president emeritus.

♦ ♦ ♦

The *Religious Herald* of Virginia gives a page once each month to the Baptist business women. The state Federation of Business Women was created last March.

♦ ♦ ♦

In addressing the two Houses of the Canadian Parliament at Ottawa in June, Madame Chiang Kai-shek made a very significant statement which we need to take to heart in these days of transition: “There are few new doctrines in the world. In fact, to my mind, we do not need any new doctrines; but we should see to it that every worthy doctrine is fully developed and practiced.”



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BOOKS

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

Democracy versus paternalism is the subject of the highly thoughtful book *The Freedom to Be Free* by James Marshall (John Day, \$2.50). Of it Reviewer W. J. Fallis declares: "We need more books like this. We need more people thinking and talking about the real meaning of democracy. We need a better understanding of the basic concepts involved in our way of governing ourselves." This volume is a vigorous condemnation of paternalism (or totalitarianism) in every form, gives excellent clarification of definitions of many accepted labels like "equality," "democracy," and so forth, appraises the labor unions and co-operatives as techniques toward co-operative society, continually emphasizes "ends" as moral above "means" as efficient, and condemns grandiose schemes in postwar planning in preference to psychological and ethical considerations. The reviewer was conscious of two weaknesses: only passing comment on Christianity, although both author and subject came from that matrix, and education offered as answer to the world's need.

A ten-point program for the independence of India is offered by H. N. Brailsford, an Englishman and a journalist, in *Subject India* (John Day, \$2.50). "My excuse for this book," says the author, "is that I have certain things to say about India which no one else is saying," and in the opinion of Reviewer M. T. Rankin, these things are said well—why the Cripps offer was unacceptable to India, what India wants, what about the conflict of Moslems and Hindus, and so forth—an able, authoritative discussion of one of the most acute international problems of the twentieth century.

Free China's New Deal by Hubert Freyn (Macmillan, \$2.50) contains up-to-date information about the resources with which China is carrying on the struggle. Facts and figures answer the questions: What use is China making of her enormous natural resources? What kind of planning is being done for postwar rehabilitation

and development? Reviewer Rankin considers it good but of limited value.

For background reading on life in the Orient, fiction is useful. Two new novels of wartime China are the first novels of the two elder daughters of Lin Yutang. *Flame from the Rock* by Tan Yün, and *War Tide* by Sin Taiyi (both John Day, each \$2.50) are, according to Reviewer Valleria G. Rankin, highly readable stories of new China.

"A compact, enlightening, thought-provoking little volume by a London *Times* correspondent" is Reviewer Maxfield Garrett's description of *Our Japanese Foe* by Ian Morrison (Putnam, \$1.50).

After describing Japan's proposed new order and his reasons for its rejection, Morrison warns that for victorious Allies to attempt to re-establish the *status quo ante* would simply mean that "the whole sickening business begins all over again." "Nations are not static organisms. . . . What we must try to evolve is a mechanism of peaceful change" and world economic machinery which shall see to it that each nation makes its most effective contribution to the world as a whole, directing affairs so as to achieve a maximum of co-operation with a minimum of conflict. But finally, "machinery is not enough. We may devise the most perfect machinery and yet, if the will to use it properly is not there, it will prove of no avail." This lack the author hopes to fill by the internationalization of higher education.

"The Christian reader responds instantly to this statement of the ultimate need," declares Reviewer Garrett, "and he realizes the inadequacy of the suggested solution. We know that the essential solution calls for something more fundamental still, and that we hold the key in our own hands."

Dr. Rudolf Bolling Teusler, by Robbins and McNaught (Scribners, \$2.00), is the life story of a medical missionary to Japan. He left a practice and professorship in Virginia to start med-

ical work in Tokyo and eventually established the great St. Luke's International Hospital. Says Editor Routh: "It is one of the most dramatic and inspiring stories we have read recently."

Two recent books deal with war victims and their need of America's help. One is Otto Zoff's *They Shall Inherit the Earth* (John Day, \$3.00), the well-documented account of what is happening to the children of the world during war. Sixteen pages of photographs personalize the statistics and the incidents. But, as Dorothy Canfield says in her excellent introduction, the book leaves the reader exalted and strengthened by its revelation of the indomitable will to live of children.

Only 81 pages, Howard E. Kershner's *One Humanity* (Putnam, \$1.25) is a plea for action on behalf of the starving peoples of Europe. Says Reviewer George W. Sadler, "It is hard to escape the indictment that we are wasting in our country food enough to feed twenty million people. 'Can it be that we are unwilling to let the crumbs which fall from our table be used to save these precious little lives?' This is not a pleasant book but it should have wide reading."

Another view of the misery brought to men by the Nazi regime is the diary of a Czech refugee in the U. S. A., entitled *In Search of Myself* (Putnam, \$2.75). Hans Natonek writes in a rather stilted style, but no reader can fail to appreciate his love for America and "her breath-taking freedoms," says Mrs. Sadler, who reviewed it.

Africa: Facts and Forecasts by Albert Q. Maisel (Duell, Sloan and Pearce, \$2.75) is a handbook on the past, present, and future of a continent. The forty-two political divisions are briefly discussed, giving governments (independent, European, or mandates), educational and health statistics, as well as the natural resources. For a "handbook," however, this volume gives too much space to the details of the North African campaign.

Years of study and travel in all Latin-American countries gave Carleton Beals the experience and authority to paint a clear, fair picture of our neighbors to the South, with especial emphasis always on the relation of each to the United States and future hemisphere relations. The book is *Rio Grande to Cape Horn* (Houghton Mifflin, \$3.50). One is impressed by the au-

(Continued on opposite page)

Studying Missions

By Mary M. Hunter

Forty Churches in Thrilling Mission Campaign

Pastors and leaders are bearing testimony to the widespread interest aroused in missions, and the spiritual blessing that has come to their people recently as a result of missions emphasis week, world fellowship week and church schools of missions in Southern Baptist churches. Concrete illustrations and testimonials of city-wide and associational church schools of missions are not lacking. Reports of two schools were given in the January issue. We are grateful for this report of a two-association mission campaign. M. M. H.

How we got ready.

By faith we dared to offer the churches, small and large, the privilege of hearing a missionary on five successive nights—a different one each night. We asked Rev. L. W. Martin, superintendent of schools of missions of the Home Mission Board to help us get at least five Home Board missionaries. At the same time we asked Dr. Geo. W. Sadler of the Foreign Mission Board to help us get at least five foreign missionaries. We asked Dr. T. W. Medearis of Missouri to furnish speakers representing state missions. We asked Mrs. C. M. Truex of Missouri to help get W.M.U. leaders to help us. Every one of these gave splendid help.

In offering this kind of program to the churches we made certain requirements of the churches. There were four main ones. First we made it a requirement that each church so benefited should have *mission study*. Even the smallest church to get in on it must have at least one class in missions. We asked that each church entertain the speakers. We also asked that each church furnish transportation for the speakers to the next speaking place. And finally we asked that a free-will offering be taken each night with the understanding that all money raised over and above expenses would go to world relief.

We made personal visits to the churches to explain the campaign. We asked the churches to deliberate and to vote on the four special require-

ments. Our first thought was that we would have ten churches in each association—twenty in all. But this thing caught fire and forty churches actually entered this special campaign on the basis of the requirements and the promises held out to them.

Woman's Missionary Union of both the Charleston Association and the Cape Girardeau Association held their mission study institutes ahead of time in order to help. This helped us get classes. The missionary helped each church, where necessary, select and commit teachers for the classes. He ordered a large selection of books and sold them to teachers in order to get them ready to teach. The book store was asked to send price lists to all leaders. The churches made ready.

Bulletins, letters and cards kept flowing out to the leaders to publicize and inform the people on plans.

In all, seven home missionaries, seven foreign missionaries, five state representatives and four W.M.U. speakers helped. The moderator of the state association and the state W.M.U. president were among the number. In fact every church had before it speakers who represented a cross section of our missionary enterprise.

Our workers did not fail. The churches did not fail.

What are Some Results?

Average nightly attendance by actual count was more than 1,250 people, in 114 mission study classes. More than 550 subscriptions to the magazines of the Home and Foreign Boards were ordered. Offerings included enough to take care of all expenses and more than \$400 to go to world relief. Forty enthusiastic churches are already urging us to get ready to do this again next year.

Biggest Results Yet to Come. We did not launch this campaign to raise money, nor to get subscribers to magazines, nor merely to give the peo-

ple a treat in missionary messages. We did it believing that increased missionary interest and intelligent giving will be inevitable when people know what God is doing on mission fields.

We asked that the speakers not preach sermons. We asked rather that they would tell the people what they had seen God doing on the mission fields.

Our people are talking about what they heard from the lips of the missionaries.

The campaign will go on through the years. A. T. WILKINSON

"The Church School of Missions," a leaflet suggesting plans for organizing and conducting schools for mission study, will be mailed free upon request.

The new booklet of "Suggestions to Leaders for *Day Dawn in Yoruba Land*" is ready for the late winter and spring classes. "The Future's Broadening Way" (1943 report of the Foreign Mission Board) and the picture poster of Southern Baptist work in Nigeria are indispensable to the classes.

The announcement that a reprint of the brochure "Status of Our Missionary Personnel in All Lands Today" is ready for distribution will be of interest to the friends of Southern Baptist missionaries.

Send your request for this free material to: Mary M. Hunter, Foreign Mission Board, 2037 Monument Avenue, Richmond 20, Virginia.

BOOKS

(Continued from the opposite page)

thor's thorough knowledge of the history and development of the different peoples, of the reasons underlying their reactions to present-day problems, and of possible trends in the future—much more readable and thorough than Gunther's book on this subject.

A children's book about Mexican children, reviewed by Jane Rachel Gill, is *The Village That Learned to Read* by Elizabeth Tarshis (Houghton Mifflin, \$2.00). Not a new book, it is still good reading, both about life below the Rio Grande, and about educational missions everywhere.

Into All the Villages, by Willis Lammott (Friendship, 25 cents) is an illustrated call to churches to reach the village people around the world with the gospel for the whole of life—for mind and body as well as the soul.

Honorable One Finds A Way

"Honorable One!" The amah stood in the courtyard, before the missionary lady, waiting to speak.

Honorable One looked up with a smile. She had not heard the amah come in, so softly had she trod with her cloth-soled Chinese shoes over the flat-stone paved courtyard of the old Chinese house in which Honorable One was living.

"Back from the market already, Amah?" she asked.

"Back from the market. But, Honorable One, the prices are up today and there was no money left to buy the spices you desired."

Honorable One sighed. "How these prices do mount up! Well, then we will do without the spices. The little ones will miss the sweet cakes, but after all so long as they get good nourishing food they can do without the cakes."

"Honorable One, there is another matter upon my mind, about which I would speak."

Honorable One turned a sympathetic ear.

"It is this. It is not suitable that the Honorable One should eat only what these orphan children she has taken into her honorable home are allowed to eat. The Honorable One should have better food, and delicacies of one sort and another."

The eyes of Honorable One were a bit misty at that. She could have hugged the old woman who was so anxious for her welfare. Here, so far away from home, there were few to care whether she had any delicacies at all.

"Truly, Amah, my friend, your concern feeds me with all the delicacies I need. Now tell me, how should we feed those children who have come into our care if money were spent for delicacies for me?"

"We should not have taken in that last one. It is his food that uses up the extra money," grumbled the amah gently. But her grumbling was of the voice only. Her heart, too, had been touched by the sight of that starving baby form that had been found only last month lying on their doorstep.

"At least promise me that there will be no more, Honorable One. Promise me that you will turn a deaf ear to the cry of the next child who wants to come in. For where is more money to come from to feed them if we take in another?"

The Honorable One hesitated. It would be such an easy promise to take. Such a hard one to keep.

No, she could not make it. She looked away so as not to see the entreaty in her old amah's eyes.

"I cannot make that promise, Amah. Who knows what child may come needing our care? Who knows? And who am I, not knowing, to say beforehand, 'We cannot take you in. Stay without our doors and starve!' No, Amah, I cannot promise." Then her face crinkled with a thousand laughter wrinkles. "But I promise you this. That I will not take in another child unless you are willing!"

The old amah grunted and turned away. She knew perfectly well that the promise was safe, for her heart turned to water when the little helpless and needy ones came to their door and no other home could be found for them. She went to her work in the back courtyard, preparing morning rice for the mouths which would be hungry for it long before it was ready. The older girls of the household helped her.

Honorable One, sitting in the quiet sunshine of the court, was troubled indeed. The care of these children she had taken in was not the task she was supposed to be doing. No, not at all. There was no money to pay for their food and their clothes except what she herself was getting for her salary as a missionary. She began figuring the needs as she had a thousand times already.

A place to stay! That was easy. The old Chinese house in which she was living had been cheap because it was not modern. Its two big courtyards and many small rooms were just what she needed for her orphans, and it did not cost any more than a more modern house in a better part of town would have done. She still had room for a few more orphans. At that point in her thinking Honorable One chuckled. For a few more! Amah was right. There didn't really seem to be any end to her planning to take in more children.

Food to eat! That was more serious. Gradually Honorable One had learned to live entirely on Chinese food. By choosing the right things she was able to make a balanced diet and she had found that she could be just as healthy as with her own

usual food. The food she provided them meant life to the little ones who had been starving. Chinese food really tasted good to

This is one of the stories in *Far Round the World* by Grace W. McGavran (Friendship Press, 1939), which you may buy from your Baptist Book Store for \$1.00.

her now, even if she did sometimes wish for a few of those delicacies which were only ordinary fare to the other foreigners in the town.

She frowned a little about the increase of prices. She would, perhaps, have to make their food simpler yet. Well, it would be better to do that than to let one of the precious children, growing so well and strong now, go without. Somehow she would manage. Suddenly she remembered. Old Mr. Chang had said something about letting her have some turnips from his fields when they were ready. If he really meant that, Amah and some of the older girls might be able to make enough turnip pickles to last over the winter. Perhaps they could store some in straw in the old gateman's house till the weather got very cold. Honorable One's face brightened. That would save quite a little money for vegetables.

When she came to the question of clothes Honorable One was clearly in trouble. Chubby little Precious One, the starving baby who was now so fat, didn't have a coat big enough to wear. Winter was ahead of autumn, and he must have some padded garments to keep out the cold. White



Illustration by Margaret Ayer

Jade's shoes were worn clear through. While it was true that Amah was most clever at making shoes, still there was the material to be bought. Then there were the usual garments for Autumn Treasure and Fourth Daughter. Every one of the rest lacked something. Honorable One herself needed a dress and a coat and a pair of shoes. She would have to get them from the stores and they would cost so very much, being American style and maybe imported.

Yes, Honorable One was surely in difficulties. How, oh, how, was she to clothe those children?

Then it came to her. Her American clothes were expensive. Why not wear Chinese clothes, as the children did? Clothes just like those Amah wore,

made of heavy blue cotton Chinese cloth, durable and warm. Why not let Amah make her a pair of Chinese shoes to wear most of the time? With the money that was saved she could buy those things the children needed.

The heart of Honorable One danced with relief and joy. That was the way. Why, there might even be enough to take in another little orphan! But right there she stopped dreaming. There would not be enough extra to take in even a single new one. No, even though she had refused to promise Amah, she knew she could not take in any more children.

It remained to persuade Amah that this was a proper thing to do. Amah, when the plan was proposed to her, was most bitterly against it.

"Honorable One, is it suitable that for the sake of a few miserable children you depart from the attire of your honorable country and put on the garments of a miserable servant woman like me?"

"Honorable Amah," returned Honorable One in the same tone, "is it suitable that for the sake of continuing to wear the miserable attire of my unworthy country I should let even these few most precious children with whose presence my home is honored, go hungry? Is not an attire suitable for you, honorable for me also?"

Amah shook her head hopelessly. It was no use to argue. If the Honorable One had decided to wear the dress of a Chinese working woman in order to clothe her beloved orphans, Amah knew all too well that nothing would change her mind.

So, to the astonishment of those children, their beloved Honorable One appeared one evening in the garments of their own China, soft-shoed and moving with a dignity new to her, who was already so dignified. All at once the clothes she wore seemed to make her truly the Older-One, the mother-person of those children who had lost their own Older-Ones, their own fathers and mothers.

They gathered around her. Precious One reached up his arms to be taken into her lap. Autumn Treasure and Fourth Daughter looked at her with delight.

"Now you are truly our Older-One," said White Jade contentedly. "And your eyes are just like the eyes of my own mother who is dead."

Honorable One laughed at their delight and told them a story from the book they liked best. It was a story of mothers and children of long, long ago, who came to a Great Teacher. He stopped his teaching and took the little ones in his arms and blessed them.

(Please turn the page)

"Just like you take us and bless us," said Autumn Treasure. "Honorable One, when I grow up I want to be just like you."

Amah, who was sitting close by, lifted up her voice. "To be just like the Honorable One would be truly a most excellent thing for any girl to be." Her voice softened. "I am old and I have seen many things. This I tell you. There is only one thing great enough to make a girl become like our Honorable One. That is for her to become like that Great Teacher to whom the mothers brought their children. For it is because of love for him that love for the people of the world comes into the heart. Is it not so, O Honorable One?"

"It is so!" Honorable One spoke quietly. "There is nothing greater than to follow our Lord Jesus. There is nothing that brings more joy into the heart. There is nothing which gives greater love."

"We will follow him," said the children.

The stars came out and hung above their heads in the warm summer night and peace was upon the courtyard. Precious One sighed with sleep and snuggled down in the arms of Honorable One while the others tiptoed away to get ready for bed.

★ ★ ★

Concerning THE COMMISSION

We have a letter from a dear mother in North Carolina who writes concerning her son in Australia. "Sometime last summer I mailed to my son some magazines. In that package were several copies of THE COMMISSION. Before they reached him he was shipped to Hawaii and thence to Australia, where he is now stationed. After two months the magazines finally reached him and he was very happy to get them. He wrote home that one of his tentmates who shared them had resolved to read his Bible every night and the last report was that he is still going strong. Only yesterday I received a letter from my son stating that he was taking these magazines, though well worn, to the Baptist minister near the post. My son was a ministerial student at Mars Hill College when inducted."

★ ★ ★

Pastor Al Kennison, Miguel Baptist Church, Poteet, Texas, is placing THE COMMISSION and *Southern Baptist Home Missions* in each of his homes where there are young people.

Birthdays OF MISSIONARIES

FEBRUARY

- 1 Alice Maude Griffin (Mrs. Bennie T.), 404 North Washington, Bryan, Texas.
Rev. James Alexander Herring, Cullowhee, North Carolina.
- 3 Georgia Cantrell McCamey (Mrs. H. D.), Baptist Mission, Ogbomoshu, via Lagos, Nigeria, West Africa.
Mary Lucile Saunders, 2037 Monument Avenue, Richmond 20, Virginia.
Rev. P. D. Sullivan, Dresden, Tennessee.
- 4 Mina Garrett Jackson, 108 Idalia, Columbia 58, South Carolina.
- 5 Rev. Robert F. Elder, Calle Almirante Brown 714, Temperley, Buenos Aires, Argentina.
Pauline Sheriff Jackson (Mrs. S. P.), Governador, Valadares, Minas, Brazil.
Meta LaTuille O'Neal (Mrs. J. Paul), Garland, Texas.
Lila F. Watson, Ouachita College, Arkadelphia, Arkansas.
- 6 Hattie Mae Gardner, Shaki, via Lagos, Nigeria, West Africa.
E. Mona Hall Tatum (Mrs. E. F.), 2037 Monument Avenue, Richmond 20, Virginia.
- 7 Mattie Baker, Rua Homem de Mello 537, Sao Paulo, Brazil.
- 8 Katie Murray, Chengchow, Honan, China.
- 9 Gladys Yates Blackman (Mrs. L. E.), 2133 Aupuni Street, Honolulu, T. H.
- 10 Alice Wymer Reno, Ida Cribbs Home, Conneautville, Pennsylvania.
- 11 Mary Hammond Baker (Mrs. C. A.), 125 Kennedy Street, Louisville, Kentucky.
(Miss) Clifford I. Barratt, Greenwood, South Carolina.
- 12 Dr. J. B. Hipps, 155 Flint Street, Asheville, North Carolina.
Ruth Randall, Rua Dona Delfina 38, Rio de Janeiro, Brazil.
- 13 Cora Hancock Blair, General Urquiza 186, Buenos Aires, Argentina.
Carolyn Switzer Neely (Mrs. T. L.), Cartagena, Colombia.
- 15 Juanita C. Byrd, 1901 Linden Avenue, Nashville, Tennessee.
Martha Linda Franks, 514 South Harper Street, Laurens, South Carolina.
Olive A. Lawton, Ridgecrest, North Carolina.
- 16 Rev. E. M. Bostick, Jr., Saluda, North Carolina.
Sammie Guynes Johnson (Mrs. L. L.), Caixa 184, Bahia, North Brazil.
- Ola V. Lea, 514 South Aycock, Greensboro, North Carolina.
Rev. John Mein, 2945 Rainbow Drive, Louisville, Kentucky.
- 17 Christine C. Chambers (Mrs. R. E.), 16705 Evergreen, Detroit, Michigan.
Rev. A. Scott Patterson, 309 South McDonough Street, Decatur, Georgia.
- 18 Mrs. L. M. Duval, 226 Douglas Avenue, St. John, N. B., Canada.
- 19 Jenell Greer, 2611 Russell Street, Berkeley 5, California.
- 20 Rev. Harold Hall, 315 Indianola Street, Pryor, Oklahoma.
Rev. Ivan V. Larson, 4539 Forest Avenue, Kansas City 4, Missouri.
- 21 Dr. J. H. Humphrey, Mooreland, Oklahoma.
Margaret Marchman, Shaki, via Lagos, Nigeria, West Africa.
- 22 Agnes Graham, Casilla 20-D, Temuco, Chile.
- 23 Flora Dodson, 1614 Rosewood Avenue, Louisville, Kentucky.
Alma Graves, Iwo, via Lagos, Nigeria, West Africa.
Dell Spencer Mewshaw (Mrs. R. E. L.), Box 355, Baylor University, Waco, Texas.
- 24 Euva Majors Bausum (Mrs. R. L.), Kweilin, Kt., South China.
Mamie Sallee Bryan (Mrs. R. T.), 4218 Fairfax Avenue, Dallas, Texas.
Lora A. Clement, Macao, Kt., South China.
- 25 Annie Gay Gaston (Mrs. J. McF.), 422 North Florida Avenue, DeLand, Florida.
Mary Lou Appleman Gillis (Mrs. C. O.), Ramon Falcon 4100, Buenos Aires, Argentina.
Louise Heirich Hill (Mrs. Eugene L.), 64 West Seminole, McAlester, Oklahoma.
Jane Wilson Lide, 1 Nome Street, Florence, South Carolina.
- 26 Rosalee Mills Appleby (Mrs. D. P.), Rua Ponte Nova 709, Belo Horizonte, Brazil.
Ymogene Martel Alexander McNealy (Mrs. W. B.), Caixa 590, Goyania, Goyaz, Brazil.
- 27 Pauline Pittard Gillespie (Mrs. A. S.), Stovall, North Carolina.
Rev. Stephen Pomeroy Jackson, Governador, Valadares, Minas, Brazil.
- 28 Rev. J. V. Dawes, 2100 Washington Street, San Francisco, California.
Annie Jenkins Sallee (Mrs. W. E.), 1906 South Fifth Street, Waco, Texas.
Edith Felkel Humphrey (Mrs. J. H.), Mooreland, Oklahoma.

THE COMMISSION

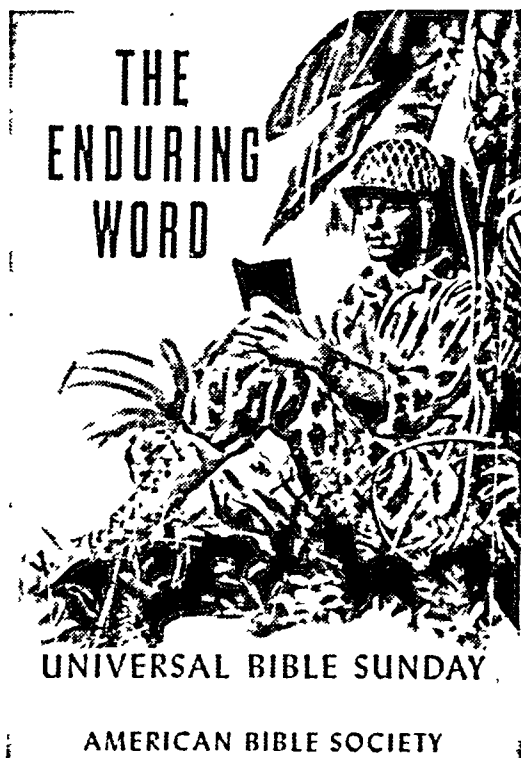
Something Going On

"There's something going on in the prison camps of Europe!" said a denominational leader, recently. It's something undefinable, but very real. Perhaps you can detect it in these letters from many, received during the past few months, by the American Bible Society, who have taken on the responsibility of furnishing the Scriptures to these men behind the barbed wires.

Dear Sir: Having in my possession a religious book the title being, "Unto us a Child is born" in which you very kindly offer us opportunity of having a Bible. Could you then forward me a Bible and such literature as would help me in civil life? The reason for my request is because my experience in the last three or four years have compelled me to look at religion in a very different light to previous years.

Sirs: I am happy to be able through this letter to thank you for the shipment of books, Bibles and New Testaments as well as the brochures. With the aid of God, I have organized a Protestant service in this Stalag. At the right hour, every Sunday, we meet some comrades of the camp to worship together, a service which is precious to us. Little by little, I can enter into contact with isolated comrades in the work-detachments. In spite of our great dispersion and isolation, we feel how very precious the line which unites us to Jesus. We could not wish, in this camp, in this little imprisoned community, to let it go. The test which we are enduring must stimulate us so that we can walk more firmly in the future in the feeling of true fraternity of Christ, feeling of justice and of love which the Gospel of Christ alone can give us. In spite of the length of the trial of captivity, our hope remains strong, since we have the certainty that God hears our prayer, if we surrender ourselves to Him. In ending, I would, in the name of my Protestant comrades and myself, thank you for the considerable effort which you make for us. No one of us is insensible of all the sacrifices made for our cause.

Yes, there's "something going on" and they need the Scriptures to see them through. Give to this work of the American Bible Society through the overseas emergency fund of your own denomination.



Have you seen a copy of this poster on display in your church? It is available free for the asking (as long as the supply lasts) from the American Bible Society, 450 Park Avenue, New York

Very many thanks for the Afrikaans Bibles and English New Testaments and Bibles which have recently arrived here. They are a great help. English Bibles are still especially needed. I have 10 ordination Candidates studying here with me. Theological books and commentaries would be welcome.

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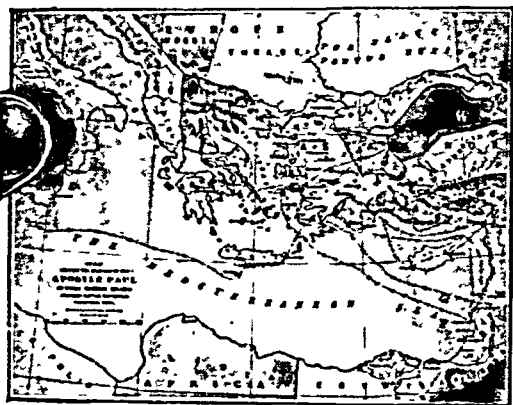


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